

The Lutheran.

"God's word and Luther's teaching are now and never will be."

Elenventh volume, 1854-1853.

St. Louis, Mo,

Printing Office of the Evangelical Lutheran Synod of Missouri, Ohio And Other States.

Register for the eleventh volume of the "Lutheraner."

(The digit means the page, a, the first, b the second, c the third column).

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Volume 11, St. Louis, Mon. August 30, 1854, No. 1.

Editor's foreword

to the eleventh year of the "Lutheran

There is nothing about which Christians, some of them inexperienced, some of them dishonest, complain more than about the fact that Christianity is so torn and divided by quarrels and discord almost everywhere.

They say: Is not Christ called a Prince of Peace? and did He not come into the world for this very reason, to bring the peace of heaven to this peaceless earth and to establish a kingdom of peace here with His church? Did not the prophets already prophesy of this: "Then they will turn their swords into plowshares and their spears into pruning hooks? For no nation shall lift up a sword against another, neither shall they learn war any more. The wolves shall dwell with the lambs, and the leopards with the goats. (Is. 2, 4. 11, 6.) Therefore, did not the holy angels already sing at Christ's birth in heavenly choruses: "Glory to God in the highest, and on earth peace, and goodwill toward men"? And did not Christ, after completing the work of reconciliation with God, finally come out of His tomb with the greeting: "Peace be with you"? Yes, didn't he himself say: "By this everyone will know that you are my disciples, so How then can there be the true church, the true kingdom of Christ, the true Christianity, where there is nothing to be seen and heard but strife, contention, battle and discord?

But because the teachers in the church are above all those who, if they do not start the quarrel in the church, at least take it up, maintain it and increase it, then in the mouths of many Christians those complaints about the disunity of the church become accusations against its teachers.

One thinks, and probably speaks it out: Should not preachers be heralds of the gospel of peace? Is it not said of all true evangelical preachers: "How lovely are the feet of those who preach peace, who preach goodness"? Did not Christ therefore expressly command the apostles and all their successors in the teaching ministry that whenever they enter a house, their first word should be, "Peace be in this house"? (Luc. 10, 5.) and therefore does he not add: "Behold, I send you as sheep in the midst of wolves"? Is it not demanded in God's word of all the ministers of the church that they be "gentle, not vicious, not quarrelsome, but kind to everyone, not obstinate, not angry," that they "refrain from foolish and useless questions which only bring forth strife," that they "be in peace with one another," and that they "be in harmony with one another.

In particular, "do not quarrel over words"? (1 Tim. 3. 2 Tim. 2. Tit,1.) Yes, is it not commanded in God's Word even to all common Christians, and certainly to an even greater extent to those who are to be an example to the herd: "Love one another, and be diligent to keep unity in the Spirit through the bond of peace"? (Ephes. 4, 2. 3.) "Pursue peace toward everyone and sanctification, without which no one will see the Lord"? (Ebr. 12, 14.) "Is it possible, as much as is in you, to be at peace with all men"? (Rom. 12, 18.) And did not Christ finally adorn all these commandments with the herpical promises: "Blessed are the meek, for they shall inherit the earth. Blessed are the peacemakers, for they shall be called the children of God." Is it not frightening when preachers, instead of preaching peace, proclaim discord, instead of creating harmony, cause discord, and so instead of building up the church, tear it down, instead of gathering it together, scatter it, instead of keeping the body of Christ together and caring for it, tear it apart? - —

Dear reader, first of all it is true, Christians have to recognize it as a great pity and a great heartache, that the church of the great Prince of Peace now resembles a great battlefield, where brothers fight against brothers.

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the church now not only wages foreign wars with those who do not want to belong to it, but that even the horrors of civil war rage in the midst of the city of God, in the midst of the church castle, in the midst of the army camp of Christ himself. For it cannot be denied that all such strife and battle is, of course, a bitter fruit of man's sin and depravity. If all Christians were as they should be, there would at least be no fighting and strife in their midst. It is especially deplorable that so many who are not yet Christians are offended and annoyed by this disunity among Christians themselves, and are lost because of it. It is also true that those preachers who cause quarrels and disputes in the church and divide and tear it apart by their quarrelsomeness, by their bossiness, by their obstinacy, by their selfishness, by their stubborn adherence to pronounced errors, etc., are thereby committing an atrocious sin. It is true that it is a terrible sin when someone not only separates himself from the orthodox church, but also gives rise to divisions, factions, sects and cults.

But, beloved reader, as deplorable, indeed, as lamentable as the discord now taking place within the church may be and indeed is, there is nevertheless also a side from which one can quite well console and reassure oneself about it. We are urged to express and prove this in this preface by something we hear from some of our even well-meaning readers.

As we have heard, there are quite a number of readers of the "Lutheran," who heartily agree with its creed, but who are quite dissatisfied with it, and even saddened by the fact that the "Lutheran," instead of turning its swords into plowshares and its spears into sickles, especially in the last few ears, has turned the plowshares into swords and the sickles into spears, or, speaking without image, instead of peacefully edifying, has almost only fought and quarreled, and thus, as is thought, only increased the present discord in Christendom.

To this we must first answer this: It is true that the "Lutheraner", which is not intended for preachers, but for their audience, has contained many a controversy in recent times, with which those, for whom it is intended above all and who also make up the great majority of its readers, should not have been bothered. But we must ask you to keep in mind that our Synod has had only the "Lutheran" as its organ, through which it alone could discuss what otherwise could only interest its preachers. Already at the beginning of last year's edition, readers were promised that a special edition for Unfortunately! it did not come to fruition; and so the poor "Lutheraner" still has to carry from house to house, albeit with reluctance, many things which he himself foresaw would make him a not very welcome guest in many a house. However, dear readers can now be comforted by the assurance that the "Lutheran" will no longer give this reason for complaint. The Synod has taken the matter even more to heart in its last sessions. The editor of the new preacher's newspaper has now been determined, and if God does not allow a special obstacle to get in the way, it will soon go sisterly along with the "Lutheraner".

As comforting as it will be for the readers to hear that we, the present editor of the "Lutheraner," will then leave the publication of this paper in better hands, we do not believe we may conceal from our dear readers that the "Lutheraner" will in any case retain its present character under the new editorship. That is to say, it will not be a publication for inheritance in the usual sense, but will be used above all to defend the pure doctrine of our Lutheran Church and to discover, deny and refute the false teachings which are trying to penetrate our Church. Our Synod is convinced that newspapers do not have the task of providing the impetus for the daily education of Christians. For this purpose, the Holy Scriptures, the public sermon and the old, glorious, unsurpassable heritage scriptures of our church are essential, and it must be considered highly pernicious if religious newspapers have the fruit of leading Christians away from reading those incomparable core scriptures, or even from reading the Bible. Religious publications, however, which are always filled with a large amount of all kinds of edifying matter, have a certain spiritual sweet tooth, which becomes more and more disgusted with the proper healthy food for the soul. Even more tasty are those religious newspapers that tell all kinds of novelistic so-called Christian stories, which are half truth, half fiction, half edification, half fantasy, and which want to smuggle Christianity or Lutheranism into people who are against it, with all kinds of abhorrent stories. Of course, the most wretched of all are those publications that, because they have no goal at all other than, for example, that

of charming readers

to get a Russian salad of sundries. *) Our Synod is convinced that the actual task of a religious newspaper at any time is, on the one hand, to acquaint with the events concerning religion and the Church or the Kingdom of God in the course of its time and to illuminate them with God's Word, and on the other hand, to defend the truths that are especially endangered in the course of its time and to expose, dispute and refute the opposing errors. According to the determination of our Synod, the "Lutheran" will continue to keep this goal in mind. The "Lutheraner" should and will remain a polemical journal, i.e., a journal for the defense of truth and the fight against error.

At this, some will probably shout at us: "So this "Lutheran" wants to continue to fuel and feed the fire of discord that is now burning within the church? So he does not want to become a messenger of peace, which he should be as a preacher of the gospel? How will he answer for this before the Lord?"

We intend to give the answer to these counter-arguments in the next number of our journal and to show how we have to regard the discord concerning the teaching of the divine word and the participation in it according to God's word. In the meantime, we ask the beloved reader to compare the following scriptures and think about the true meaning of them: Matth. 10, 32-37 and Luc. 12, 49-53.

(To be continued.)

(Submitted by Röbbelen,)

Sermon

on the 7th Sunday after Trinity on the Gospel Marc. 8, 1-9.

The fact that the Lord Christ also had to deal with bodily goods has been explained in earlier editions of this Sunday. I only want to remind you that whoever wanted to exclude our Savior from the food and necessities of this temporal life would be denying the faith. For Christ, as the true God, is the Creator of heaven and earth.

Of the perniciousness of sectarian publications, in which all kinds of errors are defended, or in which we find, for example, in the "American Ambassador," the principle that all sects are good churches, that the differences in the various Christian religious parties do not amount to much, and that the few (?) errors are not to be regarded so highly.) errors of the misbelievers are not to be held in such high esteem; through which, therefore, the most wretched unionism, religious indifference and religious mongering are promoted - of course, we are not even talking here about the corruptibility of such publications. It is strange, by the way, that we should mention this, that the "American Ambassador," while fraternally embracing all sects except the Roman, always from time to time utters its venom and bile at least against the Lutheran Church. Proof enough that with this paper a nasty enemy is invited into Lutheran congregations.

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Without him nothing is created, as St. John 1 writes. Whoever wants to be a Christian must also keep house with the Lord Christ. Sowing and harvesting, planing and forging, buying and selling, every physical work, every earthly gain and loss is commanded to the attention of the Lord Jesus where faith prevails and gets a special shine from it. It would be too much at once if I wanted to elaborate on all this in this hour and, as it were, show the earth irradiated by the dawn of the Gospel, how it then has a completely different shape than in the black night of unbelief. A hint is enough and whoever wants to see miracles should step into daily life with its toil and enjoyment at Christ's hand. But let me now single out one thing from our Gospel and elaborate on it under the gracious protection of God the Holy Spirit: namely, that the Lord Christ must not be separated from the other fragments either.

Subject: **The remaining chunks.**

1. you must be there.
2. they belong to the Lord.
3. raise them up well.

1. you must be there.

I will get enough shaking of the head. Where are the rest of my chunks? I hear one and the other say: since I have joined the Lord, I have none at all. There is more behind than for. Lack in all corners and places.

You know what? You are all heathens who speak like this. They alone do not have any remaining fragments. This is what I want to prove.

We are in the church. We do not measure with our fist and do not judge according to what is before our eyes. That in advance. Whoever admits it to me, I will suffice him, he will not punish me for lying. So:

a. The worry alone has no remaining lump. For it never has enough, where should the remaining lumps come from? It measures temporal things with the bushel of eternity, just as it knows how to shut eternity up in a mouse hole, because it turns everything upside down. NB. But it is advised, as Esaias writes 2, 20. that in its time it would gladly slip into the mouse hole with its idol Mammon, if it were still possible.- Now this is very explicable, why the worry has no other lumps. If it were possible to scoop out the world's sea and pour one bucketful of water after another into the vast empty depths, where would it remain? But what is the sea compared to eternity? What are all the sacks of gold when they are thrown into it, what are all the mountains full of gold, what are all the palaces, all the cities, all the kingdoms? The whole world with its treasures rolls in and disappears in the yawning dark canyons. Not even a corner of it becomes full.

Everyone has understood that the worry has no other lumps. Now it remains to prove that everywhere else there must be other crumbs. - I take my proof from the holy V. U. What is the fourth request? "Give us this day our daily bread." I ask everyone who is present here: Has there been a day in his life when he did not have more flour in the box, more bread in the cupboard, more money and goods than he needed for four and twenty hours? If no one comes to me later and says he is making an exception and making a liar out of me, I will have it printed on my account that "I have proved to my Franconian friends that every one of them has had leftover lumps of bread all his life, not a day excepted. Other commoners may prove it to their pastors. That those do not believe it who neither have nor want to have a pastor and do not believe in any pastor is of no consequence. It is proven to Christianity alone. Others do not find it worthwhile to have so much understanding - for understanding of faith is also understanding - that they become richer than their care has made them so far. They may remain beggars. Why do they pour everything into such a wide sack, in which it must be lost? But we are rich in earthly goods, and that is just as true as that we are poor in earthly goods. Whoever cannot find himself in such contradictions, let him go wherever he wants.

But you, there in the corner, you who do not like to look up, listen! It does not apply to you. You only did not know it until now, or not so exactly. Be ashamed, yes, for it is a disgrace that a baptized child of man, even a child of Adam, has to be told such things; it makes us have lost the image of God. But now also rejoice. Behold, you can become rich, and that is what you wanted, without getting a cent more.

Everything you have more than for this day in your field, in your big barn, twice, even three times as big as your house, in the cellar, in the storehouse, in trade and wherever else, that is other wealth. You have what you need, if you have enough for four and twenty hours. Let the world say, "That's idolatry!" You stick to Christ's word: "Do not provide for

the other morning 2c.2c." Or does not reason also tell you? Is it not uncertain whether you will live the next hour? Why do you care for it? Be quiet now; your conscience has long since proven me right: you have some left over.

b. Avarice alone has no other lumps. It is, of course, the father of sorrows. We have already picked him up with the whole nest. But even if the eagle's young have been taken from the eyrie, the old one still circles the deserted place. We also know the word of the Lord about the seven devils, which are worse than the first one and come back with him to the abandoned place.

sene dwelling. But I actually want to say so much and my predecessor will only be right; I hit him so hard on the dear Lord or does the betting rule who else but Mammon?- never grimly enough- - it was not yet sharp enough? you still do not want to spit out the thing that I have pilloried first under the number worry. Therefore, I still have to make a second subdivision.

Guards. It may now be logically subordinated,

what I have coordinated, and whether I also put it on the Kops; such monsters own that. So bring on the brighter colors and the thickest brush. **Stinginess! Stinginess! Stinginess!** That is not ambiguous like worry. Stinginess is the only thing to blame for the fact that you don't have any leftover lumps. You, to whom the house wants to collapse over your head when the keeper knocks, or the priest announces a collection, you, who then seem to have eyes for nothing but the dilapidated windows, you, to whom small debts now suddenly burn on the conscience, hear it, he, the miser only disguises himself in all such shabby excuses. For is it about fo bad as your house collapses, that the house of God threatens the collapse? And for this is collected, if one demands the parish salary - I do not say this for my sake -, if one begs for the schoolmaster, if it applies to the church building, or the synod, or the Concordia College in St. Louis or the seminary in Fort Wayne, or the school leh-

rerseminar in Iowa. Should every Christian man now rather hang up his harp on the willows, as Israel did on the weapons of Babel, than celebrate with the miserable state in which the church finds itself, which as the mother of her children goes begging around--I do not say too much--often rejected, with the miser devil, who boasts in the holy place that his grace has founded it! If the shame that is poured out on Zion's crumbling walls does not hide every other damage as deeply as the molehill of the high mountain ridge, that also measures

Earthly with eternal, eternal with temporal measure.

Enough! The devil continues to paint in hell. But you shall know it, whom the mockery steals this warning, that there the chariot

that your avarice may not leave. Just with the grin that is your only response to the cry of horror that God emits in his messengers when Satan's team is in front of you.

I'm not going to help you, or I'll throw a pot and brush at you, or I'll throw a pot and brush at you. It's no use, I've probably tried it too; otherwise I'd throw a pot and brush at you.

It is a sad work to paint the hellish flames before the eyes of the hand that is supposed to paint Christ crucified and does so. But Christ himself did it. Remember the first Sunday after Trin.

Often joke works more than the most terrible seriousness. Well, I don't want to spare him either. Let me then remember the little tales in which black dogs guard buried treasures. Such a guard is your avarice; that is why there is a ban on your money and goods, so that you have no other lumps.-Yes, I will not be afraid to go to school with Till Eulenspiegel, who has more wisdom than his foolishness makes fools realize. He who is innocent, he said, must admire this painting, and pointed with his staff to the empty wall; only impure eyes see nothing of it, let alone that they should find it beautiful. So I say, and I without falsehood: He who is free from avarice has remaining lumps and then also sees them; to the mammon servant alone the devil covers them. A touchstone in the purchase. Hold your heart to it. Ask yourself: Does avarice rule over me, which I inherited with sin from Adam, or does it wriggle, because I am not under the law but under grace (Rom. 5:14.) and therefore I no longer obey sin in its lusts (Rom. 5:12.), whether it also stirs as a limb of the old man under the foot of the new, which is Christ, and dwells in me through faith? And would to God, before His unmistakable ear this place resounds with a joyful yes, it wriggles; the daily crucifixion of my flesh holds it under the foot so loudly that the angels might wave the flag of victory over our heads! But if in the end you all have to cast down your eyes, have this as a consolation, if you answer honestly: "Alas, he reigns, the vile whoremonger, who sometimes with a holy, sometimes with a respectable, sometimes with a tempting Satanic grimace pimps my soul to the evil enemy",-if only you do not hang a blanket in front of your face, then the open confession of the defeat suffered can be the first step to future victory.

That's just so you'll feel more ashamed. Otherwise my sentence was already proved. I only wanted to press a tangible seal on the proof.

Let us then part from the first part: The remaining chunks must be there, and in God's name begin the second part

2. the remaining chunks belong to the Lord.

But there is one thing I forgot. This is still a powerful reason for the above sentence. The remaining chunks fall namely all from Christ's hand. She is the fountain. All the fragments are single drops. Who should not have the rest of the fragments who has Christ? A cursed faithless child of man would be the one who would not have them. Will he also say that he has no more water, who admittedly has no drop in the bucket, but has the well at the door? But neither are the remaining fragments taken from us because Christ closes his hand once and we do not see them lying there openly for the moment, while we have them just as surely.

At the same time, this leads us to our second part. So it is no pity that I am making up for it. If a sigh has remained somewhere in a pressed heart, then it will serve to be lost in a consoling "If only I still have Christ!

Now the natural man does not want to know that the remaining fragments give birth to Christ any more than he wants to know that he has the remaining fragments. The rest is mine, everyone says, and testifies by the tenacity with which he holds it that he is in earnest. The sweat he shed when he acquired it makes it stick to his hands and feet. The heart itself cannot resist the fact that the garbage of temporal possessions remains stuck in it, or rather the heart in it. The remaining pieces then become for the deceived human child what the glue is for a guileless bird.

Do not be surprised, dear soul, that you are so unwilling to prove your new birth in spite of such pagan sense. Sin goes deeper than the philosophers think. It seems to be foolishness what God wants from us, who, when he commands, does not seek himself, but only our salvation. And especially when we have to deal with dust, our eyes are immediately dim and no longer see clearly, so that the sky above us seems like a gray sack. It cannot be otherwise; when one stirs the dust, it dusts, and what harm can not a single speck of dust do to the tender eye?

I always have to deal with this when I preach, but today the gospel is especially important. I must wash the dust from your eyes. You know that I do not do it, but the Lord and his word. Hold out your eyes, then. For the eye must be clear, and then the whole body will be light. A clean hand is good in civil affairs, and let every man keep it in his place. But we are in the church. There faith is awakened, set right, strengthened, increased, practiced, and God alone looks after it (Jeremiah 5:3), as one friend looks into

another's eye. He is the eye. And what is the eye if it has no object on which it rests? But on whom does this eye rest other than on him whom David, when his blessed gaze found him, called the most beautiful of the sons of men (Ps. 45:3)? And now I come back to my sentence: For just from this I prove that the remaining fragments belong to Christ. Faith clings to Him, even if it accepts daily bread and with it all kinds of earthly goods. What he has of fields and houses, of grain and must, of thalers and pennies, Christ allots to him and leaves something of it.

a. As a steward. For you, dear child of man, even as a steward, are at most only a finger of your Savior. Learn this from our Gospel, if you do not know it yet. The 4000 who followed the Lord were also thinking like you at first. Christ was only supposed to preach to them. The hours, days, months that they spent apart from the service that he held for them, they thought to keep for themselves. The Lord was not involved in this. But he shows it to them. Here in the wilderness, the matter has come to such a pass that everyone who has boasted that he could work the land well, that he had done it before others in the mill, and that he had never miscalculated his income and expenses, will shut up. Even the women, whose hearts secretly laughed when the head of the school came to the story that is described in Genesis 18, because they thought that their husbands would not have had to call first: "Hurry, and mix three measures of bread flour, knead and bake cakes," if they had the honor of being allowed to bake a roll for the dear God -forgot for the moment that they could cook and bake well.

"Yes, that was something else," you say, "no wonder they left him the rest. After all, they had seen with their eyes "that His blessing increased the seven loaves under their "hands and on their tongues."" But where have I ever experienced such a thing? Doesn't every Lutheran pastor teach that the time of miracles is over, that they are only reserved for the Antichrist? Well, 2 Thess. 2, 9. in honor; but no one will have told you that the Lord Christ's hands are now tied. However, we do not need the manna from heaven, nor that widow's little jar of oil, to recognize that our Savior feeds us. Every harvest testifies to this. Luther, in a sermon on this gospel, cannot be surprised enough that sand and stones bear such rich interest and return thirty, forty, even a hundredfold the grains that are entrusted to them every year. And now consider who it is that, when you have put the morsels in your mouth and they disappear from your hand, even from your eyes, droplets of blood, nerve juice, tears, even flesh and blood come out of them, out of one so many things that you cannot reckon it? And if he were to pull off his hand, what do you think whole heaps of flesh and bread would help a human child? And if you stuffed it up to the neck, it would not be able to eat one crumb. This shows that the Lord owns the kitchen and the cellar and all the channels that run into them. But if he is the steward, he must not be deprived of the remaining crumbs. Otherwise, it would mean giving him the cow and not giving him the claw.

What someone has in earthly goods, Christ allots to him and also leaves something of it.

b. as a physician. Because he is a physician, he does not give bread and all the things that go with it, which are small things to the Lord, as was seen in the wilderness. But with the children of Israel it had a different meaning; they were

on the journey. If the Lord were to spare us work, we would perish in body and soul. Just go to a part of the sky where it is so easy to get daily food and need, or read what is written about it, whether the inhabitants of such areas enjoy it? Follow the family history of rich people up to the third and fourth generation. The exceptions are few; as a rule, sons and grandsons of those who accumulated treasures preach that it is no happiness for an Adam's child to take his daily bread without effort. Not even pleasure is so much when work is lacking: for the intoxication of pleasures' is no pleasure, much less that the soul could prosper thereby. We would only be more of a burden to ourselves than we already are, if Adam's lust for apples were not curbed by thorns and thistles, by toil and plague. The work that God lays out for fallen man, and in remembrance of the shameful way in which he fell, is only the chimney that discharges the smoke; the smoke itself comes from elsewhere, from sin, and bites rich prassers on silken plums more in the eyes than a poor day laborer. With work the Lord cuts the morsels and divides them, so that we do not spoil our stomachs. That is why he often makes us cry out like a child who grabs his mother by the apron every quarter of an hour and wants to eat, but acts as if he did not hear, just like such a mother. Thus he saves us from the pestilence that corrupts body and soul, from the love of perishable goods and thus from the punishment on which the rich man rode, Luc. 16, 19. 2c., 2c. He keeps a diet with us, as it were, when he hides the bread crumbs that nourish us under thorns of worry and toil, and thus shows himself to be a physician against us. But when he sees a deadly disease in our eyes - and he can do that - when our cheeks are still red and we would rather dance than crawl into a hospital, then he takes special cures, stretches out our limbs on a sickbed and we are not even allowed to see the bread. Everything that is given to us under the hands in healthy days, he closes and the tongue gets to taste very strange things, of which it had no idea in good days.

To make a long story short: No one denies a mother the right over the crumbs she keeps for her child in the pantry, no one denies a doctor the right to forbid the sick man to use the kitchen and the cellar and to make an expression as if he were the master of the house; and to the Lord, who is all our possessions, should the remaining crumbs not belong?

The rest of the lumps belong to the Lord.

3. the Lord lifts them up.

This, of course, is a disgrace: for whoever loves the Lord, whoever clings to him body and soul, whoever is disgusted by everything after the manner of love, where the beloved is not, still wants to prove to him that he is the beloved.

I know that the Lord will not throw out in the trash what he claims as his, or presuppose that such a one will only ask once what the Lord will do with it, since everything he wants and does is right for him, he may give or take, whom his soul loves-that is, poke him in the eye; but I take it from my flesh that if we should be painted as we look in God's eyes, with few exceptions, or once with a single one? when the Lord takes away the rest of the fragments from our mouths, if this is really not just a mirror fencing, but marrow and bone know about it (Ebr. 4, 12.) no other expression could be given to us than that of a child who is squinting at the cake that is denied to him. Without hanging lips and tears in the eyes it will not have gone off that the Lord has so purely cut off the bushel, which we would just as gladly heap up to heaven, as the people of Babel went about building a tower up to heaven, even though with the same profit as they. And I do not want to make myself and you stronger than the Lord makes his most tested disciples appear in the Gospel, nor can he do so, and what good would the lie do? Just as he cannot do better for us than to make us able to drink a cup of cold water--no one thinks I speak too much; there are cases in which unbelief cannot do much lesser things, but what he can do does not come into consideration here, even if it is glorious, if he does not put a reward of grace on it; Let the groaning of the unbelieving flesh also now be taken into account, from which the spirit never wants to get out, especially not if it is to bring mammon. For there the thalers, shillings and cents must be torn out of the bowels in which the tiresome love of money buries them: otherwise the old Adam will not give them up. It was quite right what someone once said in my ear-I will therefore now preach it on the rooftops as well: The peasant is a good man as long as he does not have to let his hair down. I am talking to farmers; therefore I will leave the word in this restriction. It is also true that just as craftsmen, merchants, scholars, priests and schoolmasters all have their special favorite sins, or at least they easily fall into them if they do not

watch over themselves, so the farmer has his most powerful enemy in avarice. Strong people have great enemies, and the peasant is strong; he carries kings and emperors on his shoulders and everything else that lives must come to him, as all the countries sent to Joseph when the plague broke, but he takes bread from God's own hand. It is all the more shameful that he, without whom no man can live, should so easily become a prey to avarice, that he should eat every morsel of it, and who could be the freest, should let himself be subjugated more than any other class.-But I must come back to what was said in my ear. I could not give it better. Grade

It hurts the flesh so much that it should leave the rest of the pieces all to Christ, just as it hurts the body when a head of hair is torn out of the head.

Therefore we do not want to bury the comfort in the sweat cloth, which the Lord gives us, when it says in our Gospel: "and they picked up the rest of the pieces" - the disciples, namely, by command and in the name of the Lord. We can also say: the Lord himself picks up the rest of the pieces.

Let's make a fine point of it. Now and then, when traveling, one sees large iron boxes in the business halls of public officials, which are firmly locked. In the old country, perhaps also here, they are placed above deep vaults that have room for them in the earth. One calculates in such a way. Even if the house burns down, these iron boxes will not burn, and even if the planks on which they rest turn to ashes, the boxes will fall unharmed into the cellar, which the fire cannot seize. But what is kept in them is anyone's guess; the Bible will not be. But whatever it is, it is certain that it will be saved. There are also beautiful granaries where the grain is carefully stored. There are cellars in which wine is kept for centuries. Also well kept. The ancient Egyptians understood the art of embalming corpses so well that they have been preserved to this day. I call that also well preserved. But the Lord Christ can do it even better. In general, we have enough proof of this. For example: what else has kept the seed in the plants so long that since the third day of creation the plant world has not died out, now already close to 6000 years, than the word that became flesh? Who lifts up in the mountains the gold, in the sea the unfathomably deep flood, the water in grounds? But what is more: who does not let the gospel of peace, which was entrusted to the ears of Adam in paradise, get lost, although the infernal robber, as long as the world stands, strives to destroy the word of the cross, to eradicate it from stone and parchment, to banish it from pulpits and from the chambers, yes, to completely erase it from the memory of the children of men? And it has remained until this hour, in spite of the wise men of this world, in spite of the principalities and authorities who rose up against it in the service of Satan, in spite of the powerful heads of countless heretical clusters, in spite of the bulls with which the Roman whore gave prestige to anti-Christian lies, and in spite of the diabolical mockery with which unbelief is at this moment casting away the eternal pearl. We still have it. We will also keep it. And if we fell away, it would still remain upright, because Christ says: "Heaven and earth will pass away, but my words will not pass away. And what proofs will we get on the last day that the Lord Christ is able to pick up the rotten and destroyed bones, when they come back unharmed, because His hand has preserved them?

But now comes the application. So great

The Lord keeps them safe. If you believe it, give him the rest of the fragments. Why does your hand hesitate? You want to trust him body and soul, you command him daily house and farm, and you cannot leave him the remaining pieces, you must steal them from him: because if you do not give them to him, you steal them, because they belong to him.

Now I will put the lid on it a little further, although it would be better if you gave more abundantly without what the dear Lord Christ demands for himself from the rest of your lumps; on the last day the joy would be all the greater. He not only picks it up, he also increases it, and so that I say everything: with usury, which reaches into eternity, you will get it back in the resurrection. How could he not, since he increases the seven loaves that come from him among the sinful people among the sinners? Shouldn't it be much more abundant what is brought to him from his limbs by the faith he worked? Can it be with Him, from whose breath heaven and earth have flowed, for a moment without growing a thousandfold? Who would not gladly give the remaining lumps on usury? Now with Him you can usury them. Who would not like to let them sail over the sea, if they were worth so much, so that nobler goods would be brought home in exchange? Sieve, for him a drink of water is not too bad; He takes it into the boat, which takes away from the shore of the visible world all other lumps, small and large, the halfpennies of the widow as well as the palaces of those who literally left everything and followed Christ, in order to take their place, When heaven and earth perish in the fire and the riches of the miserly vanish in the smoke, they will return with unfading crowns of glory, which will be revealed to all who not only call Christ Lord, but also let him be Lord, even over their temporal goods.

Now I could close and also give these remaining chunks to the one to keep, from whose hand of blessing they have fallen into our bosom at my supplication. But I still have to say one thing. No one thinks that the Lord wants the remaining fragments because he needs them or because such a work must be added so that he can show himself to us as the Savior who has destroyed our sins and opened the door to heaven for us. If anyone should draw such erroneous thoughts from this sermon, I would rather not have heard it. But the Lord himself has put a stop to this in the Gospel. If he feeds those who accept his word in the wilderness without any preparation, so that his disciples become richer from it than they were before, then we must not doubt that he needs neither for himself, nor for his servants, nor for all his people the remaining fragments that faith offers him in free love, willingly in holy adornment, as David testifies in the 110th Psalm. He could easily send preachers with multitudes who would not need to look into any other hand than his, to the pagans as well as among all of Christendom. He would need neither seminaries nor synods, and even the church buildings could easily receive his power without a pillar of cloud and fire.

set . That he goes other ways is not because only the one we see is open to him, or so that we may help him to make us blessed: as for the last, we have grace and blessedness, but nothing more can be added to it-through his blood; but because faith should have the honor, as it has Christ completely, to stand in Christ's place against unbelieving, mistaken, and weak-believing mankind, to taste his blessedness in the fellowship of his labor of love for the salvation of the lost. From him who does not believe, who has not first in Christ God and heaven, the Lord demands none of these things.

And now enough of talking about what should govern our lives every day. The Lord take us with our weakness to his breast and let us strengthen in his care. What his hand has set on fire in our hearts will then glow under the ashes. Enough that He sees it there.

But where still before our shortsighted eye, in which with the light of love the light of hope, of which St. Paul writes [1 Cor. 13, 7.] so soon goes out, death of unbelief dwells and only satanic joy nourishes, You, to whom all things are possible, will one day kindle bright flames from Your altar.

When Your day comes, we shall all burst forth more gloriously. Grant that then also the sacrifice of my lips may ascend to You in purer glory! Amen. Lord JEsu? Amen.

(Submitted by K.)

Comfort for parents

at the early passing of their children.

How difficult it is to comfort such parents can be seen in the example of Jacob at the loss of his beloved Joseph (Gen. 37:35) and the mothers of Bethlehem at the cruel death of their children (Matth.

2:17, 18). But one can always console himself more easily than the other. St. Jacob could not forget his beloved for 22 years, Job, on the other hand, endured the sudden death of all his 10 adult children together with the loss of all his temporal goods with such courage of faith that he cried out: The Lord has given, the Lord has taken away; praise be to the name of the Lord! (Job 1:21.)

Now, for all such afflicted hearts, the Word of God, and especially the Psalter, is the richest and sweetest source of consolation, but this consolation often penetrates the heart all the more deeply and clings to it all the more firmly when we see the power of it in such Christians who have been abundantly comforted by it in similar afflictions. *)

It is precisely for this reason that the following letter by the well-known Württemberg theologian Dr.

*) I would like to draw your attention to two articles in the 4th issue of this journal. The first is in No. 18. under the heading: God's intention when he lets our children die; the other is in No. 23, headed: Why have you done this? Especially the latter deserves to be reprinted, since it is not accessible to many current readers of the "Lutheran".

J. A. Bengel, taken from his life description of Burk, be a welcome gift. Ssine marriage was blessed with 12 children, half of which preceded him into eternity in tender childhood. The dear man wrote this letter to his parents soon after the burial of his daughter Regina, whom God took to heaven after only 1 year. However, this letter, like everything else written by this man with his experience in writing, should not just be glanced over, but considered sentence by sentence.

On the day of Regina 1722, Sept. 7.

We express our gratitude not only for the wreaths sent to our blessed and still dear Anna Regina, but also especially for the testified elderly compassion; on the other hand, I consider myself bound to share something in simplicity about what God let show of His love under this affliction. When I had the red addiction six weeks before my child, and thought that my heart should come to some tougher feeling in the case of the previous indisposition, thus also in the case of this indisposition, such was not found at that time to right displeasure in myself; I also complained about this to my friend who visited me, and added: something sharper would have to come, by which I would be softened.

This has now occurred, in that when our dear child lay miserably in his last hours, I had quite a sensitive attack on my inner self; so that even before his dissolution I felt more sorrow than over our two previous blessed children, and on other such occasions together.

But just here I was prepared to accompany the child with prayers, supplications and tears, without shying away from the bystanders, until it had overcome. I had to think so much of the divine justice, which also destroys such a tender little body for the sake of the sin that grounded it from us and we from the entire human tribe, and of the divine grace, which nevertheless led such a path of death to life, that the pitiful snatching and pulling brought me no further regret. At the same time, my heart was strengthened in such a way that, in the midst of the impending suffering, I nevertheless felt better than during the best merrymaking I had ever attended, and I wished that I myself could never raise my head, which I had hung on my deathbed.

After the child had passed away, and I lay down in the afternoon in the chamber where he had been brought, next to him, to rest a little, I was told how desirable such a change would be. David had to lament over his wretched Absalom's death: "Oh, if I could die for you! But with such a child, who has not yet been dragged into the world, there is no need of a

such bitter sorrow - but only a sweet lament of love: Oh, if I could die with you!

If we look at the registers of deaths and make a survey, we find that among the children of men more than half die in infancy and childhood: since God has so far given us five children and taken away three, we must not think that we are hard pressed before others. Especially since these tender souls have also received a good fate through this? There is certainly something great in the fact that so many human souls, soon after they have come into this world, are immediately transferred to the other world, according to which the number of the elect is mostly filled with such little ones, and these are like the plants in a garden, which one must take home immediately after their coming into being, since the adults, on the other hand, are like the few plants that one picks up for seed) and for that reason must remain outside longer in the wind, tires and snow.

The thing that most pains natural love is the departure of the delight that one has in a growing child's lovely, innocent[^]. But one has to be content with this in the expectation of better things; after all, the blossoming of flowers and trees in spring is also something displeasing, and yet it falls off in a very large quantity without being regretted: well, a fruit of the earth, of the earth, of the earth, of the earth, of the earth.

that brings much more important pleasure.

If no child was born in our Hanseatic League a year ago, we do not mourn it now, but since we are escorting it out of the house today, it is just as much again on the outside, and we still have the gain of counting one more in heaven. Who should think that it was born in vain, and that the care we have taken of it has been in vain?

has been laid down? Now that responsibility has ceased along with it, we have all the more free time in housekeeping to think of the one thing that is necessary and to instruct the two still living all the more carefully to do so.

As soon as the death blow is over, the body, the handful of ashes, is already graced again with pure linen, flowers, lemons, wreaths, etc., which indeed decays everything with it, and gives a very worldly eyebright; but how beautiful must be the ornament with which the soul is gifted in heaven by and before God, the Lord Christ and the holy angels. How beautiful must be the adornment with which the soul is gifted in heaven by God, the Lord Christ and the holy angels?

The thing that most disturbs or hinders our satisfaction, that the visible things have so much power over us, and the eternal, invisible ones are still so unknown to us and are foreign to us. If, however, we were only able to glimpse what happens to a soul that departs in this way, we would not regret the departure of our relatives, but we would regret the stupidity of the mourners.

So we should use the wind of grace, which has been opened for us by the door of heaven for our deceased, for this purpose.

that we let ourselves be inspired not to wish the same back, but to hurry after them. No one would take one of those,

who have been in peace and safety for 10, 100, 1000 or more years, would consider himself lucky if he had to return to the perilousness of this life; why then do we consider it a pity if one of us gets there? Is there a gap in our rooms

If the death of the first one has been made, a place will be filled again in heaven! The closer it gets to the end of all things, the more pleasant it is to die, because those who go ahead meet more and more predecessors, and may no longer wait long until the others also follow, and thus everything is gathered together, so that we may be with the Lord forever.

At the funeral I accepted the condolences and the encouragement of good friends as if I did not have a supply of such things for myself, and then God let me hear many pleasant words through their mouths, e.g. about the fellowship of our dear children, some of whom we already have in heaven, some of whom are still with us, about our remembrance in heaven at the entrance of our loved ones, and so on. Under the. On my way out, I looked at the bright sky, and my mind became as bright as if the corpse did not concern me.

In the churchyard, the coffin was opened once more, and the bouquets that had been pinned to the cloth were put in with the rest. When I saw the face of the blessed child uncovered once more, and the

sun at daylight

Heaven stood before me, I had to say, pointing to both of them, to Trum, who were close to me: So will the liess child, who is now to him himself

r no longer looks the same! - and in such hope it would have been easy for me to take the shovel from the gravedigger, which had been rumbling in my heart at the burial of the late Albrecht Friedrich (the firstborn), and to close the chamber of rest with my own hands. I came to the church so confidently that I asked that what would now be superfluous be kept for me for the hour of my own journey.

But now we have been in front of the gate once, and if we already now enter again into the necessity of this vain life, then we are again more certain that it will also send itself with time to the real entrance. become. The name of the Lord be praised!

Old prayer song
against the Sacramentirans.

The Sacramentarians or those who deny that in the Holy Communion the true Body and Blood of Jesus Christ are present according to His true and clear Word? Sacramentarians, or those who deny that in the Holy Communion the true Body and Blood of Jesus Christ are present according to His true and clear Word? are served and partaken of orally by all communicants, believers and non-believers, have, in order to avoid their perversion of the

The first thing we see from this is how intimately connected all the Bible doctrines are, so that when one is attacked, the others are all attacked along with it. We see from this, first, how intimately all Bible doctrines are connected, so that when one is attacked, the others are all attacked with it, and second, how dangerous it is, therefore, not to submit humbly to God's holy word even on one point. For by rejecting the pure doctrine of Holy Communion, the Reformed have at the same time placed themselves in the necessity of taking His crown from the head of Christ, the Man of God, our Savior, and thus either to revoke the accepted error or to become Christ's enemies and impugnors. Few want to realize this now. Our old pious fathers, however, recognized this vividly. Therefore, they not only wrote earnestly against sacramental error, but also prayed fervently. Among others, Nicolaus Selnecker composed such a prayer in the form of a hymn in 1571 and added it to a sermon that was published in Heinrichsstadt in that year. The song is full of as much strength of faith as fervor of love for Christ and zeal for the divine honor of the same. We hereby share it with our readers. May it find equally fervent readers and singers and prove its power to awaken and warn to all.

It reads as follows:

You great king, true man and God, who suffered torture, fear and mockery, Lord Jesus Christ, you faithful guardian, keep us always by your word.

With God the Father eternally are, Who is holy mostly also with you, The eternal, united, true God, Who created all things. Have all things in your hands, Almighty, kind, gentle and pure, Have become our flesh and blood, Brother, comfort, treasure, and highest good. Therefore Thou sittest in the highest throne, God the Father, and Mary's Son, At thy right hand thou art exalted. And quench the Father's great wrath. Thou hast all power and everlasting honor, True God and man, and art the Lord, In heaven and on earth far. Whose feet guide all things. Not only according to your divinity, which has everything/and is able to do everything, but also according to your humanity, how you have adorned it finely, and have united it completely to you. In thee exalted, adorned, With infinite glory, With divine power, high, far and wide, With right majesty adorned,

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And thus highly glorified,

That now she reigns in the throne of grace, she in you is called, everywhere creatures hover, eternally reigns, and eternally lives.

In the name of Jesus all knees bend submissively; In him rejoices and all rejoices; He is seated at God's right hand, As our brother, flesh and blood, Who has, can and does everything. For he before from eternity, As true God, without time, Has all power and eternal honor, But now also this teaching remains, That after his humanity he has tenderly completed the heavenly journey, Received all power and honor Set over all the heavenly army, Over all the throne and angelic host, Over all creatures even.

And what he speaks, that same has power, What he promises, he also provides. He can do it all, for he is God, He wants to help from sin and death; Almighty and true is, He needs no trickery in us, For he is God and our blood, Our brother and dear good, Whom we call from the heart, Because he truly can do everything, As God and man, otherwise we should not call on him with desire As a true man stetiglich, Who hears us powerfully.

O faithful refuge, Lord Jesus Christ, Thou art our God and brother, In two natures one person, Without alteration and confusion, The Father's word and right hand, Sent to us in our flesh, Which now through Thee is exalted. Set at thy right hand, O Jesus Christ! O Son of God, Mary's blood, O God, brother and chiefest good, Grant that we may know thee aright, By thy word abide firm and bad, And honor thee and call, And be thy dear subjects; By thy right hand punish thee, Who resist thy power, And master thy omnipotence, And thy word's constancy. Dreadful indeed is such to hear. Still, Lord, with deceit and cunning, Thy Christian mind confounds, Sighs and cries to Thee alone;

Lord save your honor, the honor is yours, you honor - king zeucy enter, prove your power, Lord Jesus Christ, you who are Lord of all lords, defend your glory, your majesty at all times.

Preserve us, O Lord, by your honor, And defend us from the loose talkers, Who teach you God and Mary's Son,

They want to sit in two thrones, And do not let you have your omnipotence, Their mind is only judged so that they turn your words, And continue their error. Their imagination must be higher. For thine might and power alone; Human reason is their art, Thy truth now shall be in vain; Then defend us, O Lord, and save thy honor, Overthrow all deceit and false doctrine, Keep us even by thy word, And let us live here and there.

Capital Universtty.

The "*Evangelical Lutheran*" of the 18th brings the news that Dr. Reynolds, President of Capital University in Columbus, Ohio, and Mr. Essick, Professor of Ancient Languages in that institution, have resigned their offices and that their resignations have been accepted. Professor Essick left his post immediately after submitting his resignation, and Dr. Reynolds will resign at the end of October. It is not reported what brought about this blow, which was so hard for the institution.

To the Electoral College.

It is hereby brought to the attention of the members of the Electoral College that the congregation of Philadelphia has nominated the undersigned as a candidate for the office of Director. Since the deadline for such nominations has now expired, all members of the electoral college are hereby requested to send in their votes as soon as possible to the following address for the decision election

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Volume 11, St. Louis, Mon. 12 September 1854, No. 2.

Editor's Preface to the Eilften Jahrgang des "Lutheraner" (Continuation.)

The word of God, which we hold up to those who are annoyed by the quarreling and discord in the church or who are saddened by it and therefore need consolation, is first of all this: "You should not think that I have come to send peace on earth. I have not come to send peace, but the sword. For I am come to stir up a man against his father, and the daughter against her mother, and the cord against her sister-in-law. And a man's enemies shall be his own household." (Matth. 10, 34-36.)

Thus says the Lord. Strange words! How, then, should the purpose of Christ's coming into the world be to divide men among themselves, to break the tender bonds of blood, love and friendship by which men are bound together, and to unleash among them the very storms of passion? Should it really be true, then, what a certain part of Christianity teaches, that God himself is the author of sin, that he is only the cause of some men's sins?

He has chosen only a few according to an unconditional decision, but has passed by and continues to pass by the others with his grace, whose salvation he does not want, whose destruction he rejoices in and whom he has condemned and rejected for the revelation of his righteousness from eternity?— Let this be far away!— This cannot be the meaning of those words; Christ is the truth, and truth cannot contradict itself. He the Son of God is not yes and no, but with him yes is yes and no is no. (2 Cor. 1, 17-20.) But it is written, "Thou art not a God to whom wickedness is pleasing; he that is wicked abideth not before him." (Ps. 5, 5.) "God is not a tempter of evil, He tempteth no man; He is a Father of light, with whom is no variableness, neither change of light, nor darkness." (Jac. 1, 13, 17.) And it is further written, "God wills that all men be helped, and come to the knowledge of the truth." (1 Tim. 2, 4.) "God does not want anyone to be lost, but for everyone to turn to repentance." (2 Pet. 3:9) "As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way of being and live. Why do you want to die, Israel?" (Ezek. 33 11.)

What the Lord actually means by these words, we see from what immediately precedes them. Previously Christ had said: "Whoever confesses me before men, him will I confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father." Now when he adds to this, "You should not think that I have come to send peace on earth. I have not come to send peace, but the sword", Christ obviously wants to say this: "You will of course answer me that if you would confess me, namely my word and my truth before men, only a few people would listen to and accept it with joy, most of them would rather become hostile to you because of it, hate you, fight against you and persecute you, and so nothing but strife and discord would arise. To this I answer you: it is true, this is what will happen to you if you confess me before men. But you must not think that I have come to bring you peace with all men and good days. Rather, I have come to bring you peace with God and eternal life, and this can only be done through a gospel, at the preaching of which all the world will be stirred up and fight.

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and strife will arise against you. Far from it, then, that Christ, when he says that he came not to bring peace but the sword, meant to say that his real intention here was to stir up strife and discord, his opinion is rather that in the nature of men and of his gospel it is not possible otherwise than that strife and discord should arise.

See then, dear reader, those who demand that there be no struggle and strife in Christendom are demanding something quite impossible. They demand that either the gospel is not the gospel or that the world is no longer the world and Satan, the god of this world, is no longer Satan. The world can rather suffer all doctrine than the pure doctrine of the gospel. The gospel, then, puts to shame all the glory of the world, all the wisdom of the world, all the power of the world, all the worthiness of the world, all the righteousness of the world, all the life, all the thinking, willing, speaking, doing, acting, and walking of the world, and requires all men to submit their reason, heart, and will in everything to God and His word, and to be born again. This teaching cannot please the world and false Christians. As soon as it is known, preached and defended, the world must either cease to be the world, or oppose this teaching, declare it untrue, reject it as fables. It must reject it as a lie and start a fight against it. As soon as the pure gospel is proclaimed, Satan, the liar from the beginning, feels that he is to be driven out of his fortress. He then feels that Christ, the stronger, comes upon him with his word to bind him and take away his household goods; so it cannot happen otherwise, he must stir himself up and, so to speak, fight for his house and his army, even for his life. Therefore, if the world should have remained in peace, Christ would have been allowed to come into the world with his gospel Ficht. But now either the voice of the gospel must be silent, or the world and Satan will speak against it. As long as Christians confess Christ and his pure word, and as long as the world is and remains the world and Satan Satan, strife and discord are inevitable in the church. Therefore, our dear Luther writes beautifully in his interpretation of the 110th Psalm, verse 2: "There are now some clever people who want to mend fences and settle disputes, who say that one should give way and give in on both sides. We leave them to it, and try what they can, granting them the effort: but if they make the devil pious and one with Christ, they will be the first to find it. But I think that such patchwork (as Jesus Sirach says in v. 7 of chapter 22) is like patching up broken pieces.

And while have already been the cobbler much,

But they were also wrought in vain, and both the wire and the stitch were lost. (Opp. V, 1420.) This is confirmed by the whole history of the kingdom of God from its beginning to the present hour. From the moment when God said to the serpent: "I will put enmity between you and the woman, and between your seed and her seed", when and where only Christ was preached and made known purely, that enmity always became visible immediately and fight and quarrel broke out.

But what follows from this?-First of all, this: If at any time in the church everything is quiet and calm, in spite of the differences of doctrine which are held; if, in spite of the different faiths which are cherished, everything holds out the hand of brotherhood to one another; if, in spite of the different paths which are taken to eternity, everything lets one another go quietly on their way: this is not a pleasant but a most sad state. There the world lies calm and unchallenged in its natural sinful nature, and sleeps undisturbed on the precipice of eternal ruin, dreaming of heaven and bliss. There the strong-armed one, Satan, has kept his palace, and his own remains peace. Such peace and rest is not a sign that God has given His church a tent of special visitation and refreshment (Acts 9:31), but it is the peace and rest of death, the graveyard rest of rotting spiritual corpses. On the other hand, where there is a struggle and a dispute about the pure doctrine, about the right gospel, about the right way, about the right Christ, it is obvious that he is the one who said: "Do not think that I have come to send peace on earth. I did not come to send peace, but the sword 2c. There you can see that the world has been awakened from its slumber; the power of the Lord has come over it; he, the King of Truth, has already carried off some of them as prey, and the rest are now resisting to become prisoners and subjects of this King. Satan is startled; his armor, which he relied on, has been taken from him; he sees his kingdom threatened and is now fuming with rage that he should be cast out.

See, dear reader, this is what you must mean, and this is what you must take comfort in when you again find struggle, strife and discord in the midst of all Christendom. This discord for the sake of the gospel is a sign that the Lord with his pure value is again on the scene among us. As great as the sin of

those is who fight against the truth and for error, it is nevertheless, when we look at the fight for the truth and against error, a blessed discord, a holy, glorious fight and strife, a war of the Lord, of Christ, against the Lord.

lial of light against darkness, of heaven against hell.

But, dear reader, I know that some people think: It is true that Christ, his truth, his gospel must be preached and confessed, and of course they do not care that the world is offended and angry and raises its voice against it. But would it not be best to leave it at that? not to answer the opponents, to punish their blasphemies with silence, and thus to take away the nourishment of the fire of discord, so that the fire would have to go out by itself? Is not more torn down than built up by eternal quarreling, giving the world laughter and the Christians only sorrow and grief? But as reasonable and fair as this judgment may seem to be, it is nevertheless erroneous. As inevitable as strife and discord are on the part of unbelievers and false Christians, if the voice of Christ in His pure Gospel is not to be silenced, it is also necessary that the orthodox Christians do not lay down their arms, but take up the fight offered to the truth.

Of course, the old Adam is afraid of such a fight, by which all leisureliness of life is disturbed and even bad honor is put in with the world. The flesh wants peace at any price and, in order to achieve it, it is ready to enter into union with people of all colors, even with this and that truth. It would prefer to consume in peace what our fathers have worked for and fought for with blood, sweat and tears. It would like to speak with that rich farmer whose field had borne much: "Dear soul, you have a great store for many years; now have rest, eat, drink, and have good courage." But first, all Scripture is full of exhortations not only to confess the truth, but also to contend against error. The whole Word of God is a great battle cry, a great voice of God to men for battle and strife. When the Scriptures speak so much about guarding, fighting and struggling on all sides, one might think that they are only talking about the fight against sin, but not against false doctrine. But one does not consider what armies of sins the error, the falsification of the word of God has in its wake. Therefore, he who does not fight against false doctrine does not fight faithfully against sin. Especially the preachers of the gospel are bound hard in God's word, that they do not only "keep the word that is sure and can teach," but that they also "are mighty to punish the gainsayers, and to shut the mouths of the babblers and seducers. (Titus 1:9-11) They are to be true shepherds who discover the wolf to the sheep, warn them of it and fight against it; if they see the wolf coming and then flee, the Lord calls them wretched hirelings. calls them miserable hirelings. †) (Joh. 10,12.)

4) Many people think they only hate those who rent.

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Yes, they should not only fight against the wolves, even that word applies to them: "Catch us the foxes, the little foxes, which destroy the vineyards. (Hohel. 2, 15.) "Where thou teachest the pious but from the wicked, thou shalt be my teacher. And before thou shouldest fall unto them, they shall rather fall unto thee." (Jer. 15:19.) But of those preachers who avoid this battle, God's Word says: "Silent dogs they are, who cannot punish (bark), And, lazy, lie down and like to sleep. But they are strong dogs of the flesh, which can never be satisfied. Cursed be he that doeth the work of the LORD recklessly." (Isa. 56:10, 11. Jer. 48:10.)

On the other hand, we also see the necessity of fighting for the truth and against false doctrine and false teachers from the example of all prophets and apostles, even the Lord Himself. All prophets and apostles have not only proclaimed the revealed truth purely and loudly without the slightest falsification and weakening (2 Cor. 4, 2.) and thus proved themselves not as masters but as "servants of the word" (Luc. 1, 2.), but they also warned again and again against the falsifiers, even against those who pretended to be Christ's apostles and preachers of righteousness (2 Cor. 11, 13-15.) and against the "harmful chair that interprets the law evil" (Ps. 94, 20.); they exposed their false doctrine, refuted their apparent grounds of proof and punished and condemned them most severely. Even Paul, this man of love, who sang a song of love (1 Cor. 13) like no other man, and who himself carried such great love in his heart that he wished to be banished from Christ for his brothers according to the flesh, if he could have made them blessed by it, nevertheless calls the false teachers "fools," "dogs," "Satan's in the form of angels of light" (2 Cor. 11, 14. 19. Phil. 3:2.); he expresses the wish "that they also might be cut off," if they mixed even "a little leaven" of false doctrine into the sweet dough of the gospel (Gal. 5:9, 12.); yea, Paul dares to pronounce publicly and solemnly the curse upon these false teachers. even we, saith he, or an angel from heaven would preach gospel unto you, different from that which we have preached unto you; let him be accursed." And in order to show how serious he, the holy apostle, is about this curse and how he pronounces it not out of carelessness, not out of carnal zeal, but driven by the Holy Spirit, he repeats it and writes further: "As we have now said, so we also say-

who teach only for the sake of the belly and therefore leave their congregation in the flesh in times of need. On the other hand, St. Augustine writes: "O hireling, you see the wolf coming, and you cry out! You answer and say: Behold, I am still here and have not fled. You fled because you kept silent; you kept silent because you were afraid. Fear is the fleeing of the . soul. By the body thou hast stood still, by the spirit thou hast fled." Tract. 46. in Joh.

If any man preach any other gospel unto you than that ye have received, let him be accursed. (Gal. 1, 8. 9.) All other apostles do not behave differently, even John, who is often praised as the true disciple of the Lord. He even wants that false teachers are neither accepted nor greeted. He writes in his 2nd Epistle in the 10th and 11th verse: "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him. For he that saluteth him maketh himself partaker of his evil works." Yes, the same John denies salvation and blessedness to all who add to or subtract from God's word! do. He writes in the last chapter of Revelation: "But I testify to all who hear the words of the prophecy in this book. If anyone adds to them, God will add to him the plagues written in this book. And if any man do from the words of the book of this prophecy, God shall take away his part from the book of life, and from the holy city, and from those things which are written in this book. (Revelation 22:18, 19.) And finally, what did Christ himself do? Aren't almost all of his sermons at the same time argument sermons against the false teachers? Does he not seriously warn against all false prophets and call them biting wolves in sheep's clothing? Does he not call the Pharisees and scribes, because of their hypocrisy and falsification of the Scriptures, "tombs covered with paint," "serpents and vipers bred," "fools," "blind guides of the blind," "thieves and murderers," and proclaim woe upon them? (Matth. 23, 13-33. 15, 14. Luc. 11, 40. Joh. 10, 8.) But are not the preachers supposed to be "fellow workers" of the apostles and their and Christ's "followers"? (Phil. 2, 25. 3, 17. 1 Pet. 2, 21.)'

But, my dear reader, the necessity of the dispute in the church for the pure and against "here false doctrine finally also shows the nature of the matter itself and experience. It goes without saying that God does not need us human beings to preserve his truth, but it is just as certain that he wants to use us for this purpose. Therefore, if the truth is not to be lost, we must defend it against all objections, as we preach

it and make it known, and refute the error that opposes it. The sheaves in Christendom are divided differently. Not every Christian has the gift of discerning spirits, of seeing through fallacies, of noticing immediately the often initially quiet departure from the model of pure doctrine, and of recognizing the dangerous consequences that must be accepted at the same time as this or that concession is made to a false teacher. He who has this gift is also obliged to use it for the common good, according to his position and profession, and according to the opportunity offered him, and to fight both for the conversion of the erring and for the fortification of the weak.

against all error that wants to creep in. It is true, we repeat, that God can protect and preserve His truth without us and protect it from error, but if, when the enemies of truth appear, we want to put our hands in our lap, the truth will be lost through our fault and God will demand from us the souls that will be lost at the same time. Although those Israelites were once lost through their own fault when they gave ear to uncalled false teachers, God says of the deceivers: "If they had stayed with my counsel and preached my words to my people, they would have converted them from their evil nature and from their evil life" (Jer. 23:22). (Jer. 23:22. cf. v. 21.)

Who, if he is a righteous Lutheran, does not rejoice that we Lutherans have the leans of divine revelation so clear and pure and so complete? But who do we have to thank next to God that we possess this precious treasure, which is worth more than all the gold and silver of the earth, more than all the glory of the whole world? What would have happened, if once in the fourth millennium.

What would have happened if, in the fifth century, Athanasius and other heroes of the faith of that time had not so earnestly opposed the godless Arians when they challenged the doctrine of the divinity of Christ and wanted to explain it out of the Scriptures with satanic cunning and malice? What would have happened if, in the fifth century, Augustine and his comrades had not so earnestly opposed the blind Pelagians when they denied the doctrine of original sin and wanted to assert that man could be good and become blessed by his own efforts? What would have happened if Luther, three hundred years ago, had not defended the pure doctrine of justification, of the church, of the holy office of preaching, of the spiritual priesthood of all true believers, of Christian freedom, of the holy sacraments, etc., with such fiery zeal, and had not fought the opposing Roman papist, Zwinglian and fanatic junk with such unbending earnestness and zeal? And what would have happened if Luther had not had such faithful followers as the "second Martin," namely a Martin Chemnitz *), a Jacob Andreä, a Johann Gerhard and so many others? Certainly, if God had not given the church these enlightened, faithful, courageous and constant fighters by grace-the jewel of pure doctrine would have been lost long ago, and we would have been in more than papist, perhaps in pagan darkness.

The delicious fruit of the serious struggle of those

*) The papists themselves have written: "*Vos habuistis duos Martinos; si posterior non venisset, prior non stetisset*" i.e. You Lutherans have had two Martinuses; if the other had not come, the first would not have remained pleading.

We must now recognize, we feel and enjoy the old fighters who are now triumphing before the throne of God, we therefore also praise those heroes who fought the Lord's wars and would consider it a shameful ingratitude if we were to look askance at their doctrinal battles: on the other hand, do we now want to take offense at the fact that even in our time serious disputes are being waged for the truth and against error?

In order to recognize the benefit of this dispute, one must of course not only look at how many false teachers confess to have been refuted and overcome by such a dispute. Of the obvious false teachers and deceivers, even the Son of God has converted only a few - Luther writes in his wonderful writing: "That these words of Christ: This is my body, still stand firm," about this as follows: "It has never been heard that he is converted who has invented false doctrine; for such sin is too great, because it blasphemes God's word, and sins against the Holy Spirit; therefore God causes it to be hardened, so that it is according to the saying of Isaiah 6:9. 6:9 Christ converts no high priest, but her disciples were converted, as Nicodemus, Joseph, Paul, etc. The prophets of old converted no false prophet. Paul could not convert a false apostle, but taught that if one was admonished two or three times, he should be shunned and let go as a false one. In the same way, the holy doctors have never converted any heretics. Not because all of them had not ever sufficiently denied that error and convinced themselves with the truth, but because their hearts were possessed with their own conceit and went their way, as it goes with one who looks through a painted glass. (Opp. XX, 958.) The main fruit of the controversy over doctrine is, first, that the weak are armed and strengthened against the deceivers, and the wavering fortified, and second, that the false teachers are at least kept from going further and further away from God's Word. As futile as a serious and long argument often seems to be, it always has this fruit. For, as far as false teachers are concerned, no matter how stubbornly they persist in their deviation from the letter of God's Word, when this is publicly reproached to them again and again, they are worried that they will finally be completely exposed and could lose all confidence in Christianity; they are therefore very careful not to let the rejection of God's Word that they are accused of show any further, and often, in order to prove their orthodoxy, hold fast to the other articles of the Christian faith. This has no value for them before God, but it benefits those who teach them. Oh, what would have happened to most false teachers and sects, how soon would they have fallen away from the Christian faith from step to step, if faithful witnesses had not attacked their false doctrines and their already

The Lutherans would have exposed the Ahfall that had happened in parts! What would have happened to the hypocritical, loving union of Lutherans and Reformed, if faithful Lutherans had not finally been awakened to tear the pious mask off the face of this wretched human work! Where would the so-called Lutheran General Synod, other synods calling themselves Lutheran, the Methodist party and other local unbelieving communities have got to if they had not experienced resistance from the orthodox believers, if they had not shouted a serious "Stop! Only in eternity will we see the abundant blessing brought to Christianity by those who, for the sake of Christ, take upon themselves the disgrace of being considered quarrelsome, loveless, unconverted, dead-hearted disputants, because they oppose the purveyors of truth with all their might and defend the truth to the death. Then many a true Christian who is caught up in a sect will gladly embrace as a blessed instrument the one whom he, in his delusion, considered a destroyer of Christianity and an enemy of the peace of Christians.

(Conclusion follows.)

Completion of the Concordia - College building.

After it was decided to move the theological seminary and high school formerly located in Altenburg to St. Louis and to give it to the Synod of Missouri, Ohio, etc. for ownership, a plan was adopted for a building for the institution, according to which it was to consist of a central building and two wings. Due to lack of funds, however, only the southern wing, a brick building 42 feet front and 43 feet deep, with a ground floor, 2 stories and attic rooms, was initially erected on land donated by St. Louis Parish, one English mile south of the city. This was occupied in the summer of 1850 by the staff of the institution, which until then had been housed as well as possible in the city, with praise and thanksgiving to God. The entire staff consisted of the professor of theology F. Walther, the rector J. Gönner, the house administrator F. Große and 16 pupils: 6 students and 10 pupils. The space was already quite limited at

that time. But when in the fall of the same year a professor of philosophy in the person of Schreibers was appointed to the institution and the number of students increased, so that the latter had to seek accommodation with neighbors, the building committee appointed by the synod, in view of the need and trusting in God, undertook in the spring of 1852 to build the other, northern wing, which was completed in the fall of the same year, and in the construction of which our brothers and sisters were involved.

who had given us a friendly hand in Germany. With joy, what "had hitherto been crowded together now expanded a little more, and what had hitherto lived outside gathered in the buildings of the institution. But the plant, which the Lord gave to the dear commoners in the asylum, continued to grow and the space has again become too small. The number of pupils has increased to such an extent that they now live almost too densely packed and, if no other help is available, have to seek accommodation outside the institution. In addition, a new teacher is expected, the director of the Gymnasium, as is known to the community through the announcement in the Lutheran regarding the election of the same, to whom the institution in its present condition is also unable to offer a home. The staff of the institution, including the fourth teacher, currently consists of a professor of theology, a professor of philosophy, a director and a rector of the high school, the house administrator (since February 1853 Mr. L. Wüllner) and 45 pupils: 9 students and 36 pupils. The institution is growing so rapidly, although this is always held back by a lack of space and teachers, because there is no doubt that if space and teachers would have allowed to make it known in wider circles that such boys are also admitted to the Gymnasium, who do not want to devote themselves later to the study of theology, but desire for another life profession a further education, as to which common schools offer opportunity, many more have desired and would desire admission to the institution. So far, we have not done this even in St. Louis.

Shouldn't everyone rejoice in the blossoming of the institution? For in it, and this is the most important thing, young people are educated for the service of the church and, what is also very important, besides all kinds of useful knowledge for this life, also the treasure of knowledge, in which eternal life stands, is offered to others.

The institution belongs to you, dear Lutheran congregations. You have established it and nurtured it until now. It is a well, which you make deeper and deeper, so that through faithful and loyal preachers, who go out later, you and your descendants and many who settle among you will not lack the fresh water of eternal life, no matter how large the field may become and how dry the drought may be. It is a tree of fruit, which you trim, dig and water, so that it may spread its branches wider and wider and bear more abundant fruit, so that you and your descendants and brothers and strangers who join you may dwell in its shade and eat of its fruit, and thus be refreshed with heavenly refreshment during your pilgrimage.

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What will you do now? Will you abandon the well now that the spring is flowing more strongly and the number of those who desire its water is increasing? Will you withdraw your hand from it now that the tree is growing and giving more shade and fruit, and the number of those who desire it is increasing? No, certainly not; on the contrary, you want to do something special with God's help.

The wings of the institution, the southern and northern, are there; now let your love complete the work.

According to the plan, the central building will have a front of 56 feet and a depth of 000 feet, a large dining room on the ground floor, a hall on the second floor for the library, evening and morning services, school activities and Advent and Lent weekly services, and bedrooms on the second and third floors. If it were built, not only would the fourth teacher live in the institution, but about eighty pupils could be admitted, so the institution would have an almost twofold larger sphere of activity than it has now.

The work is a significant one; for the construction costs are estimated at about \$6000. But here it is also something big. What doesn't a householder do for the well in his yard and the fruit tree in his garden? Shouldn't one want to do something for this well, for this fruit tree? And are there not many of you? And are there not some who are close to us through their preachers who have joined us? If all of you would seriously lend a hand, the work at hand could be accomplished. There is no doubt that if everyone wanted to contribute, the necessary sum could be raised without burdening the individual, at least without too much. Do not overlook the fact, dear citizens, that it is not so much necessary that a great deal be given by individuals, but that something be given by all, and that according to their ability. It is therefore important that all have a heart for the cause and that everyone lends a hand. And do you not want this? After all, it is your well, your fruit tree; everyone has a share in it, enjoys it and shares it with others.

How would it be, therefore, if we held a day of joy, in this toughness yet; soon; if the congregations united about a day on which they wanted to take this matter to heart and lend a hand. The dear preachers would like to present to their congregation what God has done for them and what they are doing for God, especially with regard to our teaching institutions, and the dear members of the congregation would like to remember, among other things, the word of the apostle: "Do not become weary in doing good! Do not grow weary! For your heavenly Father does not grow weary. What would become of us if He were to grow weary. But His goodness and

Faithfulness becomes new every morning. Therefore, become perfect as your Father in heaven is perfect. Do not grow weary. For as long as you do not grow weary, you live; but if you grow weary in doing good, you fall into spiritual sleep and death. Furthermore, some may have earned much, some little, in this year, or otherwise taken in; whoever then has much, let him consider that he has all the more cause to give; whoever has little, that man does not live by bread alone, but by every word that passes through the mouth of God, which the poor widow also considered in the Gospel.

What a joy it would be if each one knew that his fellow believers were engaged with him on the same day in a common work, and what a joy it would be if, through their joint efforts, in one day, in one hour, perhaps the same thing were accomplished, and the means were procured to make the well wider and deeper, to support, dig and water the fruit tree, which is common and equally dear to us.

We could then soon see this monument of faith, which is active through love, and through which many blessings may still go out to generations, completed. And so that even the distant brethren would be as much as possible equal to the present ones, an image of it, faithful and yet cheap, could be made soon after its completion, and sent to all who should desire one.

If the above words find approval, then only one or a few commoners should propose a day that is probably suitable for all or most, and which should then be accepted by all where possible.

Finally, we entrust the institution with its teachers and students to the intercession of the dear people, that God may bless and protect them and grant each one wisdom and faithfulness in his profession, but may prevent Satan from entering.

B.

The "free men."

It is strange how often their own comrades, their own prophets, tell the bad guys the truth, which they do not like to hear from God's prophets. Already the holy apostle writes about the godless inhabitants of Crete: "One of them, their own prophet, said: The Cretans are always liars, evil beasts, and rotten bellies. This testimony 'is true.'" (Tit. 1, 12. 13.) It is the same now with the so-called "free men." One of their prophets is the notorious atheist Heinzen, presently in Louisville. This man, although he himself surpasses all "free men" in wickedness with regard to blasphemy, nevertheless begins, The author is ashamed of most of those who call themselves free men here because of their crudeness and their animalistic nature and reports about them in his "Pionier" of August 4, among other things, the following verbatim dialogue:

Heinzen.

A free man, however, is not so cheap that he can be attained by mere opposition to the clergy. As an antipfaff one becomes as little a free man as one becomes a republican as a prince-eater. Renunciation of the clergy is merely the first step toward becoming free, is merely the breaking of a slave chain. But the slave who has broken the chain is not yet free. If he is brute, if he is animal, then only the brute and the animal are unleashed by his liberation. Of course, the application of this truth in all its severity affects the fewest of those who already call themselves free men because here, where no royal police lead them on a leash, they have also broken the guiding rope of the clergy. Nevertheless, some of them believe that they have thereby gained the legitimation to unleash mere brutality, and most of them imagine that, as "free men," they no longer need any progress on the path of freedom.

Free Men.

We scold the priests, make fun of the Virgin Mary and are free men. Who wants to harm us? We have an association and a great man to lead it - that's enough. We are made people, ready like a laid egg and need no further additions.

Heinzen.

But you roll around in the four like a pig in the mud and behave like hooligans?

Free Men.

Never mind, we rail against the priests and are free men.

Heinzen.

But you let yourselves be led by the nose and exploited by antipopes, who are as little good as those, instead of by priests?

Free Men.

Never mind, we rail against the priests and are free men.

Heinzen.

But you are crude and ignorant, and although only education can make you truly free, you use your means and your union only for the satisfaction of senseless pleasure?

Free Men.

Never mind, we rail against the priests and are free men.

Heinzen.

But you don't even send your children to school, much less think of starting a free school yourselves to have your offspring educated to be truly free men?

Free Men.

Never mind, we rail against the priests and are free men.

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Heinzen.

But you let yourselves be moved by Cedars, who entertains you with a torrent of empty phrases, and applaud where a reasonable person would feel repugnance or regret?

Free Men.

Never mind, we rail against the priests and are free men.

Heinzen.

But you give yourselves without judgment and without pride to anyone who flatters you and spares your weak instead of rebuking them, yes, you let yourselves be used under deceptive names as enemies of freedom, as servants of man-hunters and office-hunters?

Free Men.

Never mind, we rail against the priests and are free men.

Heinzen.

But if a truly free man, who is even free of your freedom, passes judgment on you or wants to lead you further than to the empty insistence on an empty name, do you turn your back on him or wish him to the devil or hostile him?

Free Men.

Never mind, we rail against the priests and are free men.

Heinzen.

Yes, that is how it is, free men, with many of you. And who is to blame? Mainly those who have made you free men. Among Germans, nothing is easier than to become a "great man" among "free men" by polemicizing against the clergy, and nothing is more convenient than to remain so. At the same time, however, nothing is more pernicious than this perpetual exploitation of a negative and at the same time crude point of view. If the mere hostility of the parsons, which with some becomes a real business, a true "busyness," made us free, then after the removal of the parsons the point of leverage of our freedom would be missing. We would need priests to show that we were free, "free men".

Church consecration

On the second day of Pentecost, June 5, the Holy Trinity congregation in Allen Co. Ind. had the joy of dedicating their newly built church.

The members of this congregation previously belonged to St. Paul's congregation in Fort Wayne. Now that they were strong enough to form their own sister congregation, they laid the foundation for a church last summer, which was named "Holy Trinity Church. Trinity Church." It is a friendly, beautiful church with a tower. Its length is 45 and width 28 feet, and has high windows in pointed arch form. It is beautifully decorated with a cute pulpit, an altar and baptismal font inside, and the spacious chairs can accommodate quite a number of listeners.

On the day of Pentecost, guests arrived from all sides of the surrounding area to take part in our joyful church consecration celebration. At the beginning of the celebration, the congregation and the guests present gathered in and around the nearby schoolhouse, where the service had been held until then. From here the procession moved to the new church. In front went the pastors, Dr. Sihler, Prof. Crämer and the pastor of the congregation, with the bible, the agende and the heil. Vessels. Then the congregation followed with the guests, singing the hymn 134: "Komm heil. Spirit 2c.- During the entrance into the new church, the Fort Wayne choir sang the hymn: "Up you rise! 2c.- The whole congregation then sang hymn No. 1: "To God alone be glory". After the song was finished, Dr. Sihler stood in front of the altar, read out the 84 Psalm and then said a consecration prayer. Then the hymn 183: "We all believe in one God" was sung, after which the local pastor read the Epistle on Church Sunday Apoc. 21, 1-5 was read in front of the altar.

After finishing the Kirchweihlied No. 168: "Dreifältig-heilig-großer Gott," Prof. Crämer preached a powerful sermon on the Gospel on the day of the consecration of the church Luc. 19. 1-10 to the large audience inside and outside the church.

Theme: , "The sweet church gospel of the salvific retreat at Zacchaeus' house." s

- 1) As Christ came in salvation at that time, so he still comes in salvation through his Word and Sacrament.
2. how we should behave to such his salvific conversion.

After the sermon, the pastor of the congregation came to the altar for the second time, said the consecration prayer, and then began the celebration of Holy Communion, assisted by Prof. Crämer.

The pastor then thanked Dr. Sihler in the name of the congregation for the spiritual care he had given it for so many years under faithful pastoral care through Word and Sacrament, and also expressed his thanks to the generous donors who had contributed their mite to the building of the church. After the hymn No. 12, the choir of singers concluded the celebration of the feast with: "Praise and adoration be to our God:c".

May the Lord, as often as His name is renewed in this church, come to the assembled and bless them, and make the congregation a city of God on a high mountain, shining with pure Lutheran doctrine and pure godly zeal.

Friedrich Dietz, Pastor.

Church consecration.

With God's help, the Evangelical luth. congregation in Defiance, Ohio, has succeeded in building a beautiful

The church was consecrated on the 9th of July, the 4th Sunday after Trinity. Professor Crämer accepted an invitation and preached the morning sermon on the consecration gospel. In the evening, the undersigned preached on Ps. 126, 3: "The Lord has done great things for us, and we are glad. The singing was accompanied by 6 wind instruments. It was a joyful day for the local congregation. Many participating friends from near and far had gathered, so that the church could hardly accommodate 2 thirds of those present in the inner rooms. The evening before, many members of the congregation were very active in decorating the church beautifully and solemnly, both outside and inside. Even the English of this city praised the zeal of the German Lutherans that they, although mostly impecunious, had managed in such a short time to build such a beautiful church, the most beautiful in the city. It is 32 feet wide, 45 feet long, and has a steeple. Some of the women of the congregation provided the altar and pulpit clothing and window curtains. They embroidered the altar cloth very beautifully.

May the Lord also grant the congregation a right zeal in spiritual matters, give it more and more desire and love for pure doctrine and grace it to adorn the truth with a holy life. May He grant that in our new little church, since He has established the remembrance of His name, His word may also in the future always be proclaimed loudly and purely. May He, the Lord our God, who for three years has led the congregation through many a battle and at all times has given the truth the victory, help it and all the congregations of His holy church to persevere in this last sorrowful and perilous time until the end, for the sake of Jesus Christ, our Savior. Amen.

A. Detzer.

"The Pilgrim in the South of the Union"

In the southernmost state of the Union, Texas, there are also a number of German preachers (at present there are eleven of them) who have come together as a German-Lutheran synod. They have mostly come from the Preparatory Institution St. Chrischona near Basel in Switzerland, since the year 1810. The current president of the synod is a certain Mr. H. Wendt, preacher of the Lutheran congregation in Galveston. This synod declares the content of the confessional writings of our church to be its doctrinal basis, but how much it must still be lacking in true determination and clear Christian knowledge is evident from the fact that it has allowed itself to be accepted into the association of the so-called Lutheran General Synod, which has fallen away here, and allows itself to be supported by the same. The aforementioned preacher Wendt has now decided to publish a magazine under the above title. It is to appear every month in booklets about two sheets thick. It will be published in the

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Prospectus expressed the hope that it will come into being with the Reformation Feast of this year and its price will not exceed 42.00. The income of the "Pilgrim in the South of the Union" is to be used for the establishment of a seminary in Texas, also for the operation of the so-called native mission. In your prospectus, answers were given to the three questions: "Who are you? What do you want to tell me and what is your purpose?" but we must admit that we could not make sense of the answer to the first question in particular. It almost seems as if the editor belongs to those whom Luther calls the "Mum-Mum-Sayers". At least there is nothing in the Prospectus about a round, honest confession of faith, but nothing but general broad Christian-sounding phrases. However, we want to pause with our mischief until the paper itself appears. Then we will see and faithfully report whether the paper, which bears Vit's name "Evangelical-Lutheran" on its forehead, does not only use this name as a signboard, and makes an incognito pilgrimage, is not ashamed of the one and pure doctrine of our church, but openly confesses it and defends it to the best of its ability. God grant that we will gladly invite the "pilgrim" as a valued guest to Missouri and everywhere else.

Divine Justice.

At the beginning of October 1850, it was a very eerie day in Braunschweig, rainy and stormy, so that no one wanted to leave the house. Around 3 o'clock in the afternoon, a glove maker stood in a courtyard in front of a full water barrel and washed leather. The weather had not been right for him for a long time, and now the thunderstorm and the heavy downpour, followed by two strong thunderclaps. The second thunderclap was still rolling when the man shouted his fist threateningly against the sky: "Come down, dog, if you can hit me! But the last sound of this ghastly speech had not yet died away, when the drilled lightning, without turning to the spire and lightning conductor, descended between the high houses into the clenched fist, along the outstretched arm, then suddenly jumped off and, without doing any further damage, struck into the open water barrel. The arm was instantly stiff and had to be removed. The man is still alive today. - Volksblatt, for city and country.

We have to call ourselves Lutherans "because the delicious word evangelical has been misused as a cover for all kinds of attempts to weaken and balance between light and darkness. So we have had to put his name on our banners; not as if this Luther were our Lord and King, whom we had to follow blindly, but as if he were our King's faithful servant and field captain. Thus writes Mr. Pastor Langbein, currently a church councilor in Dresden, in a vain Reformation sermon on John 1:6-12, the content of which is: "Martin Luther is as good 'a man sent by God' as John the Baptist; therefore we must accept his testimony no less than the Baptist's testimony, but for this very reason we must not base our faith on Luther, but only on the One of whom Luther testified.

Jesuit Apology.

When once the Lutherans in Thoren were put on trial by the Jesuits so completely against all law and order that even the Jesuits had to admit that there might have been innocent people among the executed ones, the Jesuits excused themselves with this: "Even though the trial had been illegal, no more pleasant sacrifice than innocent blood could have been offered for the reconciliation of the offended God and His most holy mother! (Löscher's Sammlung von Alten und Neuen theol. Sachen from 1727. p. 289.

Containment of false doctrine and seducers.

Thus the excellent Wittenberg theologian Friedrich Balduin writes in his interpretation of the letters of St. Paul: "He must be very cold in his religion or certainly lukewarm who also caresses the enemies of the true religion and either does not judge their doctrine at all, or does not want to dare to condemn the seducers and to warn his sheep entrusted to him for their leaven. It cannot be well that such people love Christ who do not love his truth. But he who does not love Christ, Paul condemned fearlessly (2 Corinthians 6:3).

Absolution. - When many bishops at the church meeting in Nicaea agreed after a long disputation that

according to Matth. 18, 15-18. no penitent, even if a sinner had fallen so low, could be denied absolution, Acesius stood up and declared: He could not agree to it; Emperor Constantinus then turned to the latter with the words: Well, dear Acesius, put a ladder to heaven and climb up alone.

The most glorious gift: "Of all gifts, the gift of the divine Word is the most glorious, which anyone who takes away takes away the sun from the world. For what is the world without the Word, but hell itself." Luther.

- —

"It takes experience to understand God's Word. For they do not want to be spoken or known, but to be praised, commended and felt." Luther.

There are passages of Scripture which are unfruitful
They are similar to hills on which neither grasses nor fruit trees can be seen because of the amount of arsenical vapors that develop from the earth, but where, if the clever miner lends a hand and makes cuts, rich veins of gold and silver appear. J. J. Rambach.

The left hand does not need the right hand as much as the church needs the unity of its teachers. Basil.

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From the Book of Martyrs

of the Evangelical Lutheran Church, the first issue of the second volume has now appeared and has already been sent to the respective subscribers. It contains the following: The congregation of Meaux, Jacques Pavanne, the hermit of Livry, Denis de Rieux, Etienne Pouliot, Sanctin Rivet, Jean le Clerx, Louis de Berquin, Aymond de la Boye, Jean de Laturce, Constantine and three other martyrs.

Orders are requested in letters with postage paid at the address:

Rev. Fick,, ,
Bremen, near St. Louis Mo.s.

- —

(For deM Lutheran.)

St. Louis Preachers Conference.

Notice is hereby given that the St. Louis Preachers Confereuz will meet at Collinsville, Ill, on the first Friday in October of this year (i.e., the 6th), according to its resolution of April 24.

A. Biewend, secretary pro tsw.

Get

for poor students in Fort Wayne by some women from Mr. Past. Lochner's congregation in Milwaukie:

,4-bed sheets, Z pillowcases, 6 bust shirts, 3 undershirts, 3 underpants, 6 handkerchiefs, 7 neckerchiefs, 6 towels, 6 pairs. Srt stockings;
to be distributed according to need.

A. Crämer, Professor.

. —
The undersigned hereby certifies, with the most sincere thanks, both against God and the

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mild donor, before his departure from Fort Wayne, partly to cover his debts, partly as travel money

From the youth club tz5,00

Don different linking Gcm. 3,50

By Professor Crämer 1.00

From the widow Trier 50

From Mr. Leppert, member of the community

de of Mr. Past. Husmanns 1,00 From the congregation of Mr. Past. Hus- man- 4,27

God may bless the generous givers abundantly for their gifts with heavenly goods through Christ.

Cape Girardeau d.-4th Sept. 1854.

Ah. Jungel.

(Late!.)

To my dear friends in St. Louis I express my heartfelt thanks for their so abundant support during the months of January, February, and March, 1854, for which may the Lord bless them.

Fort-Wayne, March 3, 1854.

H. Wcdell.

Announcement.

The Southern Indiana District Preachers' Conference meets on the 2nd Wednesday in October, as the 1t. Oct. d. J., at Cincinnati, O., at Mr. Pastor Wichmann's, and the members concerned of the same are requested to be there by that day."

R. Klinkenberg Secrtr.

Receipt and dank.

From the Young Men's Association of the Lutheran Trinity Parish t" Buffalo \$5,00 (say five dollars) for the pupil Heinrich Koch received to have certified

A. Ernst, P.

Buffalo d. June 14, 1854.

Get

". to the Synodal Lass:

mm of the congregation of Mr. Past. Hattstädt in Man-roe. Me, sür's Jahr 1853. --\$10 00

from the DreisaltigkeitS congregation of Mr. Past.

Died'.mann in Buffalo, as their contribution to the

Salary of the general president --10 00

Of the congregation of Eisleben, Mo. by Hm. Pastor

Lrhmann - -2 35

b. To the Synodal Mission Lass;

by Hm. Georg Netterer in Marion, O. -1 00

To land ankau^ for the tuth. Indians in

Michigan:

by Mr. Michael Schmidt in St. Louis -2 00

from " Friedrich Scheel that. -- "

Annotation. The documents issued by the congregation of Hrn.

Swan in Cleveland, O. sent in \$26.68.

(receipted in No. 24 and 2L) are earmarked for the purchase of land 2c.

to maintain Concordia College: nothing.

for poor students and pupils in the Loncvrdia College and Seminary:

\$1,60 Collection on Mr. Kaumeirrs -for

Weddingz

56 by some community members int student Monroe> minor - 400

1^4 by Mr. Pass. Hattstädt.)

". to the Concordia.College Building:

Nothing.

F. W. Barthel, Cassirer.

Paid

the 5.6.7.1-Hrg. Mr. Carl Meyer.

den 9. Jabrg. b. HH.

P. A. Anschüp, Friedrich Grese, Johann Heine, Wilh. vntny, Johannes Stege, Past. Zur Mühlen (50 C.)

of the 10th year of HH.

P. A. Anschütz, Jacob Aichle, Bustmeld, Joh. Bethe, Joh. Böhmen, Adam Bach, Wilhelm Bertram, H. H. Brünning, Kranz Biehler, Damstedt, Ellerdusch, Christ.Grrling (50L.), ßrkdr. Grefr, Peter Gerlach, Honig, David Hahn, Joh.

Heim, I. Jeude, Dietrich Katenkamp, Heinrich Kudlmann (50 C.), Franz Lutnrr, Gottlob Müller, Eberh. Muhly, L. Mschkowsky, P. A. Pannetten, H. Röder, GeorgRet- terer, Past. G. A. Ragmussen (\$1.30 v. No. B. Jahrg. 9-No. 26. Jahrg. 1""), Conrad Riedel, Hcinr. Ruppel, Joh. Stege, Past. Sievers (4 Er.), Heinrich Sporlever, C. Schulz, P. F. Schlerf, I. Scherrer, R. Schumacher, Past. C.

Schulze, Wittmann, Past. Wunder, Past. Zur Mühlen.

the 11th year of the HH.

Joh. Bethe, Phil. Bernhard, Abrah. Fruth, Gerling(50T), Heinr. Haag, David Hahn, Joh. Heine, Christ. Körner, Dietr. Katenkamp, Hemr. Kasten, Fc. Ochs, Fr. Radeckr, Past. H. von Rohr, Past. Sallmann, John Wirth, Adam Wildem uth.

Receipt and thanks

With heartfelt thanks, I certify that I have received from the Simonian Support Fund K4.07, through Professor Crämer.

May the merciful God reward it abundantly according to His promise.

J.K. L. Minor.

Fort Wayne, July 30, 1854.

Having received from my friends in St. Louis tz12. for my support, for the months of June, July and August, I hereby certify with thanks, wishing the Lord's blessing on the lenient givers.

Johann M.M.Moll.

With heartfelt thanks, I hereby certify to have received tz5. for my support from the Young Men's Association of the Baltimore community.

May the faithful and merciful God reward them spiritually and physically.

H. G r ä t z e l.

Fort Wayne, July 14, 1854.

For my maintenance in the local seminary, I hereby certify to have received the following gifts of love:
From Mr. Fr. Weyel and his three congregations, Sr. Trinity, St. Paul's and St. Stephen's, and also from his cvfirmants this year in Scott Co, Yes. tzi 2 00

By Mr. P. Föhliger of several friends in Fort Wayne 8 50

From Mr. Schneider 100

"" Br. Pebler, Detroit, Mich. 600

" Jungst. A. E. Henrich iDMoit,

Mich. 200

May the faithful God, according to His promise, repay the lenient givers abundantly.

W. Engelbert.

The undersigned hereby certifies that he has received tz42 from the congregation of Fort Wayne and tz33 from the ministerial brethren assembled in St. Louis for the purchase of a horse through the mediation of Prof. Dr. Sihler and Mr. Crämer, and at the same time expresses his heartfelt thanks for this precious gift of love, which has been a great relief to him in his arduous field of work.

H. K ö n i g.

With heartfelt thanks testified to have received from Dr. Sihler K3., H. Lepper \$1. and P. F. Köstering tz8.

Ernst Böse.

Conc. Coll., July 26, 1854.

With heartfelt thanks received the Collekle of tz8. organized at a wedding in Frankenmuth, the undersigned.

I. List, I. G. Nüchterlein, G. M. Zucker, G. Bernthal.

Likewise for the trip to the Concordia Coll. from hrn. Odendahl in Fort Wayne tz5., from the Jünglingsverein there tzi., from Mr. P. Fröh- linger 95 cts., from some friends tzi 25.

, I. List.

Likewise from the Jünglingsverein tzi., fromHrn. Prof. Crämer tzi., fromHrn. P. Fröh- linger 95 ets., from some friends 75 cis.

G. M. Sugar.

Similarly collected at a wedding to Fort Wayne tz5 50.

H. Fruchtenicht, I. List, G.M. Zucker, E. Böse.

Philadelphia, Aug. 1, 1851.

For the support of the local community, which is pressed down by heavy building debts, I have again received the following gifts of love: Through Mr. Fricke in Indianapolis,

in two different shipments tzl9 0V

By N. N. in St. Louis100

From the community in Cleveland 34 25

From Mr. P. Fick in Bremen at St.

Louis340

From K. in L. 200

From Mr. P. Ernst in Eden near Buffalo 4 00

From Mr. H. Richter through Mr. P.

Stubnatzi1 00

From Pittsburgh by HH. I. Keyl, E. Leemhuis, W. Niemann, N. Puchla, A. Schmidt, Balthasar Succop, H. E., Chr. Wilker, D. Wes-seler, Pastor Zeumer each tzl, and R. Auf der Hayde and H. Niemann each 50 cts.

11 00

By Mr. P. Klaus in Neumelle6 00

From Mr. H. Succop in Baltimore2 00

Remainder of a payment by Dr. Sihler

in Fort Wayne' V 25

From Mr. Pastor Sauer1 90

Through Mr. Barthel in St. Louis by the

HH. E. A Hermann in St. Louis tz5., E. Eckart near St. Louis tz1., A.

B. Tschirpe near St. Louis tz3.; from the Trinity parish of Mr. P. Saupert tz9., from the parish of Mr. P. Baumgart, Elk-Horn Pr., Ill. tz8 65., from Messrs. Schubart and Schmidt in St. Louis \$2" from Mr. Frd. in St.

Louis tz2., together30 65

The congregation in Philadelphia wishes the kind givers God's rich reward, both spiritually and physically, and asks the fellow believers to continue to remember them with love.

A. Hoyer,

12, Redwood Str. southwark, phil.

Printed at M. Niedner & Co, Northwest corner of Third and Pinestrahe.

Volume 11, St. Louis, Mo. 26 September 1854, No. 3.

Editor's foreword

to the eleventh year of the "Lutheran
(Conclusion.)

That it is not wrong to argue seriously against those who prove to be open enemies of the whole Christian religion, who declare the word of God to be the word of men, who want to make Christ into a mere man, who reject all mysteries of faith as foolish imaginings of fools, and who blaspheme and trample underfoot all that is holy: perhaps none of our readers should deny this. After all, many who otherwise only complain about the disputes in the church often themselves cite Luther's well-known word as a true one: "The gospel must rumble where it comes." *) But, some will perhaps say, are there not communities which, although in individual (admittedly

This statement of Luther is taken from his interpretation of Gen. 16, 12, where it says in the context: "Because God then wills, as we see, that His word shall suffer no judge but Him, then let no man depart here; neither can there be any rest. And (since God is for) if there were silence and rest, the gospel would be over. It must rumble where it comes; if it does not, it is not right. Therefore Christ Luc. 12, 49, 51. said, "I have come to kindle a fire on the earth; what would I rather that it were already kindled? Do you think that I have come here to give peace? To this I say no, but discord." (Opp. Tom. m, 420. 421.

(not unimportant) points from God's word, but in which there are nevertheless also righteous Christians and children of God? Is it now right to go out against such communities as against hostile armies? Is it not rather a grave sin to want to be a Christian brother, and yet to fight against brothers as against enemies, and thus wantonly to tear apart the body of Jesus Christ?

To this we now reply in conclusion. It is true that true, living believers and children of God do not exist only where the doctrine is absolutely pure. We are far from wanting to deny blessedness to all those who are not within the visible orthodox church. We do not consider our visible orthodox Evangelical Lutheran Church to be the Church in the strict sense, i.e. we do not consider it to be the general Christian (Catholic) and in this sense the only true Church, apart from which there is no salvation. This opinion is often attributed to all the so-called Old Lutherans, but with great injustice. Even if we cannot deny, alas, that among those who are so called there are some who express that opinion as their own, we must declare that such Lutherans are not orthodox Lutherans. Such differ

Rather, in their doctrine of the church, they differ from the Romans only in that they transfer to the Lutheran church what the Romans say about their church. The public confessions of our church, however, speak quite differently. Already in the preface to our symbolic books it says: "Since we have no doubt at all that many pious innocent people are to be found even in the churches which have not hitherto compared themselves with us. Our church makes this confession immediately in the preface to its Book of Concord, so that one would not conclude from the so serious condemnation and condemnation of false doctrines and stiff-necked false teachers contained therein that our church thereby wanted to condemn and condemn "entire churches". Therefore, no true Lutheran does this. Rather, a Lutheran firmly believes that in Christ the promise has been fulfilled: "Rule among your enemies" (Ps. 110:2); that Christ therefore has His kingdom of grace, His subjects, His faithful, His church even there, where the spreaders of His gospel, who find His "enemies," "rage and do harm. A Lutheran also firmly believes that this promise was also fulfilled in Christ: "Cry out from me, and I will give thee the heathen for an inheritance, and the end of the world for a possession" (Ps. 2:8); that therefore, as our symbols speak, "et

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The children of God are now and then in all the world, in all kingdoms, islands, countries, cities, from the beginning of the sun to the end of the world. As certain as it is, even according to our conviction, that the Lord has a holy seed of true Christians and children of God in all parties and sects within Christianity who still acknowledge the Word of God as God's Word, those who conclude from this that it is therefore wrong to oppose such Christians and children of God are grossly mistaken, Those who conclude from this that it is therefore wrong to testify and argue against such parties and sects, to expose their errors unsparingly, and to attack the representatives, propagators and defenders of these errors harshly under certain circumstances. If the orthodox Christians do this, then it is not brothers fighting against brothers, not children of God against children of God, not Christians against Christians, but the light in one Christian against the darkness still remaining in the other Christian, the new man of one against the old man of the other, the spirit of one against the flesh in the other! St. Augustine writes: "Good Christians, if they were perfect, could not argue with each other. But those who are only beginning to improve and those who are not yet perfect can do so, inasmuch as every good Christian fights against the other in the part in which he also fights against himself. For in one man the flesh fights against the spirit and the spirit against the flesh. The spiritual desire of the one can therefore fight against the carnal desire of the other, or the carnal desire of the one against the spiritual desire of the other. (Vom Gottesstaat I. 15. 5.) May it therefore seem to some Christians, when they are expected to fight against the sects, as if they should fight unnaturally and unchristianly against those who were in one spirit with them, believed in one Savior with them, stood before God with them in one righteousness, lived with them in one kingdom of grace under one king and with whom they once wanted to be together eternally in heaven, in the tabernacles of peace! It only seems so. It may look as if the bond of Christian brotherly love is being cut and the body of Christ is being torn to pieces, but it only looks that way to the eyes of reason. In the midst of the outward discord in which the outward visible church lives, the church in the proper sense, the true invisible church, the congregation of the saints dwelling in the spirit, nevertheless stands in undisturbed blessed harmony. Therefore, while our symbolic books at one point rightly say of the visible church that "the wolves and false teachers in

(See: Apology 64, a.), on the other hand, they write of the invisible church, and with the same right, in another place: "I believe that there is a holy company and congregation on earth, of one mind, under one head Christ, called together by the Holy Spirit, with one faith, mind and understanding, with various gifts, but united in love, without divisions and schisms. (The peace in which the hidden ones of God (Pst 83, 4.), the quiet ones in the land (Pst 35, 20.), the ones unknown to the world (2 Cor. 6, 9.), the children of God scattered in all the world (Joh. 11, 52.) stand with each other, is higher than all reason; it has its foundation in God's heart reconciled through Christ; it can therefore not be reached or cancelled by anything in this world. While the orthodox Christians themselves fight against such parties in which children of God are found, they extend the brotherly hand in spirit to all these children of God as their brothers. They nevertheless daily include all true Christians throughout the world in their prayer in fervent love, saying: "Our Father, who art in Heaven." Therefore, in spite of all outward discord, it remains true when the orthodox Christians sing every Sunday in their Creed of the Holy Spirit: "All Christianity on earth holds evenly in one mind." Nevertheless, what Paul writes is fulfilled in all Christians at all times: "Be diligent to keep unity in the Spirit through the bond of peace. One body and one spirit, just as you were called to one hope of your calling. One Lord, One faith, One baptism, One God and Father of us all, who is over you all, and through you all, and in you all." (Ephes. 4:3-6.) Nevertheless, it remains true what all Christians of all places and times confess: "I believe One Holy Christian Church, One Church of the saints." Yes, the never-ending strife in the visible church demands that one recognize that the true church in the true sense of the word, of whose harmony, quiet peace and blessed tranquility the prophets and apostles so sweetly and gloriously testify, must be the invisible church, which does not come with outward gestures, which is the kingdom of God inwardly in the hearts of the faithful. Therefore, according to the profound view of the church laid down in our confessional writings, it is said: "The multitude of the ungodly is much greater, even near innumerable, who despise the word, bitterly hate it and persecute it to the utmost, as there are Turks, Mahometists, other tyrants, heretics 2c. In addition, the right doctrine and

church is often suppressed and lost" (and distorted by discord), "as is the case under the papacy, as if there were no church, and it is often seen as if it were even under the church. walks. On the other hand, that we may be certain, not doubt, but firmly and completely believe that a Christian church will actually be and remain on earth until the end of the world. That we also do not doubt at all that a Christian church lives and is on earth, which is Christ's bride, although the ungodly multitude is more and greater; that the Lord Christ also works daily here on earth in the multitude, which is called church, forgives sin, answers prayer daily 2c.: so the comforting article is set in faith: I believe a catholic common Christian church." (Apology f. 62, a. b.) Yes, God be praised for this precious confession! For without the doctrine and the faith that the church, as it is actually called, is an invisible kingdom living in God, it is not possible to send oneself into what Scripture says gloriously about the church and to rhyme the same with what we see daily before our eyes. This doctrine, however, unlocks the mystery for us and shows us that in the midst of the never-ending external discord of the visible church, the true one, namely the invisible one, remains unharmed in its heavenly peace.

But, some may still object, is it not true that Christians fight against Christians, as often as the orthodox Christians fight against unbelieving communities, since, as they themselves confess, true Christians are hidden in them?- No, no, my dear reader, this is by no means so! All these battles are not battles against but for the Christians. The true Christians in the sects are like people who have fallen into spiritual captivity and are held captive in the sect as in an enemy castle. If the orthodox Christians come before this enemy castle to attack it, they do not declare war on the Christians imprisoned there, their brothers, but rather appear to them for salvation and liberation, and their weapons are not directed against them, but against those who have captured and imprisoned them.

So, beloved reader, do not be misled by the fact that in the discord that is currently tearing the church apart, you are told how, according to Scripture, Christ is a Prince of Peace, His true church is a kingdom of peace, and His true servants are messengers of peace. Do not let yourself be persuaded by this that the true church cannot exist where there is discord, and that those are not righteous servants of Christ who do not continually press for peace, but fight and contend for the pure doctrine and against error. The peace which God's Word ascribes to the true church, and of which the preachers of the gospel are to be the messengers, is not the outward, worldly peace but

an inward, spiritual, heavenly peace that can exist in the midst of outward discord. Therefore Christ says, "My peace I give unto you. Not unto you do I give, as the world giveth." (John 14:27) When righteous ministers of the Word of God fight for the jewel of pure doctrine, they do not thereby become disturbers of the right peace, but rather fight for that peace. On the other hand, those who, in order to establish or maintain the outward, worldly peace in the church, leave the truth undefended and the perversion of it unchallenged, are admittedly regarded in the world as people of genuine evangelical faith.

They are considered to be peaceable, loving people, but the Holy Scripture paints a different picture of them. It says of them: "The people build the wall, so they whitewash it with loose lime. These are the prophets of Israel that prophesy unto Jerusalem, and preach peace, when there is no peace, saith the Lord." (Ezek. 13:10-16.)

But, g. L., you must not conclude from all this that it is the "Lutheran's" joy and pleasure when he sees the flames of discord blazing everywhere and when he can take part in the general struggle. Oh no! He comforts himself with the fact that this struggle is unavoidable, even necessary for the glory of God and the salvation of the world on the part of the orthodox Christians, and that in the midst of the outward discord the true church of JESUS CHRIST preserves its inner peace, just as the sea, when its surface is agitated by storms, is calm and quiet in its depths. The "Lutheran" comforts himself with the fact that the Lord Himself says: "Trouble must come" (Matth. 18, 7.), and that His holy apostle writes: "There must be divisions among you, so that those who are righteous may be made manifest among you". (1 Cor. 11:19.) But at the same time the "Lutheran" grieves with all true Christians over this sad necessity. The necessary strife makes the world for him, as it does for all righteous Christians, a strange land, a veritable valley of tears, a desert of sorrow and sighs, and for this reason, among others, he longs with all his heart for perfect peace out of this restless world. It grieves the "Lutheran," as it does every Christian who carries love in his heart, painfully, yes, painfully, that he cannot peacefully extend the brotherly hand to everyone who calls himself a Christian here, and he longs for a day when all Christians from all times, countries, nations and parties will recognize each other and live together undisturbed by false brothers and praise and glorify God with one voice. And that finally, according to divine promise, such a day will dawn when all struggle will be over, when Christ's church will take off the garment that disfigures and makes it unrecognizable, and will be revealed with their Lord in glory, and they, the church that is fighting here, will be brought there into the

This is the "Lutheran's" true, last and highest consolation in the discord and in the struggle and strife that has now broken out in Christendom. With this, then, beloved reader, you too can take comfort! But that this consolation may not fail us, let us be faithful here in believing, loving, hoping, tolerating and fighting; yes, also in fighting - for even if someone fights, he is not crowned, he fights only rightly.

The Anabaptists at Münster.

From Dithmar.

At that time, when the pure gospel came back into vogue through the strong armor of God, Dr. Martin Luther, and the false nature of the doctrine and the worship collapsed now and then in German lands, like rotten planks, there came in 1532 one, named Bernhard Rottmann, to Münster in Westphalia and began there in the monastery of St. Moriz, outside the city, to preach against the clergy and won some citizens who wanted to bring him into the city. The ecclesiastical lords, however, since they heard this with displeasure, gave the runaway preacher money so that he would go somewhere else and not bother them. Rottmann took it and went away, but after several months he appeared again and did not let himself be fobbed off again. The old friends soon gathered around him, formed a group and managed to get Rottmann admitted to the city. The clergy did not want to open a church for him. The good people soon knew what to do and had a preaching stand set up for him in front of St. Lambert's church. They flocked there in great numbers when he preached, heard him in the open air and acted as if they were completely inflamed with love for the truth. Soon they also enforced that the new preacher was allowed to climb the pulpit in the Lambertus church.

Now it should go more seriously from work. Rottmann alone did not force it. Therefore, on his advice, a letter was sent to the theological professors in Marburg, asking them to send some pious and learned

people who would help Rottmann to work diligently on the Word of God in Münster. Now two clergymen, Petrus Wirtheim and Gottfried Strahl, were dispatched from the University of Marburg to Münster.

When these two came to Münster, they were joined by three more: Glandorp, Rollius and Briccius in the north, so that there were now six of them who were to preach the pure gospel. After they had held a council together on the most effective way to eradicate the papacy in Münster, they finally decided to put all the papists' errors into several articles and to hand them over to the council. For this purpose They offered to prove these articles sufficiently from the bright and clear words of God, and if they did not do so, they would not refuse corporal punishment.

Thereupon the council summoned all the pontiffs to the town hall and had the suggested articles - there were thirty of them - held up to them and demanded to know from them whether they wanted to refute the things that were read to them with the holy scripture and defend their doctrine. The old men could not raise anything against the articles and confessed that what they had said and held so far had been done more out of common delusion and ignorance than that they should know anything about it thoroughly. After they had overcome their false doctrine and had recognized and confessed their false delusion, the council ordered them to abstain from teaching and to give room and space to the new teachers in the churches. After that, six churches were given to the new preachers out of consideration of the council and the people, which the canons almost violently resented, and therefore they all left the city and came to their bishop, whose name was Franciscus and who, because of his birth, had been a count of Waldeck. They united with him to seize the highways and all roads, so that the citizens of the city would not receive any grain or anything else. Then they sent a messenger to the council in Münster with letters to the effect that they should desist from their intercession and restore all things to their former state; if not, they would regard and hold them all as enemies.

The bishop, the ecclesiastical lords, knights and servants had moved to a small town called Telkenheim, half a mile from Münster, in order to be able to deal with the rebels in the town more seriously from there. Now the messenger came to Münster and told the citizens what the ungracious lords had decided to do. They now asked: What is to be done? Shall we submit or fight back and put our blood on it? There were courageous men who gave advice that would soon drive out the righteousness of the lords of Telkenheim. On Christmas Eve 1532, about nine hundred men from Münster set out from Münster with arms and weapons, arrived at night in front of the little town, climbed the walls, took the gate and streets so that no one could escape, and thus captured their enemies, who were not prepared for such a raid. Fortunately for him, the bishop had ridden away shortly before, otherwise he would also have become a prisoner. The victors returned on St. Stephen's Day in triumph, brought the captured canons with some of the bishop's councillors and several knights on three or four wagons to Münster and put them in the inns.

Now the gentlemen were asked whether they would also preach the pure gospel for

to prevent it. They answered with a change of heart, saying that they themselves wanted to make every effort so that the pure teaching of the gospel would increase and grow in Münster. Therefore, a complaint was made between them and the city of Münster, and a copy of it was sent to Landgrave Phillipp of Hesse with a friendly and submissive request that he, for the sake of the promotion of the holy gospel, would allow himself to be involved in these matters and help to bring them to a good end. Thereupon the landgrave sent some of his most excellent advisors: Jacob von Taubenheim, Dr. Walther and Vice Chancellor Nußbickler to Münster to settle the matter amicably there. The contract was concluded correctly, so that Lutheran preaching would continue in six churches, but the cathedral would remain in its old form. This settlement was accepted on February 14, 1533, by the Landgrave of Hesse, then the bishop, the cathedral chapter, the knighthood and the entire countryside, and was sealed. Thus the first noise in Münster was happily over. They now lived quietly in the city, no one erred, no one bit the other, but lo and behold, a man came to Münster on November 24, 1533, who was to cause even greater turmoil, it was the Anabaptist Johann Bockold of Leiden.

The Anabaptists, however, were of such a nature. Just as worms creep out of the voluptuous mud of the Nile in Egypt and consume the beautiful seed, and vapors rise up and cause pestilence, so did Anabaptists creep out of Luther's Reformation, who, if they had not been backed by fire and sword, by gallows and wheel, would have confused everything and turned everything upside down. Whether imagination, arrogance or any other thing is the cause of enthusiasm, once it has arisen, it spreads like plague and pestilence and gives birth to riot and murder, misery and ruin. The strange fellows, called Anabaptists, denied infant baptism, thinking that when a person came to his senses and years, only then would he have to be baptized and now live in Christian freedom, i.e. he would no longer commit any sin, even if he did what a righteous Christian must otherwise consider abominations and wickedness. Yes, they made fun of Luther for reforming only the outward appearance of the church; they wanted to go inward. They wanted to establish a kingdom of Christ in which only saints, i.e. Anabaptists, would be, to abolish rulers and authorities, to use goods and women in common, to follow scholars, the Bible, and whatever other guidelines people had, to turn away from nothing, but to follow the spirit, i.e. imagination, supposed or false inspirations from above, and to carry out this spirit's commands, even if the world were to perish because of it. And against such people nothing could be done by word and doctrine.

They listened to nothing but themselves, and when they were attacked, they grabbed flails and pitchforks or whatever else they had at hand. God be praised, who can live with such people!

The madness of said Anabaptists haunted Germany, Switzerland and Holland since 1521. Melchior Hoffmann, a furrier from Swabia, swarmed in Holland and moved from there to Strasbourg. In Holland, however, he left behind a man named Johann Trypmaake as his successor. He was eager to turn all people into rebaptizers and gave the honorable brother Johann Matthiesen in Harlem the power to make apostles by the laying on of hands and to send them out into all the world afterwards.

These apostles always went out in pairs, and such a pair came to Münster in 1533, namely the journeyman tailor I. Bockold of Leiden and the bookbinder Gerhard. Bockold from Leiden and the bookbinder Gerhard.

Here follows the story of this tailor's majesty, how she crawled out of her tailor's hell, climbed onto a throne and finally came to a tower. Bockold, otherwise also called Johann von Leiden, was an illegitimate son of an unknown man, had learned the tailor's trade, but later, perhaps in order to be of more service to the people, established a wine and beer tavern in Leiden, and had himself converted, one does not know how, by the Harlem becker Matthiesen and made an Anabaptist apostle. Thus he came into the world and intended to accomplish greater things than he had previously done with wine and beer. When Bockold came to Münster, he approached several evangelical preachers, and so that he could get in touch with them more easily, he presented himself in a fine Christian and pious manner; then he asked them whether they thought it was right to baptize the young children. When they answered that it was right, he always began to scoff and laugh and to despise them for it. The cunning man also knew how to sneak in secretly with some, to mingle more and more with the crowd and to bring his teachings to the common man. When Bernhard Rottmann heard about this, he repeatedly exhorted his listeners in the sermon to

call upon God to keep the pure doctrine unchanged and to defend it from the nonsensical people.

At the same time, Hermann Strapeda, a disciple of Heinrich Rollius, who had been burned in Utrecht for the sake of rebaptism, came to Münster. Strapeda joined Bockold, openly condemned infant baptism in the sermon, and added fuel to the fire that Bockold had started. The Anabaptists, however, went into the houses at night, and when honest people were asleep, they carried on their secrets and knavery. When this became more and more evident, and almost most of the townspeople became noticeably displeased, and were unholily heard to allow such new teachings to be practiced and spread secretly and even at night, the prudent council of Münster passed a resolution that all beginners of such a sect should be ordered to leave the city. But as soon as they had gone out to one gate, behold, they came in again to the other, boasting that they had received orders from God the Father to remain in Münster and to carry out with all seriousness the things they had begun.

The council was greatly moved by such things and became concerned about what would become of the game. In order to try all means to prevent greater harm and danger, Anabaptists and Protestant teachers, among them Herrmannius Buschius, were summoned to the town hall to publicly discuss the conflicting doctrine. They appeared on August 7 and 8, 1533 - how people can turn over - the same Rottmann who had admonished his listeners to pray diligently that the evil sect would be controlled, now appeared as the head of the new sect in Münster, and poured out his poison, which he had long concealed in his heart, all at once brazenly and said that infant baptism was ungodly and blasphemous. To this, S. Buschius gave him a fine Christian answer, in which he clearly proved from holy scripture that infant baptism was divine and right. The whole council liked this very much and therefore ordered all rebaptizers to leave the city from that time on. Since they said that they could not leave the bishop's lands without danger, the council obtained a free escort from the bishop and gave them money for food. And now - did they go away? Not at all, but they stayed with those who were of their opinion in the city and hid there. They had no scruples about the money they took from the council; they used it as they pleased. The council found out about this, but did not take it seriously, because the mob was getting bigger and bigger, so it organized a riot and did not lay a hand on the people. Even all Protestant churches in the city, except the one at St. Martin's where Briccius preached, were closed by order of the council, because they feared that the Anabaptists would enter the churches without warning and throw out the preachers.

Now Rottmann had made a new church order, sent it to the Landgrave of Hesse with the request to review it and also to send it to his theologians in Marburg. But when they found all kinds of deficiencies and infirmities in it, especially concerning the

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heil. Since the Council of Münster had asked the Landgrave for orthodox teachers from Hesse, the Landgrave ordered Johannes Lening of Measurements and Theodor Fabricius of Allendorf i. d. Soden, two preachers, to move to Münster in November in order to extinguish the fire that had been lit by the Anabaptists and to prevent terrible consequences in time.

The preachers from Hesse now arrived in Münster on Martini, to the great joy of the council and the citizens, because they hoped that the two new preachers would counter the growing evil. Lening made a fine church order, which pleased the council very much and it wanted to keep both of them as preachers in their city and open two churches for them. Lening, however, noted that there was a wild and desolate life there, saw that he would be of little use, and with the landgrave's favor he soon left for home again. Fabricius, however, remained there, preached in the Lambertus Church, and persevered with the greatest diligence and exhortations until he was driven out of the city by the Anabaptist mob.

Now the Anabaptists had become bolder, so that they challenged the evangelical preachers to a new disputation before the council. The council agreed, but with the express condition that the disputation should take place solely on the basis of clear testimony from the Holy Scriptures. Scripture alone. Pious and learned men were also to be appointed as arbitrators, according to whose knowledge it was to be held without further ado. But Rottmann and his companions did not want to argue with such an agreement, and because they refused, the common man began to despise them. Now it looked shy around the group, and the council would have been done away with them, if they, the Anabaptists, had not now taken a shorter way in front of their hands, in order to give their cause a semblance and appearance among the rabble. It was shortly after St. Christmas that the Anabaptists began their campaign. The first great noise of the evil mob began shortly after Christmas. One of the journeymen had to run through all the streets of the city as if he had been blown up by the Holy Spirit and shout: Repent and be baptized elsewhere, otherwise the wrath of God will overtake you. Thereupon a great clamor and tumult arose among the common people, for all who had been baptized anew ran nonsensically through the streets like the first one, shouting at the top of their voices: Repent and let yourselves go elsewhere, or the wrath of God will overtake you. One fool makes a hundred fools, and nonsense begets nonsense. The mob was seized, honest and dishonest people were swept away 'by the higher and higher swelling stream. Some really feared God's wrath, but others feared the desire for plunder, for already Some of the henchmen took away the possessions of those who did not want to fall to them. The mob now converged on the marketplace and shouted that all those who did not want to be baptized again should be put to death as heathens and godless people. Some sensible citizens, however, in order to protect themselves and their own against such mischief, took a place that was somewhat firm, and captured many of the Anabaptists. And this fight lasted so long that one part gave guarantors to the other and they finally agreed on both sides that each part should stay with its religion, go home and keep peace. Thus ended the year 1534 in Münster.

(to be continued)

The question of church and ministry.

In the Rudelbach-Guerick'sche Zeitschrift, in the third quarterly issue of this year, there are two evaluations of Harleß's writing on church and ministry. From the second of these evaluations we communicate the following:

"According to the testimonies of the old and new times, we can consider this question settled in relation to the Lutheran Church. The testimonies and evidence of the old and the new are so clear that the question of what the Lutheran Church taught about it is completely answered. Nothing new can be added here. Harleß also did not want to and could not bring forward anything new in this small but important writing. He has shown the old teachings of the church in his own way in a new light. The fact that Harleß always uses Luther's sayings as notes is very helpful. Untouched and unaffected, one sees the dear teacher of the present walking hand in hand with Luther: it is just a church, and what they taught centuries ago, they must still teach now, if they have the same faith of the church. There is nothing to be found in Harleß of a denial of some of Luther's early writings, as has become alarmingly apparent today among some

Lutherans of the opposite view. He uses the earliest writings of Luther without hesitation. And in this he has certainly done completely right. There is a spirit that lives in the first main writings of Luther as well as in his last ones, at least with regard to the questions of church and ministry that concern us here (or where do Luther's recantations stand?), and in this spirit the symbols are written. It is therefore as wrong as it is useless, for the sake of Luther's unpopular views of the church and the ministry, to put aside this or that writing of the reformer, which does not seem to fit into one's own stuff. Rather, one should openly set aside the whole principle (the highest principle) of the Reformation.

The principle from the beginning, however, was: the true, invisible church must be opposed to the false and visible church according to the Scriptures and the Roman doctrinal regulations. One should openly admit that the article of the invisible church, as it was conceived by the Reformers, has been abandoned. But let us only begin to set aside these or those writings of Luther as erroneous; we will certainly not lack successors, if our predecessors are not sufficient in this respect. Soon we will see the whole Luther thrown over port. Of course, we are not bound by Luther's words, but whoever belongs to the Lutheran church will also have to acknowledge the Lutheran church principle, which was clearly expressed from the beginning of the Reformation. This denying position of the opponents against Luther and the symbols and against the old Protestant teachers is not the only thing that we dislike about them. Their denial is as unpopular to us as what they themselves establish. Just ask around: those who do not have the old Protestant view of church and ministry all teach differently. First there was supposed to be a presbyterial accession to office" (that is, first it was claimed that the office was propagated through the pastors in uninterrupted succession), "now that is supposed to be over; then the office was supposed to arise in ordination, it was supposed to be given here directly. Quite recently it has been asserted that the keys are given to the whole church, but not the exercise of the power of the keys, which is possessed only by the office. As far as this last view is concerned, it seems to have been particularly unsuccessful. If we add to these different views the various doctrines that have been put forward by opposing sides about the visibility of the church, about the alleged divinity of the church orders and their necessity for the essence of the church, we really do not know what we should actually hold as a firm modern doctrine against the old Protestant one. It will probably soon come about that everyone in this circle will have his own particular view of church and ministry. This is reminiscent of the doctrinal difference at the time of the Reformation concerning the Holy Communion. Holy Communion. Zwingli, Calvin, Oecolompad, etc. had their particular views, each thought he would hit the right, they were united only in rejecting the true ecclesiastical interpretation, which unanimously accepted bread and wine as really present, but in the bread and in the wine also thought the body and blood of Jesus Christ present. Likewise, the old Protestant church, down to Harleß, unanimously asserted the general priesthood in its reality and truth, but at the same time, in it, the office of divine

Right. Just as in the doctrine of the Lord's Supper the unanimity of the church was a sign of truth in the face of multiform error, so also the unanimous confession of the old and new church with regard to church and ministry should be and remain a sign of truth for us. And therefore we rejoice in the significant testimony of Harleß as a means of impressing this truth upon us."

The Lay General Synod of 1853.

The "Kirchenblatt" of the Prussian Lutherans (in the June number of this year) thus speaks about the same and about the results achieved by it:

After this General Synod, we believe that there can no longer be any doubt that the Protestant Church of Bavaria is in fact and truth a Lutheran one. Before that, people argued about it. And one could argue without having to use "many arts". Thus, the General Synod of Bavaria in the spring of 1849 was not a Lutheran synod, and since the General Synod (to speak with Wucherer) is the heart of the regional church, one must have thought that the regional church was not Lutheran. The Reformed had a seat and a voice in the synod of 1849, the synod members were not clearly and unambiguously committed to the Lutheran confession, indeed this synod even tolerated a protest against the "Lutheran" church. It is true that the great majority of this synod had also made a kind of confession to the church, but with not much more sense and truth than the (Unirte) Kirchentag of 1853 in Berlin had confessed to the Augsburg Confession. The synod of 1853, then, was a significant step forward; the synod members were committed to the confession of the Lutheran Church, the Reformed were excluded, and the entire attitude of the synod was Lutheran, even if one misses consistency and energy in some decisions. The synod adopted a Lutheran order of worship and rejected the rationalist and reformist essence, it put an end to the hymnal misery through its resolutions and provided the Lutheran Church of Bavaria with a hymnal in accordance with its confession, it promoted the catechism question and made a start in church discipline. The synod frowned upon all unrighteousness, as much as there was in it, by acceding to the motions of a petition by Löhe, Wucherer, Stirner, Fischer and others in this regard. Thus the General Synod also declared its Lutheran character to the aforementioned petition. If one takes into account the difficult circumstances of the regional church, as is only fair, and if one also considers how a similar petition against unrighteousness was dealt with by the synod of 1849, then one can be pleased with these resolutions. So we would like to have one on this point as well,

The petitioners, however quietly, object to the assessment of these resolutions in the article mentioned above. Wucherer, himself one of the petitioners, says of the decisions of the Synod on the petition that not a single point of the petition was actually rejected, only the third and fourth points were not accepted in their strict form, while for the sixth point (a main point!) the Synod demanded a stricter form than in the petition itself, and the rest was all accepted as well-founded, even if not always with great energy. Dr. Petri says at the end of his paper on the Bavarian Synod ("Zeitblatt" No. 5, 1854): "we have been somewhat more expansive (in our discussion of the Synod) because the sight as a whole is so pleasing: a healthy fresh development! if some do not become impatient, others do not become complacent, then justice will come," that is what we mean! - —

Furthermore, we read in the same sheet:

Pastor Diedrich of Jabel has received a call to Buffalo in North America as a deacon at the Lutheran congregation there and as a professor at the seminary there, but he has turned it down to the delight of our upper church council. For although we heartily wish our fellow believers in North America the best of our abilities, our own needs are so great at the present time that we cannot lose any of the strength that the Lord has given us without serious harm.

Pastor Eichhorn.

So it says about him in the "Correspondenzblatt der Gesellschaft für innere Mission," in the May - number of this year:

Pastor Eichhorn is still confined to his apartment in Durlach and severely cut off from all communication with his parishioners. The congregations thus deprived of their faithful shepherd have

already sent repeated deputations to Prince Regent K. Highness in order to obtain free religious practice and the admission of their rightfully appointed Pastor Eichhorn, and have each time been heard very graciously by Prince Regent K. H. Only the Grand Ducal Ministry of State, which by several decrees has given the prospect of granting private worship to the congregations and allowing the appointment of an external pastor, continually refuses to allow Pastor Eichhorn any official activity among the congregations that have appointed him. If it were only a matter of Eichhorn's person, he would not be averse to handing over the leadership of his congregation to other hands, and the congregations would also put up with it, even if reluctantly; but as yet there is no guarantee that the Grand Ducal government will not impose conditions on the admission of another pastor that no Lutheran pastor and no Lutheran congregation would accept.

could. If anyone, our dear brothers in Baden need our constant fraternal intercession.

(Submitted.)

I remain a Lutheran.

I am a Christian and want to remain so; therefore I stick to Lutheranism. To believe the whole word of God, That is my highest glory. The sects have done from time to time from the word of the Most High. Because reason dislikes the narrow gate and the narrow way. The true church hears the Lord, and keeps away self-conceit.

I am a Christian and want to persevere, persevere therefore with Luther's teaching. The enthusiasts scold me as a fool: "You are also too attached to it. The Holy Spirit has sealed for me that Luther's teaching is the truth, and whoever does not lock his heart to it, confesses it gladly and freely. Whoever contradicts Luther's teaching He does not believe the Bible either.

I am a Christian and want to remain so; therefore I remain with Lutheranism. One must believe in the true church, otherwise a visible parochialism follows, which then takes away from the Christians all rights, the consolation of grace, the freedom, and rules them as poor servants, until the truth completely fades away. The church, which faith means, lives invisibly united with God.

I am a Christian; therefore I will bear witness to God's word and Luther's teaching, and not bow to the pope nor to his false doctrine of the devil, who exalts himself above God. And drunk with the blood of the saints constantly strives to exterminate the true church with fury. I hate the Pope, the Antichrist. Because he is the mortal enemy of Jesus.

I am a Christian; therefore I will hate the pope, who steals God's honor, and who will not let us believe in Christ, and commands us to believe in abominations. He teaches that you must earn heaven by your own works. But that is impossible for our own strength, as I am well aware. The grace of God alone makes the believer righteous and pure.

I am a Christian, so I will die in the holy hatred against Rome, from which only sin and ruin flow like a wide river: the service of salvation, the purgatory,

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The celibacy, *) the indulgence stuff, the mass, which is so dear to the pope, because he took the world's good with it. The pope is the child of perdition, whose abominations cannot be counted.

I am a Christian and I want to defy the wiles of the devil forever.
The atheists, humanists, freemen and the mockers crowd, They try to eradicate Christ and freely say:
"There is no God! But God will not be mocked. And one day he will punish these scoffers. Whoever denies Gokk* loses his reason, conscience and ethics.

I am a Christian and want to remain so; therefore I remain with Lutheranism. What God allows to be written about the Lord's Supper is never overturned by the enthusiasts; they say: "It cannot happen that Christ gives us his body. But I stand by the word. Even if reason does not love it: that Christ's true body and blood come to us in the Lord's Supper.

I am a Christian and do not want to give way, therefore I do not give way to Luther's teaching. "Baptism is an empty sign," says the enthusiast, "and nothing more." In contrast, the church testifies with one mouth that, as God promises. In the holy covenant of baptism He gives us new birth through His Spirit, redeems us from the devil, death and guilt, and bestows upon us His Fatherly grace.

I am a Christian, therefore I will remain with Luther's teachings to my grave. The false Anabaptists drive children away from baptism. How? do you not hear the desire of the Lord? Unwillingly he also says to you: "You should not refuse the children! For theirs is the kingdom of heaven. Therefore, woe to anyone who despises baptism, which makes children blessed.

I am a Christian and will not waver, Therefore I will not waver from Luther's teaching. If absolution is not very pleasing to sinful thoughts, Christ our life has given the church this power to forgive the poor sinner, who faithfully relies on him. I trust in absolution, as if the Son of God himself spoke it.

I am a Christian and will not flee, Therefore I will not flee from God's word, And never let me go away To the false, untruthful church, Which in the Lord's supper tells a lie.

*) Prohibition of ordination to the priesthood.

And that it deceives our people. And that it prattles a lot about pious love. The church that unites yes and no cannot be the true one.

I am a Christian, therefore I will cling to Luther's teaching at all times. The Methodists may be resplendent with their great holiness. I will not be beguiled by it, I know that I am a sinner, But I rejoice to hear the consolation: The Lord taketh away my sins. He who thinks himself pure and sinless, The devil has already felled him.

I am a Christian, therefore I will avoid those who blaspheme Luther's teachings, and separate myself from false sects. Who always bring something new here. I will not pull on a strange yoke With those who pervert the Scriptures, Rather flee from their Babel, That their plague may not strike me. He who knowingly lives in error resists the holy spirit.

I am a Christian, I do not want to separate myself from Luther's teaching for this reason. To recognize the true church is not difficult according to God's word. Where word and sacraments go in the swing unadulterated and pure, There we should confidently confess: Here must be the true church. Here is certainly God's house, here God divides heaven.

I am a Christian; therefore I will love those who confess Luther's pure teaching and practice it in faith; I am never ashamed of them. With them I will diligently keep the unity in the holy spirit. You will, O Lord, rule in mercy. That the devil may not tear them asunder. I will not leave the assembly where the true church speaks.

I am a Christian and want to praise you, O Lord, for Luther's pure teaching, for through it you give me

an endless sea of grace from above. Thou wilt comfort my soul with all the noble good of grace, which thou hast acquired out of love for the redeemed through thy pure blood. Only from pure doctrine springs the consolation that satisfies our longing.

I am a Christian, you want to strengthen me, O Lord, through Luther's pure teaching, so that I grow in good works and virtues more and more. Help, O Lord, that the old man may perish in me through repentance and contrition,
And daily in me Your image resurrects beautiful, free and new. The pure teaching only has power that it creates a pure life.

I am a Christian and want to remain so; therefore I remain with Lutheranism. O Lord, you want to incorporate me into the blessed for your glory.
Lord Jesus, let nothing rob me of Your holy word and Luther's teaching, And take me in true faith to You and Your heavenly host. The pure doctrine only shows how one can die blessed.

Hermann Fick.

Great lords, great sins.

When Bogislav, Duke of Pomerania, traveled through Wittenberg in 1523 and heard Luther preach here, he went to Luther after the sermon and asked him: "Father, I would like to confess to you. Luther replied, "Yes, it can be done; but Your Royal Grace is a great gentleman to me. Gnaden is a great lord to me: will also no doubt be a great sinner." Far from displeasing the Duke with this frankness of the faithful servant, the latter replied: "Yes, that is certainly true.

This is the highest punishment of God, that he does not punish, but keeps still, and lets one live according to his will into the day.

Luther.

Fertility of sin and heresy.

There is no sin alone, but one always begets the other. And this tends to happen in all cases of sin. He who does not soon rise again, repent and amend himself, soon falls into another temptation. It is the same with heretics. No one becomes a heretic for the sake of one article; but if they lack right understanding in one article, because they have allowed themselves to be deceived by the devil, they soon err more in other articles. Luther on Genesis 39:15.

Benefit of fellowship especially for the afflicted. Therefore, it is exceedingly dangerous and harmful for a man who is afflicted and sorrowful to be alone; "woe to the man," says Salamo Prcd. 4, 10, "who is lonely and alone; for if he falls, he has no one to help him up again." That is why the founders of monasteries and nunneries have given countless people cause for despair. For a person who is alone and lonely in the midst of a challenge can neither help nor advise him even in the smallest matter. Luther on Gal. 3,14.

A friendly punishment is of more use than a stormy accusation Ambrosius.

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For your information.

If the books etc. ordered from the undersigned have not yet been shipped, or some have only been shipped in the last few days have not yet been shipped, or some of them have only been shipped in the last few days, this is due to the fact that most of these orders consist of new primers, hymnals and bibles, of which the former have just arrived from the bookbinder, the others, although shipped from New York in July, have only recently arrived, and the Bibles, which were shipped from Leipzig in April and from Baltimore in June, have not yet arrived at all due to the almost complete lack of water in the rivers.

In addition, because of this lack of water, shipping by freight is almost impossible, and the express line operators, for the same reason, usually with advance payment, demand such enormous prices that they exceed the value of the books, especially for smaller packages.

In view of these circumstances, the undersigned begs to be graciously excused for these unconscionable delays.

Louis the 21st of September 1854. Otto Ernst.

Receipt and thanks.

\$12.00 from the Jünglingsverein zu Altenburg und Frohna, Mo., for its support, hereby testifies with heartfelt thanks to

Ludwig Lochner. Conc. Coll. Sept. 1854.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received from the Young Men's Association of Frohna and Altenburg, Perry Co. Mo. H5.00 for my support.

May the merciful God reward the generous givers with abundant blessings for time and eternity.

F. A. Ahner.

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Volume 11, St. Louis, Mon. 10 Oct. 1854, No. 4.

The Anabaptists at Münster.

From Dithmar.

(Continued.)

There was one, whose name was Bernhart Knipperdolling, from a good rich family in Münster, an open-minded man, but very lüderlich and frighteningly impudent and mischievous. He had previously had to leave Münster because of blasphemy against the bishop (at that time a count of Wied), whom he always called the spill-turner. He became an Anabaptist in 1524 and went to Sweden with two furriers, who were also from this sect, and was expelled from there because of his bad behavior. He now became a ringleader of the mad mob.

Although the matters had been presented at the end of the year 1533 and Knipperdolling himself had helped to tolerate the peaceful decency, he and Rottmann secretly sent letters to the surrounding towns, in which they exhorted all those who were of their opinion to leave everything they had and to dispose of their wife and child to them in Münster; for everyone was to receive so much from them for everything he left behind him. By such a promise many were stirred up to leave their home and go to Münster.

The citizens of Münster, who had a little food, were not very pleased, and when they saw that their city was being flooded with more and more foreigners every day, they generally left. The citizens of Münster, who had some food, were not very happy about this and, after they saw that their city was being flooded more and more by foreign rabble every day, they left in general and took their cash and what they could bring of it with them, thus leaving the city to the Anabaptists. This happened around Shrove Tuesday.

After the most prominent citizens had left and the Lutheran power had been greatly weakened, the Anabaptists continued to advance, elected a new council from their ranks and made Knipperdolling and Gerhard Reifenbach the new mayors. These new mayors began their work. On Monday before Invocavit they ordered to raid the monastery of St. Morizens outside the city, to set fire to all the canons' houses and to burn them, and to surrender everything that was found in the church and elsewhere in the place. Then they ran through all the streets of the city, shouting: "Repent and depart from there, all the wicked, or you will all be put to death. Then one ran here, the other there with guns, halberds, spears and sticks, forcing the honest people to go out, and neither the old nor the pregnant women and the weak ones to go out.

Children were spared by the frenzies. Thus they drove away all those who did not fall in with them, but the goods of those who did fall in with them - and that was what they were after - they quickly took them into their power. The fugitives, however, had enemies in their backs and enemies in their faces, for the bishop's warriors, who were approaching to besiege the city, regarded the evaders as enemies, and so several pious Lutheran preachers were executed with the sword without further ado. Wirtheim was imprisoned in the city, but was released by the landgrave. The remaining people in poorest were in hard distress. When they fled, they fell into the hands of the bishop's nests, where they were beheaded. If they remained in place, they were in the hands of Knipperdolling, who could do with them as he pleased. Many remained in the city and remembered their death with trembling.

The bishop besieged the city on Wednesday in the first week of Lent, for which the Landgrave of Hesse had sent him two strong squadrons of foot soldiers and a squadron of men-at-arms, as well as guns, powder, bullets and gunsmiths to help him. The Elector of Saxony also sent an ensign to this group. Now in Münster was the chief prophet Johann Matthies from Hartem, who boasted of special revelations and said that what he praised, God would praise from heaven and would have to be punished by divine wrath and bodily death.

be followed immediately. He often preached, and the sign for the meeting was a cannon shot. Once Matthies commanded that everyone should declare what he had in gold, silver and other coins and deliver them to the common treasury in case of loss of life and limb, and a separate dwelling was ordered for this purpose, where some people, called deacons, were to supervise and administer the common property. Because of this serious commandment, the people were very frightened, but in order to preserve life, everyone was obedient. And there were two maidens there, who had (so they said) prophesying spirits, which indicated everything, where one would have dared to cheat. Moreover, the prophet commanded that no one should read any book but the Bible, and all the other writings were to be taken to a place and burned there. The prophet also gave this command for God's revelation and commandment. *) However, it happened that a blacksmith named Hubert Truteling had spoken displeasing words about those who presumed to have prophecy and secret revelation. Matthies learned of this, summoned the whole crowd of the people, ordered everyone to appear armed, sued the said blacksmith in front of the crowd and succeeded in having him sentenced to death. The poor blacksmith, who had violated the majesty of the Anabaptists, how was he put to death by the monster, who wanted to be a man of God! The prophet grabbed the poor blacksmith, laid him on the ground in front of him and stabbed him with a spear. The blacksmith, not immediately mortally wounded, jumped up and wanted to defend himself, but the prophet bit him, took a rifle and shot the blacksmith, so that he died soon after. But Matthies was soon to find his judge. He went deep through the city with a long spar and shouted that God had ordered the enemies to be routed from the city. Thus, of course, his prophecy was invented as a fraud, but the people were now once darkened, did not want to hear and see and understand, but to continue the mad dance. Whom God wants to corrupt, he makes blind beforehand. —

So far, this is a prelude to the things that are to come. Only now the main character of our story enters the stage, who will present us with even greater things and perform deeds that are more than astonishing, it is Johann Bockold von Leiden, whose name was already mentioned above, but who did not shine out in the prehistory. Matthies was, as said, dead, was dead and remained dead. Bockold comforted the people, indicating that he had received a revelation that he would die and come to an end.

Some beautiful antiques, dating back to the time of Emperor Charles the Great, are said to have been burned. and took the prophet's wife as his wife.

Two days before Easter it happened, on Good Friday, that Knipperdoling, the mayor, had all the bells rung, had the people come into a church, and prophesied that it would happen within a short time that those who were now high and mighty would be degraded, while others, who at that time were bad and lowly, would be placed on the highest chair. At the same time, he ordered all church towers, as the highest spires of the city, to be thrown down and all churches and monasteries to be broken. The mob went to work, raging, smashing, tearing down, stealing and robbing. It is horrible when people put the appearance of saintliness around the worst atrocities!

Johann Bockold has not been stupid, he fieng the mayor Knipperdolling with his own words. Ha, he said, if all high things are to be put down, then you must get down from your mayor's seat and now administer the very least office. He then gave him the non-sword and made him executioner. Knipperdolling, whether he liked it or not, had to take it and from then on became executioner in Münster.

Around Pentecost 1534, the city was severely attacked, and the bishop lost many people, and especially those of the majority, who were mostly of nobility, perished before the city.

After that, Bockold lay down to sleep and remained asleep for three days. When he woke up again, he did not speak a word, asked for paper and wrote on it twelve men, with names, who should have the rule over everything, such would be the unchangeable will of God. Thus the tailor paved his way to the kingdom, which he intended to take over when the time came. He also made twelve articles, the most important of which was that no man should be bound to a woman alone. The most noble of these was that no man should be bound to one wife alone, but that one should have many wives at the same time. The preachers did not want to admit this, but Bockold referred to his revelations, threatened the preachers with brave and important words, went and took three wives at once. Others soon followed this

example and did the same, proclaiming it to be a special praise, since one of them had married many times. But some honest citizens, who were interested in many trades, did not want to watch this idly any longer, and proclaimed that whoever would follow the pure teachings of the gospel should come to the market. They then attacked the prophet, Knipperdolling, the sheriff. It did not take long, however, before the mob gathered with fury and impetuosity, took the prisoners again, slew about fifty of the honest citizens, quite miserably. Some tied them to trees, others to posts, and shot them to death with bushes. In between, ran

The prophet went around shouting that anyone who wanted to do a good turn for Golem should shoot at them first. Knipperdolling was also busy at this; he cut off the heads of some, and others in two.

Now Bockold believed he could dare more. On St. John's Day, a certain Johann Tausentschuer (from Warendorf, a goldsmith) appeared, who said before the people in the marketplace that it was the will and command of the Father in heaven that Johann Bockold of Leiden should be king in the whole world and go forth with strong armor and a great multitude of people, to slay all kings and princes without distinction and to spare only the common people, namely those who love righteousness, and was thus to occupy the throne of his father David until God the Father would again demand the kingdom from him. But first he was to kill all the wicked, so that the godly alone might reign here on earth.

No sooner had the goldsmith begun to speak than John of Sorrows fell on his knees, lifted his eyes to heaven, and said, "Men and brethren, I knew this many days ago, but I did not want to reveal it myself, and for the sake of more faith God the Father in heaven has used another servant for this.

Thus the former tailor's servant became king over all the world and immediately deposed the twelve regents. Johann von Leiden knew what a king should have, namely a court and royal ornaments. He appointed court servants of all kinds, did not forget the chamberlain, even less the cupbearer, secret councillors, chancellor and orator. Only the court poet was not thought of. And who was more suitable for the orator than Rottmann? King John now also had two crowns made, scepter and the like, all of the best gold. The title he took in his letters to princes was: John by the grace of God King in the new temple of God, a true servant of justice by the power of the city of Münster. The coat of arms was a globe with a cross set on it, pierced on both sides.... He also had gold and silver coins minted with the words: "*The Word is made flesh and lives in us. We not Zestoro is utst äs wat un Avis mao niest inZaen int riste Eaäes. ets> tsto U. 1534.* As often as he went among the pile, accompanied him his court servants, some he rode with thirty stallions, had on a dress of silver, lined with red velvet and tied with golden clasps. His crown, a Bible and a bare sword were carried behind him. Trabants in blue and white silk, like the clouds in the sky ran around him. And with such splendor came also his wife, the queen, drawn. Beside him he kept thirteen women, among them Knipperdolling's young daughter.

In the marketplace, the king had a magnificent throne with four steps made for himself. He climbed it three times a week to interrogate those who had something to complain about. The complaints, however, were mostly marital complaints. The husband sued his wife, the wife her husband, and so all kinds of things came to light that a man of good manners would be ashamed to say. Couples who had been together for 20 and 30 years were divorced.

Once, when the people were gathered in the marketplace and stood huddled together, Knipperdolling came, jumped up, and ran over the people on his hands and feet and said: "The Baker has sanctified you, receive the Holy Spirit. Thus, it was said, he made the people holy with his blowing. Another time he began to dance before the king and said, "God has commanded me to dance before the king. When he played such tricks for too long, the king got tired of it and left the market. Then the jester sat down on the king's throne, which was hung with gold, and pretended to be a king. When the king heard of this, he came back, threw the man down from his throne, and put him in prison for three days.

Such things happened in Münster during the time that the city was besieged by the bishop. Around that time they also made a book, called the Restitution, and stated in it that all the ungodly must be eradicated everywhere, then the kingdom of Christ should dawn and the elect should reign. Luther and the pope were false prophets, Luther even worse than the pope. Luther wrote against the Anabaptists, which was in vain. Such people had to be dealt with differently, but first they had to be brought under control, and that was to last for a while.

J. Tausentschuer had made enough gold work for the king, was now idle, and, because he had nothing else to do, he became a prophet again, ran through all the idols of the city at St. Bartholomew's Day, blew a trumpet so that only men should appear in the cathedral courtyard well prepared. When four thousand, men and women, had come together, they found a glorious banquet prepared for them and were seated at the table. The king and queen served and ate at the table, and after they had eaten and drunk well, they both got up, king and queen, he on one side and she on the other, carried unleavened cakes, broke them, and gave each a piece with these words: Take and eat, and proclaim the Lord's death. (John of Sorrows was so hostile to the words: "This is my body" that he never uttered them). But the queen took a glass of wine, gave them to drink, and said, Drink, and proclaim the Lord's death. When this was finished, the prophet went up again and asked them all if they also wanted to be obedient to God. Then He answered, "Yes," he said, "it is the commandment of Baker in heaven to send out some teachers of the word, 28 of them, who are to go to four places in the world and preach the doctrine that is preached in Münster. Now the king and queen sat down at the table with the 28 apostles and had a meal. While they were eating, the king got up and said that he had something necessary to do, which the baker had ordered him to do. Now there was a captured horseman?they had brought him to the banquet and let him drink with them.' The king cut off his head with his own hand, said that he was a traitor and another Judas, and then came back to his guests and told them this story as a polite joke.

From that time on, the apostles were secretly let out of the city through four gates, since night had already fallen. Beforehand, Rottmann exhorted them to set out boldly and joyfully like the spies Joshua had sent to the Promised Land. Each of them was given a gold piece, about eight guilders, on which was the king's picture and the inscription: *Gades kracht is min macht*. They were to leave this piece in any place where they would not be well received, as a sign of future wrath and eternal damnation. So the 28 apostles went from time to time into cities and towns, calling the inhabitants to repentance, taking off their clothes in front of the authorities, spreading them on the road in front of them, throwing the golden pieces on them, and saying that they were sent by God to bring them peace. Where they now accepted it, they should make their goods common, it would be the time when God would have justice planted in the whole world 2c.2c. Since they now made such foolish defenses, they were taken into custody in all places and questioned about the Münster things and their teachings. They answered that they alone had the right doctrine and a righteous king and prophet, and that soon the king would leave the city with the whole holy crowd and kill all kings, because they had not practiced righteousness and subjugated the whole world 2c.- Since they stubbornly insisted on their opinion and did not want to recognize any king or authority except their king, they were almost all executed with the sword from life to death.

In the meantime, the bishop and his warriors closed off the city, so that no one could get in or out, and food began to run out in the city. Then people began to think and worry about the outcome of the situation. Some citizens even intended to see the king and hand him over to the bishop, but did not do so. Now it seemed

He also advised the king to make arrangements for greater security, appointed dukes (otherwise merchants, sword-sweepers, tailors, etc.), gave them warriors and ordered everyone to be careful that there was no riot. He promised the common people that they would be saved from siege and famine before Easter. To the dukes he promised great things, landscapes, cities and castles, when he would have conquered the world; so he sold the bear skin before the bear was caught.

The bishop, in order to complete the work and take control of the city, needed help in the form of money and men. Since the Landgrave of Hesse knew this, he was able to convince many princes and cities of the Rhenish district to hold a meeting in Coblenz on December 13, and he managed to get the estates of the district to provide 300 horses and 3,000 lansquenets for six months. Through this help the bishop felt great comfort. These estates also sent to those in Münster and had them faithfully admonished and warned to desist from their ungodly activities, otherwise a force would move against them from the entire Holy Roman Empire. To this they replied nothing useful. They wrote especially to the Landgrave of Hesse, but did not give him his usual title, but put the heading: *Lieve Lippes*. They also sent him a printed book (the Restitution), which contained a more detailed explanation of their doctrine. The landgrave briefly told them his opinion and refuted the book of the Restitution. Afterwards, they sent the landgrave another book about the mysteries of the Scriptures, which the landgrave had refuted by his theologians.

This happened at the beginning of the year 1535. At the beginning of the year, hunger in the city was so rampant that many died for lack of bread. It is said that a woman who gave birth to twins ate her own children in the misery of hunger. This went to the heart of Elfe Tuchscherer, one of the king's wives, and she said she could not believe that it was God's will that poor people should die of hunger. When this came before the king, who had a cellar full of wine and beer and other provisions, not only for himself and his servants, but to an unseemly abundance, he had his wife brought to the market, and all his wives with her, He made the elf who had spoken kneel down and cut off her head, and after she was dead, he blasphemed her as if she had been an H. Then the others began to sing and praise the heavenly father. The king, however, began a dance, and also encouraged the others who were sitting around; and now people who had nothing to eat except a little bread and salt had to dance and be merry.

How in Germany our hazy church and especially our Concordia-Collegium commemorated with love

In the 61st issue of the "sächsisches Kirchen- und Schulblatt," edited by Professor Dr. Kahnis, dated August 1 of this year, there is a long essay under the heading: "Die lutherische Kirche Nordamerikas und das Concordia- Collegium in St. Louis. This essay testifies to the love with which our Sonore and especially the institutions of the same are remembered in the old fatherland, among others also in Saxony. We believe that we are fulfilling the wishes of our readers when we provide them with a literal excerpt from the essay, and we hope that the example of loving care for the prosperity of our church by others will awaken us to even greater active care of our own. In the aforementioned essay it says, among other things, as follows:

"The first Lutheran settlement in North America was founded by Dutch emigrants in 1621 in New York, which was then Dutch under the name "New Amsterdam". Public worship was first permitted by the English, into whose hands the government passed from the Dutch in 1664. Their first preacher was named Fabricius. The first Lutheran church in New York was built in 1671.

The second Lutheran settlement came from Swedes who settled on the Delaware in 1636. Since these congregations did not receive any new members from the Heimach, they gradually adopted the language and spiritual service of the surrounding English, until they finally fell to the Episcopal Church.

The third Lutheran settlement was formed by about 3000 Germans, who had left the Palatinate in 1709 because of Roman Catholic oppressions and had gone to England, from where Queen Anne had them transferred to New York in 1710. Their number was greatly increased by repeated influxes from various parts of Germany.

A fourth Lutheran settlement was founded in Georgia (Eben Ezer) in 1733 by expellees from Salzburg. Their still numerous descendants have spread in South Carolina and the bordering states, Of these settlements, the third attained the greatest importance; it has become the parent of the present main mass of Lutheran Christians in America. Their congregations, for lack of clergymen, had at first to have the preaching ministry done by schoolmasters and other men; but, since the year 1742, they received in the pastor called to Philadelphia, Dr. Heinrich Melchior Mühlberg, a disciple of Franke, the "Patriarch of the Lutheran Church in America." With untiring faithfulness and abundant blessings he presided over the lonely field of work until his death on Oct. 7, 1787. 1787.

He was assisted by several preachers sent from Germany. The first synod in 1748 counted 11 ordained Lutheran pastors; in 1786 there were 24.

However, after half a century, the first joyful upswing waned. The North American War of Independence scattered the congregations and disturbed the churches; the peaceless relationship with the displaced pagan natives hardened the minds; the greed for the land completely stifled the striving for the kingdom of God. It is true that since the beginning of this century, one group of Germans after the other, who belonged to the Lutheran church by name, had been streaming in. But the number of preachers did not grow with the number of congregation members, least of all the preachers who would also have been witnesses of the faith of their church.

In order to control the misery of the disintegration to some extent, the five synods, which had arisen independently of each other in the meantime, joined together in 1820 to form a "Lutheran General Synod". Their efforts were directed toward the establishment of a common church government and discipline, a uniform liturgy, a common hymnal, and the founding of an institution for the education of capable preachers and teachers. Accordingly, the theological seminary at Gettysburg in Pennsylvania was founded in 1825, a similar one at Lexington, Hartwick, Springfield, Columbus. In 1844 the union of this general synod comprised 13 district synods with 726 congregations and 320 preachers. Outside of it, however, there were 9 synods with 681 congregations and 218 preachers. The total number of communicants of all these synods was given at that time as 136,000, the number of congregation members as 800,000. Not counted here was the uncounted mass of those who were scattered to and fro, living without any congregational association, without preaching and sacrament, and degenerating in

pagan abandonment, or falling into the hands of sects and Roman priests. And only to what quantity has the number of members of our church been increased in the last decade?

Overwhelmed by this state of spiritual misery of the North American co-religionists, Rev. Wynecken in Fort Wayne in 1841 raised a cry of distress to Lutheran Germany. He urgently pleaded for preachers for the abandoned breeders after the flesh, and for means to equip such not, unsuccessfully his voice faded away. In the north of Germany, "the Stade Association" made it its business to provide both kinds of help.

The church called on the numerous Bavarian friends under the leadership of the pastor Löhe for permanent support. He established a "Mission Institute" in Nuremberg, in which proven young men were trained in the necessary theological and practical instruction in a course of several years, partly as preachers, partly as school teachers, and sent out to North America - an aid of extremely far-reaching influence.

While the "Lutheran General Synod" had adopted the English character by introducing the English language in the church services, by nurturing lukewarmness in the Lebre Unirte, and by imitating Methodist procedures in the priesthood, other synods had so far more faithfully preserved the German language and the Lutheran confession. Thus the whole church split into English Lutheran and German Lutheran; the latter represented by the theological seminary at Gettysburg, the latter by the Ohio Synod and the theological seminary at Columbus. But the latter, too, instead of proceeding toward Lutheran determination, now leaned toward the English Reformed way; for at the annual meeting in 1845 it refused to introduce the distribution of the Lord's Supper according to Lutheran order and the obligation of the clergy to all Lutheran confessional writings. This had the consequence that the confessors left their synodal association. Complete unity of spirit was to meet them from another community."

"In the meantime, many keels annually traversed the breadth of the Atlantic Ocean and carried America's coast to the heaps of those who trembled before the wavering depths below them, but who, having arrived on firmer ground, sacrificed their entire lives to the pursuit of that which is below. Then there approached among them a twofold host of those who considered the shame of Christ to be greater riches than the goods of their homeland, and in a foreign land desired nothing but to serve undisturbed, according to the faith of the fathers, Him who is above, seated at the right hand of God-a host branded with the glory of the world, but sealed with the sign of the Lamb. For he who caused the greater part of them to strive falsely was soon revealed and cast out from them; to them the Lord himself, whom they confessed before an unbelieving generation, confessed himself in power.

In 1839, the 800 Saxons under Past. Stephan on the banks of the Mississippi in the state of. Missouri and settled in and around St. Louis. In 1840 the Prussians expelled by the Union landed under Past. Grabau arrived in the city of New York and chose Buffalo as their residence. Some of the latter went over to the ecclesiastical union of the Saxons, after these had abandoned their errors, because they had to recognize Grabau's position on Lutheran doctrine for incorrect.

The Saxons founded a theological institute in Altenburg, 30 hours south of St. Louis, for the training of their own preachers; just as such had already been maintained by Wyneken and his friends in Fort Wayne. Wyneken's *) and his fellow believers' renunciation of the Ohio Synod became the occasion for them to seek a union with the Saxons on the basis of the unabridged confessions of our Lutheran Church. The same came to Staude in the following year. In July of 1846, they united on both sides, a total of 22 pastors with their congregations, to form the **"German Evangelical Lutheran Synod in Missouri, Ohio and other states."** They held their first synodal meeting at Chicago Apr. 26-May 7, 1847. With the joint constitution, a good hymnal (of 437 hymns) and good textbooks for the schools were introduced; the old unadulterated Agende had been in use before. "The Lutheran," until then the ecclesiastical journal of the Saxons, was elevated to the status of the general organ of the Synod. The seminary at Fort Wayne for practical ecclesiastical, the theological institute at Altenburg for scientific training of preachers, underwent expansion. For the scattered Germans the synod hired a special traveling preacher; and in 1849 it also took over the leadership of the heathen mission among the Red Indians from the Lutheran Mission College in Leipzig.

This synod has since found a good name with friend and foe. The union of local pastors and their congregations, the resettlement of German (especially Hanoverian) candidates, the sending of new students from the Nuremberg Mission Institute, and the recruitment of its own preachers gave it such an expansion that it already numbered 400 congregations with 71 pastors in 1849; an extent that increased to 150 larger and smaller congregations with 89 preachers and 12 teachers by 1852.

Of particular importance, however, is the fact that the theological school was moved from Altenburg to St. Louis and significantly expanded. Namely, the request to Lutheran Germany for candidates in theology was only sparingly fulfilled. Remembering Luther's motto: "As dear as the gospel is to us, let us be firm about the languages", the synod founded the **Concordia-Collegium in St. Louis** in 1849, which included a grammar school (under Rector Gönner) and a theological faculty (with Professors Walther and Biewend *).

*) Shall mean: Dr. Sihler's. D. R. d. L.

*) Association deals with appointing a third theological teacher from Germany.

united. The congregation in St. Louis, 1500 souls strong, among them about 280 contributing members, has donated a property of 2000 dollars in value and more than 2300 dollars in contributions. And yet it has to maintain a pastor, two pastors, five school teachers, two church workers, etc., without being rich. For the majority lives from their hands' work; the rich despise the fellowship of a church that grants no other than heavenly goods. It should be remembered that in American cities, living expenses and buildings are much more expensive than in ours. Therefore, it was only possible to immediately build up the one wing of the Concordia College through similar willingness to sacrifice on the part of the other congregations. Soon, however, the increase in the number of high school students and undergraduates living at the same time in this college made it necessary to continue the construction. And so, at the end of the year 1852, in God's name, the construction of the middle building and the other wing was begun. For this purpose, the synod had to borrow 8000 dollars, because it was afraid of burdening the love of the congregations with new colleges. **)

The love of the Lutheran Church of Germany should be found not only willing, but also joyful, to help their American co-religionists bear this debt. Above all, it behooves the Saxon co-religionists to be zealous in this labor of love. For our brothers in the flesh, the Saxons who emigrated in 1830, are the ones who from the beginning have insisted on the maintenance of theological science in the face of all difficulties ***), who also now promote the Concordia-Collegium. Thus they prove themselves to be faithful sons of Luther and of our Lutheran Church.

Now and then one still hears from time to time un

Readers know that this information is not entirely correct. Our synod, as is known here, has so far built only the second wing in order to avoid debts. The construction of the middle building is to begin next spring. D. R. d. L.

Recognizing the necessity of such an institution, which is more actually a learned institution, the Saxons who emigrated to the state of Missouri about years ago were anxious to found such an institution in Altenburg, and as small as it may seem ridiculous to

some people in this country to hear of a small miserable log cabin in which a few preachers and candidates lead the learned education of young people for the church, it is nevertheless a touching example, well worth recording in the annals of church history, of the self-sacrificing love and faithfulness of these brethren and of the congregations who supported them in their enterprise, when one considers that, while in oppressive poverty they often suffered the very worst of themselves, they nevertheless, at the very beginning of their settlement in this remote corner of the world, in the midst of the then sparsely inhabited countryside, were able to find a place to live and work. in the then sparsely inhabited primeval forests of the Mississippi, they laid the foundation of a learned educational institution, for the Lutheran Church and the propagation of their most holy faith." Wynecken and Walther in their address to their fellow believers in Germany, s. d.. Kirchl. Mitth. über N. Amerika 1852., 3.

We can call our country a nurturing place of classical and ecclesiastical scholarship. But hand on heart: we live on the remains of the glory of our fathers. So let at least the helping participation in the work of our brothers on the other side be a sign that we have begun to convert again to the sense of our fathers.

Moreover, if we had a tender conscience, another sting must drive us. After all, it cannot be denied that it was mainly our apostasy that pushed our brothers from their homeland across the sea. Those whom God's grace has turned to the faith of our church in the meantime should be glad to be able to testify to this through love for the brothers who have emigrated.

Mecklenburg is not so closely connected with them, but how it has set out to irritate us! As a result of a collection around Easter 1852, it sent them 2337-1/2 fl. across.

And indeed, the entire Lutheran Church in Germany has to regard the Concordia Collegium in St. Louis as a precious jewel. In the midst of the foreign and colorful elements of that part of the world, it is undoubtedly the task of the German Lutheran Church there to preserve both Lutheran and German essence. But how can it do this without a firm center of its ecclesiastical and spiritual life? If, however, the Concordia College flourishes into a valiant German-Lutheran university and German-Lutheran high school, it will not only have a shining light of the loud testimony of the Gospel of God and a strong strong stronghold of German language and education, but it will also constantly receive fresh forces from there, which will ensure that its territory is not swallowed up by foreign ways and leavened with false Christian life.

Still, it should be noted how St. Louis in particular is favorable by its location to such effectiveness....

Or should our church leave the masses of German emigrants to languish in spiritual misery without a care? Certainly all the less, the more she is indebted to them in her homeland.- Of course it is a fact that many turn their backs on the church at home; but it is also a fact that "the ghastly roar of the waves" on the crossing and the hundredfold hardship on the other side shatter much defiance, chasten much carelessness. Many dullnesses are aroused. Those whom the Lord's merciful judgments have thus called to earnest repentance, should we let them go without the consolation of His Word and Sacrament? It would then be rightly said, as it has been said: ""The concern for the Gentiles is a fashionable hypocrisy, if the faith is to be

It is irresponsible blindness to speak of the expansion of the Church through the missions to the Gentiles, while the Lutheran Church is losing many thousands every year without crying, i.e. more than the Protestant missions together gain in decades. Let this be far from us! Let such a saying never come true about us!

The cursing emigration is not hindered by any human power; it has become a way of God. But the church, and it alone, can prevent emigration from running into the abyss of spiritual and physical ruin. The church of Christ has kept the upper hand over the wandering Teutons of the 5th century; it can also gather the wandering Germans of the 19th century under the cross, if it only wants to be faithful. And if it has the wisdom to be faithful, it attacks the root of the evil by ensuring that the almighty word of the cross resounds abundantly from the lips of its servants. Our daughter church across the sea has begun to do this with alacrity. May God awaken our hearts so that we will not be too indolent to at least serve her. May He Himself make the Concordia College a blessing, that it may grow to be an ornament of our Lutheran Church, a light of the emigrated brethren, a prize of His name.

From Weimar.

But all this will be revealed when it is punished by the light. Therefore He says: Wake up, you who are asleep, and rise from the dead, and Christ will enlighten you. Ephes. 5, 13.11.

Happiness is stirring in the Weimar church, too; they have slept long enough and dreamed cheerful dreams; and the gods of Greece have enjoyed a comfortable exodus in the Weimar land. Will the Grand Duke believe his eyes when he reads the petition that was recently presented to him by Lutheran subjects? Well, may the Lord of the Church grant the noble men who have begun the struggle, which will certainly not be easy, brave eyes, valiant courage, holy patience and the intercession of all believers! Here are some passages from that "Petition ev.luther. Unterthanen in Sachen des Rechtsbestandes der evangel.-luther. Kirche als Landeskirche."

Most Sublime Grand Duke, Most Gracious Prince and Lord!

It is a fact that in the church and school of our Grand Duchy there prevails that theological system which is called rationalism, a system which makes human reason the judge of God's Word, which goes against the main principle of rationalism.

The principle of justification by faith alone, which is the basis of our Protestant-Lutheran Church. The first article of faith of the whole Christianity, of the Holy Trinity, of the divinity of Christ. Therefore it is The main reason for this is that in most of the congregations of our national church, Christian faith and Christian life, Christian discipline have sunk deeply, deeply and are sinking more and more. If this does not change, we are facing a terrible future. The contempt for the Word of God, the Savior of our Lord, will increase, the present modern paganism, present in high and low classes, which flatters the natural man so much, will spread further from house to house, and sink deeper into the hearts. All bonds of order and obedience will loosen more and more. The time is at hand

to which the prophesying word of the Lord can also be applied: "there will be

Not one stone shall be left upon another that shall not be broken! The few faithful among the clergy, teachers, and laity sigh for this and struggle and pray to the Lord: "Oh, that help would come from Zion!

"The future of our national church obviously depends to a large extent on our national university, and then on our seminaries for school teachers, which institutions have a great influence on our people and their faith, both directly and indirectly. For decades now, at these institutions, which are so important for the salvation of the people, the rationalistic belief system has been predominant.

To the detriment of deeper scientific education, to the detriment of the development of life in the Christian faith. To remedy this deplorable state of affairs, we most earnestly request that Your Royal Highness, by grace, arrange for

that to Jena, to our national university, which was founded by the illustrious martyr Johann Friedrich for the maintenance of the pure Lutheran faith, always faithful theological teachers are called, and ask

We further request most urgently that Your Royal Highness graciously issue an order that the positions of director and teacher at the two seminaries in Weimar and Eisenach be filled with men loyal to the

confession as soon as possible.

Pilgrims from Saxony.

Falsification of history

Although there can hardly be a greater sin of book writers than the falsification of history, no sin is more common among that class of scholars in our days than this one. And as already in ancient times, especially the reformers, especially after Luther's death, have been guilty of this shameful sin.

The same applies to the present day. The gentlemen of the university stand by the re

The students are worthily assisted in this by the true natural offspring. An example of this is the professor of theology at Marburg, Dr. Heppe. He has recently published a paper: "Die confessionelle Entwicklung der altprotestantischen Kirche Deutschlands. In it, the author seeks to prove that the true doctrine of the Lutheran Church of the Holy Communion has always not been the same. In it, the author seeks to prove that the true doctrine of the Lutheran Church on Holy Communion has always been not the doctrine of Dr. Martin Luther on this article, but a doctrine of Philipp Melancthon, which is coming closer to the reformed one. An assertion, which the local Protestants also try to bring to the people as an established truth in favor of their union and religious warfare. In the "Kirchenblatt für die ev. luth. Gemeinde des Herzogthums Braunschweig" (Church Journal for the Lutheran Community of the Duchy of Brunswick), in the May number and in the following ones, there is an extremely thorough review of the cited work by Dr. Heppe. It says among other things: "The following essay will prove by sharing the relevant documents (written documents) that one can not sleep on Heppe's assertions with confident certainty, that they are rather through away untruths. This proof is then carried out in such a striking manner in this assessment that Dr. Heppe has high cause to fear that with this writing of his he has deprived himself of all credit, that is, of the reputation of all true scholarship and Christian honesty. At the same time, it is proven that Dr. Ebrard, now Consistorialrath of the Bavarian Rhine Palatinate, has also stained himself with the sin of falsifying history in regard to the same point. Therefore, dear readers, be warned against historical proofs, if they are led by those who are erroneous in doctrine. It cannot be otherwise than that those who dare to falsify God's word, with an even lighter conscience, take offense at the human historical testimonies.

(For the "Lutheran.") Delay of Synod Report.

Certainly, many of my beloved brothers and sisters in office and in the faith, who are connected with or friends of our Synod, have long been looking forward to the publication of this year's Synodal Report.- I, the undersigned, am sincerely sorry that I have not been able to meet their reasonable expectation,- but I hope that my dear brothers and sisters will excuse me most graciously when they hear the cause of this delay.- Very unwell, physically and spiritually exhausted, I returned from the synodal journey, and apart from the necessary official business and a few letters, could not think of any written side work. But when, with God's help, I had recovered to such an extent that I was able to devote myself to the drafting of the synodal report in the extra hours.

Suddenly there were so many cases of illness and death in my community that I had to spend the time left over from church and school on visiting the sick, etc.- When the day's burden and heat had been happily overcome, I felt so exhausted in the evening, with the heat still continuing at night, that I could not think of doing any night work, as I usually do, without putting my health and life at risk. Thus, in the three months of July, August and September, we have had more sick people and corpses than in 5 or 6 years together,- and we still have many, though no longer so dangerous, fever patients. fever patients. Unfortunately, I fear that the same afflictions will not only befall us and our brethren in the vicinity, but also in the distance. I hope that God will soon give me the time and strength to resume and complete the work on the synodal report, which I have been forced to postpone.

Marion Township, Allen Co. ja. d. 24st Septbr. A. D. 1854.

F. W. Husmann, Secr. of the Missouri Synod 2c.

(Submitted)

Kirckeinwei hurrig.

On VII Sunday p. Trin, we Luthcrmer in western Illinois had quite a happy, festive day. The Lutheran congregation of St. Paul of the unaltered Augsburg Confession in Columbia, Ill. Confession at Columbia, Ill, consecrated its newly built little church on the same day.

For thirteen years already, there has existed here in and around Columbia, in the midst of the bitterest enemies of the truth: Catholics, Unionists, freethinkers, etc., a small group of faithful confessors of the pure doctrine, which the Lord has gathered through the faithful service of our dear Lord Pastor Schieferdecker. When the undersigned was called by this and the Lutheran Kreuzgemeinde in St. Clair Co. to be their pastor in 1820, the congregation in Columbia consisted of only about 7 or 8 families, which, since they had a significant number of children, had already appointed their own school teacher. In the following years, the small group has increased by a few members, so that we currently count 13 voting members of the congregation.

Although there has been a Lutheran congregation in Columbia for years, we still did not have our own house of worship; for several years we had to hold our meetings in a small, empty room in a private house. The congregation has always felt the need for a church of its own and has often thought of building one, but the small number of its members and the poverty of most of them have discouraged it. However, the small number of its members and the poverty of the majority of them always discouraged them to undertake its construction.

At the beginning of this year it seemed as if we should not think about the possibility of building a church. But the Lord had thought differently; now the time had come when he wanted to help us. What seemed to be impossible for us was possible for Him. During Easter week, the matter of building a church was once again seriously discussed in a congregational meeting, and the Lord gave us confidence in his help and courage to go to work in his name. And behold, how gloriously He crowned our faith and trust in His help! Barely three months had passed, and to the joy of all of us, a beautiful, friendly little brick church stood finished before our eyes.

The VII Sunday after Trinity was now set as the day of the inauguration, and young and old looked forward to it with longing. Finally it came, this joyful and festive day, which filled our hearts with joy and our mouths with praise. On the eve and early morning of the feast day, some were still trying to decorate the newly built church with flowers, wreaths and garlands. Others took care of the accommodation and refreshment of the arriving guests from the neighboring communities. Although the heat on the same day was very oppressive, we still had the joy of welcoming a not insignificant number of our brothers and sisters from the neighboring communities as co-celebrants of our joyful church consecration celebration. To our very special joy, however, was the appearance of Professor Walther from St. Louis, so dear to us all, who, at our urgent request, had taken over the main work of the day.

After the undersigned had held confession with those who wanted to enjoy Holy Communion on the same day. After the undersigned had held confession with those who wanted to enjoy Holy Communion on the same day, the Hanpt service began early at 9 o'clock. Professor Walther held the inauguration

sermon. After he started with a heartrending praise and adoration of the triune God and in the beginning of the sermon joyfully greeted us as his brothers and sisters, with whom he was united in one faith and confession of Christ, and expressed his great joy about the grace of God, which he shows to us, he spoke about Ps. 26, 8. The topic contained the question: "In what does the honor consist, which we must give to God in this house, so that it can rightly be called a house of God? The answer was twofold: "1. in that not human wisdom, but only God's revealed word is preached here, and 2. in that not human worthiness, but only God's grace in Christ is praised here.

Immediately after the sermon, he offered a heartfelt and fervent prayer of dedication in which he introduced the congregation to their new

The church was built in the name of the gracious and almighty protection and blessing of the Lord. This was immediately followed by the celebration of Holy Communion, in which the pastors present also took part. In the afternoon at 3 o'clock the service was held again. Pastor Holls from Centreville preached on the Sunday Gospel Mark. 8, 1-9. On Monday morning there was also a service, with Pastor Birkmann preaching on Luc. 19, 1-10.

In telling our dear fellow believers what the Lord has done for us, we at the same time express our heartfelt thanks to our dear brethren, who have given us mild gifts in our poverty and have thus lent a helping hand to the building of our little church. May the Lord bless them a hundredfold and a thousandfold in body and spirit. Our parish still has \$200 in debts, but we are still of the cheerful hope that the Lord, who has graciously helped us so far, will not abandon us with his help. To Him, the Lord of the Church, who loves His Zion and builds and maintains it daily, be our congregation with its newly built little church. May he make it a true house of God through his pure word and the unadulterated sacraments, and may he grant that through these holy means of grace, the church may become a true house of God. May children of God be born in it like the dew from the dawn. May he bless our little congregation in Columbia and grant that many more may be added to it through his word. May he give it one victory after another and let it overcome the gates of its enemies, so that Satan, who also rages so horribly here and does his work of darkness among the children of unbelief, may be put to shame and everyone may know that the true God is in Zion.

To Him, the merciful and rich God, who so graciously helped us, be thanksgiving, praise, honor and worship forever. Amen.

I s h. Rennie, ev. luth. Pastor"

Ecclesiastical message.

On the 11th Sunday after Trinit. Mr. Christoph Carl Metz, former pastor of the Luther. St. Joseph, Mo., as the current pastor of the Lutheran St. John Parish in New Orleans, La. St. John's Parish in New Orleans, La. was installed into his office by the undersigned. It is all the more gratifying to all the members of our Synod that this announcement was made, the more heartfelt was the sympathy which this congregation received through the death of their dear pastor. The more heartfelt was the sympathy that was bestowed by all silks on this congregation, which had been so severely tested by the death of its dear pastor and by many disruptive events. May the seeds of pain and tears, which this field of work has cost so far, bear a richer and more productive harvest, and may the dear congregation enjoy this new teacher for a long time. May God let the vine of his church, which he has now also transplanted to the south, grow there.

take deep root itself, so that it does not remain alone, but also spreads out and covers the land with its shadow! Ps. 89, 10. 11.

G. A. Slater.

At the same time I remark to the I. I would like to tell my brothers in office that they do not want to write on their letters any more? O. Xppls Creek, but 1? O. XldvirburZ, Klo.

Church message

We have just received the pleasant news that on the 13th Sunday after Trinity, Sept. 10, the new Immanuel Church in Chicago was consecrated and that on this occasion Pastor Georg Schieferdecker was solemnly introduced to his Immanuel congregation by his colleague Pastor Wunder with the assistance of Pastor Brauer on behalf of the District President. May the Lord now crown the double work of two orthodox preachers of the gospel with a double blessing and may both of them be able to speak with the prophet: "Here is Immanuel! (Isa. 8:10.)-

Ecclesiastical message.

With thanksgiving and praise to the Lord of the Church, readers are hereby informed that a third congregation has now been formed in a special part of the city of Milwaukee from the members of the local Lutheran congregation and St. John's congregation who live there. The latter appointed the former pastor of the Lutheran congregation in Rochester, New Iyrk, Mr. Philipp Fleischmanrr, who was then installed in his office by the undersigned on the 6th Sunday after Trinity by order of the District President.

May the Lord make our brother a blessing to the Wisconsin church, and may he continue to fulfill what is written in Ps. 84:7, 8: "The teachers are adorned with many blessings; they receive one victory after another, so that it must be seen that the right God is in Zion."

Friedrich Lochner.

Pastor of Trinity Lutheran Church.

Address:

Cars oß Ilevä. 1?. Toellner, ^UUvaulcee, Wiso.

Ecclesiastical message.

On Tuesday after of. XV. p. I'rin. Mr. P. Polack, who had to leave his former congregation at Weisse.chen, Hamilton Co., Ohio someMo- months ago because of persistent rejection of the Word of God, was summoned by order of Hrru Past. Bünger, Vice-President of the Western District of the Synod of Missouri, Ohio w., introduced by the undersigned with the assistance of Mr. P. Stubnatzy at St. John's Parish, Town Crete, Will Co, Ill, from which he received a regular call. Mr. Fr. Stubnatzy preached the introductory sermon on Matth. 5, 13.: "You are the salt of the earth 2c.", where where he spoke, certainly with great blessing, about the profession and danger of the pastor and the congregation. May the Lord make His servant Polack a blessing for many in this newly planted second church in Town Crete!

Letters and newspapers of the dear brother are to addressircn: Aevck.
First, >VM 6o. III.

August Selle.

For what purpose the Jesuit Order was founded.

This says, among others, Pope Urban VIII in that book by which he announced that Ignatius of Lojola was canonized, that is, included among the saints to be invoked. In this bull (of the year 1623) it says nehmlich: "When Luther, that most abominable monster, and other detestable seducers, sought by their blasphemous tongues to corrupt the ancient religion and all the sanctity thereof in the northern countries, and to diminish the prestige of the apostolic see, the goodness of God awakened the spirit of Ignatius Lojola, that the same founded the new Order of the Society of JEsu, which, among other works of godliness and charity, set itself entirely to convert the heathen, to call back the heretics to the truth of the

faith, and to protect the power of the Roman Pontiff." In the following, then, several miracles are enumerated, which had happened through Ignatius of Lojola, among others this one, a certain Magdalena Talavera of Gandia had suffered for three years from very troublesome obstructions; all means of the physicians had been unsuccessful; finally she had put the image of Lojola on her body, and behold! immediately she had been helped. Therefore, the founder of the Jesuit Order is to be accepted among the saints. (See the Institutum 800. [^]esu. I, k. 119.125.)

Receipt and thanks.

With heartfelt thanks to God and the generous givers, I certify that I have received 13 dollars through Mr. Wilh. Sprötge, head of the Trinity Lutheran congregation in Buffalo, which some dear brothers and members of the same congregation have collected among themselves for my support in the local seminary.

May the good Lord also reward the givers spiritually and physically for this gift of love. .

Fort Wayne d. September 22, 1854.

rKarl Frd. Kirsch.

The undersigned hereby gratefully acknowledges having received K6.00 from several members of Pastor Hoyer's congregation in Philadelphia.

May the faithful God, according to His promise, repay the lenient givers here temporally and there eternally.

Fort Wayne Seminar.

Chr. gap.

By Mr. Pastor Hattstädt in Monroe Mich. K8.00 and by Mr. Heinrich Kalbfleisch in St. Louis \$2.00 to have received for his support certifies with hearty tank against God and the mild givers

Johann M. M. Moll.

Changed address.

TVoz? 2[^]. 0.

Er-. 7[^].

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Printed at M. Niedner Lk Co, Rordwestl. corner of Third and Pin Streets.

Volume 11, St. Louis, Mon. 24 October 1854, No. 5.

The Anabaptists at Münster.

From Dithmar.

(Conclusion.)

Easter (1535) came and passed, but the heavenly hosts did not come to deliver the besieged. And the stones did not turn into bread, as they had meant to be the chosen ones of the heavenly Father. Thus the prophet's promises had turned out to be lies. Then he devised a new deception. He lay in bed for six days as if he were sick, then got up again, went to the market and told the people that he had sat on a blind donkey, and that the Father had laid all their sins on him, so that they were now all clean and absolved of all their sins through his atonement. This was the redemption he had promised them, and they should be satisfied with it.

In the meantime, the hunger grew daily. Then eighty lansquenets joined forces to capture the king, for they did not understand why the king should have so much money and provisions for his own use, since he had initially thought that the goods should be common. So they took the king's strongbox from one of them, and from it they each took two thousand florins, and they also put three of the king's nobles in the tower. This was too much for the king, so he ordered the following

He had two and forty of them beheaded, thus restoring great fear among the people, and ordered that no one should speak of such things again. Although hunger is an unpleasant guest and cannot be satisfied with good or bad words, thoughts and the fear of death overcame it, so that everyone kept silent and submitted to the matter, however unpleasant the detestable king had become to them. Some ate grass, rats, mice, dogs, cats, horses and leather, so that such great misery and famine has hardly been experienced since the siege of Jerusalem. Yes, it would have had to pity a stony heart, who would have seen the people in such distress.

But what did the besiegers do? Several imperial cities were not satisfied with the decision. Some therefore held a day in Esslingen and protested against the Coblenz decision. Now the Roman king called for a Diet in Worms. There the imperial cities protested anew against the contribution to the Münster war and quarreled violently with the princes. Nevertheless, it was finally decided that each imperial state should contribute so much to the cities of Cologne, Frankfurt, Nuremberg and Coblenz in two dates that a total of 100,000 gold florins would result. With this the

The Elector of Trier was to be the general collector, and Count Wirich von Oberstein was to command the troops in front of Münster. Done at Worms on 15 April 1535.

But there was a delay with the payment of the money, which the estates at Worms had granted. If the men of war were to remain together and be maintained, the Landgrave of Hesse had to pay the delinquent portion, namely the Franconian portion. He did so, and if this had not been done, the servants would all have been lost and Münster would have remained unconquered for a long time.

In Münster, the hunger became greater and greater. Old women and children were allowed to leave the city. When they, mocked by those who stayed behind, were almost starved to death by the enemy, many of them were kept alive out of pity by the captains of the besiegers.

When Count Wirich saw the distress in the city, he had those in Münster warned and told them that if they wanted to hand over the king and a few others besides him, then the others would all receive mercy and nothing bad would happen. Although the poor citizens would have gladly done so, they were deterred by fear of the diligent attention of the king and his dukes.

complied with the harsh solution. On June 1, Oberstem wrote to the city for the second time, exhorting it to surrender and commanding that no more women and children be let out of the city: should be let out of the city. But because they still chased some out, some of them were chased into the water and drowned.

On June 2, the Anabaptist preachers wrote out to the warlord and complained that they would not be allowed a proper interrogation, that they were being persecuted and ostracized without their guilt. Where they could be accused of error, they did not want anything to be done to them.

The bishop together with Count Wirich now made all preparations for the storm. On June 22, they sent a final call to the citizens to surrender. But it did not help. Some expected help from heaven, others did not open their mouths, for the king exercised a harsh regiment and himself or his executioner cut off the head of anyone who dared to speak an oblique word.

Afterwards it happened that about 39 Anabaptists fell out of the city at night, among them was Henning in the long street, a native of Friesland, who had been a watch master in the city until then. And these were so completely wasted that only three men could lead them all to the bishop and keep them safe. The bishop and the commander in chief inquired about this Henning, who was the most capable of all, and since they wanted to dismiss him as commander, he offered to hand over the start to them if they would let him live. This offer was taken into consideration and then, on June 22, again the request was made to those in the city to surrender and to preserve the large pile, which had to perish through famine. But Rottmann answered with the king's consent that they did not want to desist from their plan.

Now the outcome of these trades is approaching. Henning had to dispose of himself again in the city, had to turn himself in as if he had failed to take some provisions from the enemies, as he had been seized and miraculously escaped afterwards. Henning was restored to his former position as constable and was not suspected of any wrongdoing. Then, on the night of St. John the Baptist, he gave a sign to the enemies where they should set up ladders and climb the Moors. At such a sign, three hundred of them crossed the moat, climbed the wall and entered the city. Some of the guards were killed, and then a gate called the Holy Cross Gate was opened so that the whole crowd could enter.

But one of the gatekeepers woke up from the throbbing, "blew" a noise, and the king and his commanders came in armor, and so attacked the lansquenets who had entered that they had to stop cutting out the gate.

of the gate, they also pushed so hard that many of the country servants were stabbed to death. Then some of the Anabaptists' wives ran onto the ramparts and approached those outside, asking them if they did not want to be beaten to death, because all of their companions would be beaten to death. Those outside, who only gained the heart not to leave their brothers in the greatest distress, therefore moved to the city unhindered, because the Anabaptists had enough to do with the companions who had entered the city that they could neither guard the gates nor the ramparts. Therefore, when the skirmish had lasted for an hour and a half in the city, a ferryman called Wittekind ran to the moat and shouted to those outside to come to their aid. Many of the lansquenets, however, ran to the gate and helped to hurry up, so that the great Hausen could come to their aid from the outside.

Now it was over for the king and his companions. The invaders drove the king and his men to the market, crowded them more and more, slew many, and when the Münsterians saw that they were overpowered, they begged for mercy, but Rottmann, seeing that all things were lost, went into the midst of the lansquenets and was stabbed. The king, Knipperdolling and Krechting (the chancellor) were killed, but many of the citizens, who did not perish at the first invasion, were kept alive.

The captured king together with Knipperdolling and Krechting were taken around to various princes in the empire for display. The soldiers shamefully put a double chain around the king's neck. This obdurate villain was not entirely unhappy about it; for example, when one of the people asked if he was the king who had taken so many women, he replied: "No, not women, but girls.

When the king and the other prisoners were delivered to the bishop in Telkenheim, he spoke earnestly to the king about his reasons for doing such harm and why he had withheld his city from him for so long. Then the king answered the bishop: "Who gave you the city? The bishop said: "It was given to me by the chapter and the whole countryside by ordinary election. Then the king continued: "The citizens had

delivered the city to him, and before he could hand it over with his will, all the inhabitants in it would have died of hunger. Since the bishop complained that Bockold had made him poor, he said: If you will follow my advice, I hope to make you rich again. The bishop asked what form this should take. The king answered that the bishop would only put him in a birdcage, let him go around in German lands from time to time, and whoever wanted to see him would only have to give him a penny, and he would be able to recover.

Since the bishop still kept the prisoners alive, and Landgrave Philip dispatched preachers to work diligently to dissuade the people from their error, Johann Bockold of Leiden, ex-king, offered to convert all Anabaptists if he were allowed to live. Knipperdolling and Krechting, however, did not allow themselves to be led astray.

However, since in the following year 1536 the Roman King Ferdinand and other princes assembled at Worms, an order was issued to the bishop. Since in the following year, however, Roman King Ferdinand and other princes gathered at Worms issued an order to the bishop to punish the prisoners according to merit without further delay, they were led to Münster, and then, for the sake of faith, they were dealt with again, where the king said that he was sorry for what had happened, recanted his error, apparently converted to Christ, and called upon him to graciously forgive his sins.

On January 23, the three ringleaders, Johann Bockold, Knipperdolling and Krechting were executed in Münster: Three poles were erected, to these they were bound, the king's palace stood in a somewhat lofty place. The executioner now first did three grips on Johann von Leiden with red-hot tongs, to which he remained silent. But after that, when the torture became worse, and his body was pinched and mangled, he cried out to God for mercy without ceasing, until the executioner ran up to him and pierced his heart with a knife.

After that, they dealt with the other two in the same way. Their bodies were placed in three iron baskets or cages and these were hung up at the top of St. Lambert's Church, the king somewhat higher than the other two.

(On the end of the king a Dutchman v. Boss made these rhymes.

Oe VVinä sn I,uckt ket Volelc tot l'i oost äer Zielen Art. Vsn Lerä verstoten krz'kt cle luckt krer tot sin 6rsf, Der Wind und Luft dem Volk zum Trost der Seelen gab, Dem war, statt Erd und Staub die Luft hach zum Grab).

(Submitted.)

What can we do to preserve the German language among our Youth do?

Whatever the various opinions and expectations of the future of the German language in America, it is agreed among us that we, German Lutherans, should make every effort to preserve our mother tongue for our children and grandchildren. The fear of a gradual extinction of the German language may not be without reason, and Schreiber himself shares this fear, but we are undoubtedly in agreement that we who are alive now must do everything in our power to postpone this disastrous epoch into as distant a future as possible. If there were no other reason for this, it would already be sufficient, because the German language indisputably contains the greatest treasures of healthy Christian literature.

which only any nation of recent times has to offer. I am not, of course, thinking of the German literature of more recent times, which, under God's heavy judgments, has become a canal of the apostasy and wickedness of recent times, and if we were to speak of this, we would only have to wish that it had never found its way across the sea to America. Rather, we have in mind the German literature of the old days, especially of the Reformation, to which no other of European Christianity can be placed alongside. What are all the English ascetic writings of Goodwin, Baxter, Bunyan, etc., against such a book as Luther's Haus- und Kirchenpostille or Scriver's Seelenschatz? or what is all the hymnological literature of England against a single old hymnal of the Lutheran Church? If our children forget their mother tongue, the English language, in which the Lutheran Church at present has almost no literature, offers them not the poorest substitute for it. And where did the decline of the Lutheran Church in America come from? Did it not come largely from ignorance of the German language, whereby the rising generation fell into the hands of the English churches? The writer of this has heard it himself from the mouth of a grandson of one of the first German Lutheran preachers in America that ignorance of the German language became the cause of his joining the English Episcopal Church.

But what can we do? Without a doubt, we must start with our youth and lay the foundation in school. German Lutheran parents should never speak other than good German with their children in their family circle. Unfortunately, many Germans are the foolish monkeys of foreigners; they think that nothing is decent and distinguished enough if it is not put on an English footing. Intelligent Germans should also demonstrate a manly sobriety in this and, although far from pedantic German bumbling, should not be ashamed of their German origin, especially in the language. Furthermore, the German language should be cultivated in our community schools with even greater care than is necessary in the old fatherland, so that a student learns to speak and write it with ease and the greatest possible elegance and correctness. A half-bumbling learning of German can of course not awaken a preference for German. Furthermore, our pupils should be familiarized at an early age with good samples of German writers of old and new times in a suitable selection. The introduction of good German reading books for schools serves this purpose. I would remind you of Wackernagel's and Sartorius's excellent reading books, as well as the reading book edited by the North German Association, one or the other of which should not be lacking in sufficient supply in any of our schools. In order to acquire a taste for the German language, as well as a skill in reading, one should

It is not enough to use only the Bible or Hübner's Histories as reading books. Finally, each of our schools should, wherever possible, have a small, selected school library, from which pupils are allowed to take home a book every week as a reward for diligence and good behavior. It is hard to believe how happy children are about this, how eagerly they read, how much idleness and spoiling they are protected from, how much their older brothers and sisters, even their parents, enjoy having the beautiful children's stories read to them during the long winter evenings, and how this promotes a close, intimate family life. Praise God! The newer times are becoming richer and richer in good children's writings that can be safely given to children. Some of Schmidt's, Barth's, Stöber's, Schubart's, and above all Redenbacher's writings provide excellent material for a school library; this would gradually be expanded by good travel descriptions, such as the older ones by Harnisch and the newer ones by Grube, or by children's writings on natural history, world history and church history. The children would gladly contribute their cents, which they otherwise easily spend, if they have the prospect of soon getting another new book to read. Attention cannot be drawn seriously enough to the establishment of such school libraries. If there are some passages in some of these books for young people that do not contain proofs, a Christian teacher will know how to make them harmless by correcting them in time and thereby awakening and exercising the gift of examination in the young Christians.

But over and above this, it seems to us that the least means of not extinguishing the love of the German language in our youth would be to give them at the same time the most ample opportunity to learn the English language from scratch. If one were to try to keep the English language out of the child's field of vision, one would produce the direct opposite of love for the mother tongue. The more unreservedly the child is introduced to the English language, the more soberly it will naturally weigh both

languages, and the more thoroughly it becomes acquainted with both languages, the more joyfully it will prefer the originality of the German language to the English language, which is colorfully adorned with foreign feathers.

(Submitted)

Ephes. 4, 11 12

Since this passage is misused to distort the doctrine of the ministry at the expense of the royal priesthood of all Christians, it is well worth the effort to look at it closely. Therefore, the sender of this presents it to an inclined reader according to the basic text, which is particularly here serves to protect Luther's translation from un-Lutheran interpretation. ...

V. 11. "And he hath appointed some apostles, and some prophets, and some evangelists, and some pastors and teachers." Here in the Greek where Luther translated "hat - gesetzt" there is a word that means "he gave," though it should still be noted that the "he" has also been specially expressed, which in the Greek only happens when there is a special emphasis on it. Accordingly, the meaning of this verse is: And He gave to the church all those men who either as apostles had the authority to proclaim the message of the resurrection of the Lord to all the world, or as prophets were endowed with the gift to expound the Scriptures to others, or as evangelists, like Philip in Acts 8, to draw those who were still far away by a living testimony of the grace of God, or as shepherds and teachers to administer the office which we know under the name of the ministry of the Lord. Preaching ministry. Accordingly, this passage is not about how a servant of the church is appointed to his office through a proper profession, but only about how he receives the necessary gift, which he has from his mother's womb, always much earlier than he is appointed to an office. Therefore, it cannot be proven from this passage that the church does not appoint the preachers, although this could still be the case if "he has appointed" meant as much as appointed and inaugurated, because the Lord does it nevertheless when he does it in and with the church, when it acts in his name and therefore in his place. See Matth. 18, 20.

V. 12: "That the saints may be prepared for the work of the ministry, by which the body of Christ is edified. In the Greek this is given quite differently. Where Luther says, "that the saints be prepared," there are only two words, namely, one that corresponds to our German and indicates the purpose for which the Lord has given apostles and the like or what he wants to have procured through them. Luther then expressed this according to the German idiom by the "auf dass", as it could not be translated any better, if one did not want to use German. But this "on that" brought it now again with itself that also the following had to be reformed so to say. For while the other of those two words, which in the Greek have been put in place of the above-mentioned sentence: "that the H.-be", is only a simple noun with its entourage, which, as said, expresses the purpose, which the Lord has in this, when he adorns his church with gifts, in the German there is a tense word "It", which means, that the sense is not changed in the least: for what difference is it, according to the Greek, to say: "to the H.-be", "to the H.-be", "to the H.-be", "to the H.-be", "to the H.-be", "to the H.-be", "to the H.-be"? What difference is it, according to the Greek, to say: for the preparation (of the saints), or according to the German: so that (the saints) are prepared? One did not need to say

and some may think when they read this: He also only wants to show that he knows Greek. But the thing is that one does not get along with the following, if one does not know anything about the mentioned difference. According to the German, the words "to the work of the ministry, by which the body of Christ is built up" must necessarily be connected with the previous "that the saints are prepared", so that they again indicate the reason why the saints are prepared. According to the Greek, however, one has the liberty to place them in the same rank with the words: "that the saints - be" and to refer them like these to v. 11, "he has - set". Let us make once the test. The reader, however, must first again put up with having the Lutheran German remodeled after the Greek in a most un-German way. The first, of course, "to the work of the ministry" is given quite literally. Only it is to be reminded before that for "to" at this place another little word stands than at the beginning of the 12th V. Of the difference later. But what Luther translated as follows: "so that the body of Christ may be built up," is again a little square for a German mouth, so to speak; Luther, who had good teeth, therefore also gave this a fine round bite when he mouthed it to us. The words are in fact placed in the Greek in exactly the same way as the previous ones: "to the work of the office", also the same is written here as there, not the one that Luther gave at the beginning: "that - (be prepared)". If one wants to render them quite faithfully, they read in German: zur Erbanung des Leibes Christi. Everyone can see that they are not so easily subordinated to their sibling, namely to the next preceding "to the work of the ministry," as would be expected according to the German, especially since no one, even in the kingdom of God, likes to leave the level to which God's order has raised him. Therefore, the 12th verse is divided into three word series, which stand in equal rank next to each other, but all equally under the 11th verse. And now something more of the double to. The first, to begin, actually means before: for when one has a purpose, it shines before one. With such a to, the goal is designated, from which one steers off. The other to is actually called in and points to all the means and ways, work and care, which one must strive for and take on, if one wants to reach the goal set by the first to, which is called in Greek before. Now, just as the original meaning of words in general wears off in use with time, just as man, when he has been pushed around a little in the world, loses some peculiarities and learns to fit in more and more with all kinds of people, so it has also gone with our "to": but the Holy Spirit, as he always makes a good distinction, especially as regards law and gospel, has the different meaning of the Greek to, which actually means before, and that which actually means in, and as is his way, he used such inconspicuous means to put a stop to those who, as he well foresaw (cf. Acts 20:29, 30), would also misuse this verse for false teaching. Now let us note something about the words themselves beforehand, so that we can then fit everything together and erect it like a house.

1. the series: "that the saints be made ready/" according to the Greek: to make ready at present.- The word "making ready" is taken from the business of the surgeon, which he does when he sets a dislocated limb again. This leads to the figurative way of speaking, which, as we know from the fight that "the Lutheran" had years ago with Mr. Nast, of glorious memory, over the words "this is my body, etc.", every language has on the terms: To put in order, to restore," to renew, to reconcile, and the like. How splendidly all this fits the purpose for which the Lord has given gifts and offices to His church! This is not to create anything new, but only to bring the human church, which has fallen away from God, back into its right position, to lead it back into God's arms, to set it right, as it were. And those who have already become believers are to come to repentance, to God, again and again from daily sin. Yes, the glorious renewal that the last day promises us, the resurrection of the dead, is the final goal of the faithful care that the Lord carries at the right hand of the Father for his bride when he fulfills the 19th verse of the 68th Psalm. Do not forget the addition "of the saints" to understand that the Holy Spirit does not want to know anything about what those put into this word of His who take advantage of it to build the offices of the church into the air, and thus, because the devil rules there, to put them under the care of the prince of darkness, if they seek another reason for them than the word of the Lord: "Where two or three are gathered together in my name, there am I in the midst of them." Matth. 18, 17-20.

2. the series: "to the work of the office/" completely corresponding to the Greek - what is translated here "work" does not mean first of all the object, which one makes, like one calls a pot the work of a

potter, that therefore the community should be the work of the office, but the work itself. But the word "office" serves in the Greek text only as a kind of adjective to describe the work that is meant here as a rather laborious one. For it is taken from a word that actually means through dust, then a messenger runner who always has to pass through the dust and dirt, and finally any servant, never a dignitary, when one aims at something other than his burden. Now this also fits if one wants to describe the h. preaching office, which is

The Lord is always busy wiping away the dust of sins from God's beloved and is also thrown with the dust and dung of blasphemy.

3. the series: "that the body of Christ may be built up," Greek: for the inheritance of the body of Christ. The Greek. The Greek word here is taken from the piling up that occurs in building. The work, which was previously described in detail, is here considered according to its extent. Or in other words: First it is said that the work that a servant of Christ has to do is heavy and sour in itself, and then that it extends very far and does not want to end at all. But a consolation is mixed in when the Holy Spirit calls the field of work, the body of Christ.

If one wants, one can find the difference of the 2nd and 3rd row also in the words "of the office" and "the body of Christ", so that on the former in the 2nd, on the latter in the 3rd row the emphasis would lie and the sense of both rows would be well German approximately that: the office shall have the work, but the body of Christ the blessing to be built up.

Although everyone will now find out for himself how to understand the 12th and 12th verse after these hints in context, I will not allow myself to avoid drawing the conclusion and briefly paraphrasing v. 11 and 12 in the sense that follows from what has been said.

It is the Lord who has given His Church apostles, prophets, evangelists, shepherds and teachers, so that His saints may one day stand before Him as described in Revelation 21:3. ("that the saints may be prepared") - that is the purpose - so that they work like someone who has dust flying around his head ("for the work of the ministry") and always have their hands full, because the body of Christ is commanded to them ("so that the body of Christ may be built up") - that now befits the apostles w., For this purpose they have been given to the church for their person, so that this goal may be achieved.

This is at least an interpretation of our passage which corresponds to the original speech of the Holy Spirit. On the other hand, any simple-minded eye can see that it is a distortion of the Word of God, or at least a cranky interpretation of it, if the words "to the work of the ministry" are added to the next preceding words "that the saints be prepared" in the sense that the purpose of preparing the saints is to make them a work of the ministry in the same way that the pot is the work of the potter. How meaningless! Just as if one said: the blacksmith forges a nail, so that the nail has the honor of being made by the blacksmith. Who can imagine that the Holy Spirit would have such a speech written down without content: the saints are to be prepared....

so that they are a fruit of the work of the holy preaching ministry? With equal justification, an Anabaptist could contradict V.

16: "according to the work of each member in his measure" prove from this passage that all Christians should administer the office as royal priests, to which a proper profession belongs: for if one wants to connect "to the work of the office" with "to be prepared", the sense that they should all be skilled to do the work of the office is much closer than that that they should become a work of the office by such preparation, if one wants to let this interpretation apply for once to a sense which Baarer Unist .

K. Röbbelen.

"Now Christ condemns not here the estates and offices, that one is higher than another; for on earth such difference must be and remain, that one is greater and higher than another; father and mother above the children, the prince above the subjects, the parish lords above the hearers and parishioners, as to the ministry and word."

Luther.

"Where God calls the community to do something and calls the people to do it, he does not want it to be done by the mob without authority, but by the authority with the people, so that the dog does not learn to eat the leather on the straps, that is, to get used to the pictures, to rot even against the authority. One must not paint the devil over the door."

Luther.

Who should be disconcerted that in the sermon, which the Lutheran has communicated in the first number of the current year, I mention the school teachers' seminary in Iowa among the institutions, which have a claim to "the remaining chunks", only look at the conclusion, then "the light of hope, of which St. Paul writes" will also throw light on that dark passage of my sermon. That seminary is not against us until now, therefore love still hopes that it will be with us.

K. Röbbelen.

Notices

from a letter of the missionary Baierlein to our general president.

Madrasin East Indies, July 3, 1854.

..... Even most of those who were gathered here from the Gentiles much longer ago still lack true independence in Christ. But the work of the Lord is flourishing and progressing quietly. Shortly before me, two missionaries from Sweden arrived here to work in fellowship with us, and a quarter of a year later Miss. Meischel, so that we are now ten Lutheran missionaries here: 1 Würtemberger, 2 Fran

1 Hessian, 2 Hanoverians, 2 Poles and 2 Swedes. We have from Madras to Puducottah a strip of land of about 250 miles in possession, and on 116 localities over four and a half thousand Christians with 34 schools and 20 catechists from the natives. Also in the last year 107 souls have been won from the heathen. So we have every reason to praise God for His mercy. But when we look at the number of Gentiles, we have to say: What is that among so many? Would to God that our little faith were put to shame like that of the disciples. But we are human and speak humanly. Therefore, even if we look at the total number of Protestant missionaries in India, which amounts to 443, and at the total number of catechists: 698, and at the total number of Christians: 112,200. with 331 churches and more than 1400 schools, in which more than 24,000 Christian children are taught, we still have to say: it is like a drop in the bucket against the mass of 120 million heathens of this country. Admittedly, if these Christians were all in the living faith and active in love, and if a new, ever larger and ever more capable number of native evangelists were to emerge from the schools every year, then this would already be called a good leaven, which one could hope would soon leaven the whole mass. But unfortunately, this is not the case. I, who does not want to enchant India at all, but is a country of double alienation, may well differ in my opinion from most of those who evaluate the conditions of India. And whether I have a right to do so or not is for you to judge for yourself. It is customary to point out, as a sign of the times and of the influence of Christianity, that since the English government of the country has ceased to be a pillar of paganism,

which it was until a few years ago to the eternal disgrace of its Christian name-that since that time the idol temples have been decaying without being repaired, "because the Brahmins (idol priests) prefer to pocket the money for it." That the fanaticism of idolatry has ceased, in that one may now attack paganism without resistance and represent the gods as void; that the festivals are no longer so frequented, the pilgrimages cease 2c. re. But whether one should not rather fear from all this an increase of godlessness than hope for a turning to Christ, is a question that finds a twofold answer. I also see the power of idolatry declining, but I see the power of the flesh, of the complete detachment from God, i.e. of the actual paganism, in unbroken, growing power. But it is certain that finally the light must win the victory over darkness. When and how this will happen is God's business, not ours.

May the Lord make us faithful servants and armor-bearers in this battle! After all, even now souls are won for the Lord, which, sprinkled with His precious blood, outweigh all the treasures of the earth.

The strange war, Christians against Christians for the sake of the Turks, against whom Christianity has sighed and prayed for centuries and from which it has had to suffer and bleed, - is still far from India's borders, but nevertheless exerts a significant influence; here it is as if the empire of the heartless company, brought together by injustice, preserved by injustice, was not far from the feeling of King Belshazzar, when he saw a hand writing on the wall in the middle of his banquet, although he did not know. What it was writing. The greatest of those who fear God see the downfall of the Briton's rule over India approaching, and this as a just punishment for the sins of draining the land, oppressing the people, supporting the idolatrous dream 2c.

Those of us who must daily call for His mercy for ourselves, in order not to be consumed by God's justice, can also only implore mercy upon our fellow human beings. But it often seems to me that God will have to bring about a different order of things if India is to be converted to Christianity. For conversion in the apostolic way, through the power of truth alone, we poor messengers, on the one hand, lack far too much the power of faith and the devotion of love, especially since a false theory also turns most missionaries into schoolmasters, as a result of which the preaching of the Gospel to the people is left undone, and one is always drawn to the hope of seeing a "better generation" grow out of the schools, without being taught by the failure of this hope in several generations that the family and not the school is the natural home of Christianity. Greenhouse plants thrive only as long as they are in the greenhouse, and to make the whole earth a greenhouse is neither a vocation nor a possibility. On the other hand, paganism has become much lazier and tougher in the 1800 years, just as all sin ossifies with the years, and the characterless people lack all energy both to seek to recognize the truth and to surrender to the recognized truth.

Next I will move two Indian day's journey from here to Sadras, where I will live with my faithful assistant just as alone among the browns and blacks as we lived at first alone among the reds at Bethany.

I have asked you, dearest brother in Christ, for the "Lutheran", and I have the hope that you will be able to

I am convinced that this paper will be of use to all of us here, and will help to clarify the views on church and ministry, which are not entirely unanimous here either, and bring them into line. But I still have a request to you: Allow me a little time now and then and look for me (us) home with a few lines from your hand, since you certainly know from experience that besides heartfelt intercession for each other, nothing is so suitable to keep distant brothers in a lively community of love than a brotherly correspondence. Correspondence. For my part, which in my heart is even more there than here, there should be no lack of it, because I still remember my promise at the farewell in Cleveland.

And now, dearest brother, let me say to you for this time: Farewell! May the almighty, merciful God keep our hearts firmly united in the right, united Christian faith with Himself, the source of life and love, and also with each other, who have been made partakers of His life and love; and grant us, according to His mercy, a blessed reunion here or before His throne! Greet, I ask, all the dear brothers by name. May the Lord Jesus bless you all there and us here in our surroundings, and let us be found faithful before Him in His future! - With faithful brotherly greetings and with the warmest love I remain, dear and beloved brother in Christ,
Your

unworthy fellow servant Baierlein.

Call

To all members and friends of the Lutheran Synod of Missouri, Ohio and other states for a work of Christian generosity.

Professor Biewend has already announced to the dear congregations of our synodal association in No. 2 of the Lutheran that, according to a decision of the supervisory authority, with God's help the Concordia College building is to be completed and the middle building erected as soon as possible. As Professor Biewend calls for support of this work, he makes the following suggestion: "How would it be, therefore, if we held a day of joy, this year, soon; if the congregations united over one day, on which they wanted to take the matter to heart and lend a hand. The dear preachers would like to present to their congregation what God has done for them and what they are doing for God, especially with regard to our teaching institutions, and the dear members of the congregation would like to consider, among other things, the word of the apostle: "Do not become weary in doing good.

What a joy it would be if, through their joint efforts, in one day, in one hour, perhaps the same thing would be done and the means provided to make the well wider and deeper, to support, dig and water the fruit tree, which is common to us all and equally precious.

The Pastoral Conference of the St. Louis District, assembled in Collinsville, has considered this proposal in detail, and, hoping to express the opinion of many brethren, takes the liberty of making this heartfelt request to all the dear Lutheran preachers and congregations of our community:

"That we designate the last Sunday of this church year as such a day of rejoicing, on which we Lutherans, as many of us as are scattered to and fro in all the countries of North America, from the Atlantic Ocean to the far West and from New Orleans up to the far North, will assemble with one accord in our churches on the first Sunday of Advent this year, and having been instructed and encouraged to this end by the preaching of God's Word, will with glad hearts and willing hands offer up a sacrifice of thanksgiving and joy to the Lord by raising a collection for the purchase of the Middle Building at Concordia College in St. Louis. Louis."

That this middle building is urgently necessary needs no proof. Just as a proper shelter is one of the first needs of a family, so is an adequate dwelling for our institution. Like daily bread, this belongs to the necessities of life, and the faithful God wants to provide it according to his promise: "I will not leave you nor forsake you. Therefore, let us not be alarmed at the high sum of \$6000 which the middle building will cost. It is a small thing for our God, to whom all silver and gold belongs, to give us this in a short time. Let us only obey God's! Let us only obey God's commandment, which calls to us in the Gospel on the 23rd Trin. Matthew 22: "Give to God what is God's." How infinitely rich, how beyond petition and

understanding, God has blessed us poor sinners, without our merit and worthiness, with earthly goods! All that we have is, after all, his gift and bounty. And on top of all this, out of pure mercy, he has given us the highest treasure of all, the precious treasure of the pure, unadulterated teaching of his holy, beatifying Word, through which he richly bestows his grace, comfort, power, life and peace upon us. We are to preserve this treasure for our children and spread it as widely as possible for God's glory and the salvation of many souls. For this preservation and increase of his kingdom, God wants to use us poor, unworthy sinners as his instruments.

It is therefore a great, undeserved honor for us that God allows us to contribute our mite to the furtherance of his kingdom, to the maintenance of teaching institutions and to the training of preachers. And to entice and stimulate us even more to do this, God promises us that He will richly repay and reward all works of mercy, all gifts of love in eternal life by grace. What we therefore give and sow for God's glory, we shall reap a rich harvest of joy already here and once in heaven. "He who sows sparingly will also reap sparingly, and he who sows in blessing will also reap in blessing," 2 Cor. 9:6. Therefore a day of giving is a day of joy for all Christians, as the Lord testifies: "It is more blessed to give than to receive." *)

Finally, the dear brothers are asked to inform the Cassirer of the building committee, Mr. Roschke in St. Louis, as soon as possible, how high the amount of their collections is, so that the supervisory authority is able to take this into consideration when estimating the costs.

On behalf of the Conference:

H. Fick, d. Z. Praeses

A. Biewend, d. Z. Secretär.

The ancient church fathers about the sin of drunkenness

Origen, born in Alexandria in Egypt, died in the year 253 A.D., writes about Lot's drunkenness (Gen. 19): "Listen here to what drunkenness does; listen to what shameful deeds intoxication leads to. Hear it and beware, ah! you who do not consider that evil a crime but a mere habit: Drunkenness seduces him whom Sodom did not seduce. He is consumed by the flames of wickedness, whom the fiery rain (of Sodom) did not consume." (Lomil. 5. in oap. 19. Oev.)

He said: "Sobriety is the mother of all virtues, just as drunkenness is the mother of all vices. Beware lest your hearts be weighed down with gluttony and drunkenness and cares of food, and destruction come upon you quickly. You have heard the saying of the eternal King and have come to know the lamentable end of drunkenness and intoxication. If a skilled and wise physician commanded you with such words, saying: "Beware that no one e.g. eats the juice of this or that herb too eagerly, because if he did so, it would result in his quick death - I would not be able to help it.

*) As far as the form of the collection is concerned, it is left to the congregations to determine it in more detail. The conference considered it advisable, however, if the collection were to take place during the week, that a subscription be opened at the end of the service, with each person marking the sum he or she wished to give. This money would then not have to be sent to the Cassirer until Easter of next year, since the construction would not be started earlier.

do not doubt that everyone would follow the doctor's warnings for the sake of his health. But he who is the physician of soul and body, and at the same time the Lord, commands to avoid the herb of drunkenness and intoxication, as well as temporal sorrow and deadly juice. Intoxication with wine is absolutely pernicious, for it alone makes both soul and body miserable. Otherwise, according to the apostle, when the body is weak and confused, the spirit is all the stronger, and while the outward man decays, the inward man is renewed. But in both diseases of drunkenness, the body corrupts along with the soul, and the spirit is stained along with the flesh. It weakens all the limbs, paralyzes the foot, hand, and tongue, darkens the eye, and envelops the spirit in oblivion, so that it neither knows nor feels that it is a man." (8owi1. 7. in cLp. 10. l^svit.)

Basil Magnus, Archbishop of Caesarea, died in Z. 379, writes- Drunkenness is an evil spirit that invades our souls. Drunkenness, dW'mother"of wickedness, this "enemy" of virtue, makes the brave fearful, the temperate reckless, knows no justice, abolishes prudence. For as water is repugnant to fire, so intemperance in wine-drinking extinguishes reason. He who deprives himself of reason by drunkenness sinks down to the unreasonable cattle and becomes like the same. Yes, I would like to say that drunkards are more devoid of reason than cattle; for all animals have ordered desires, but those, Whose soul is bound by drunkenness, and whose body is (thus) filled with supernatural heat, are at all times and at all hours provoked to impure and shameful lusts; and not only does this bring senselessness upon them, but the disruption of the senses also makes a drunken man worse than any animal." (8omil. asnt. vbrios.)- - ü- " "- '

Ambrose, bishop of Milan, died in 397, wrote: "Drunkenness, a tinder of sinful lust, drunkenness, a stimulant of madness, drunkenness, a poison of madness; it changes the senses and the shape of men; through it men become neighing stallions. Because they are warm through the natural heat of the body and glowing through the supernatural heat of the wine, they cannot keep themselves in check and are provoked to animalistic lusts. They lose their voice, they change the color of their face, their eyes glow, they gag mildly, they become senseless. Hence comes the dangerous madness, hence the heavy punishment of the bladder stone^therefore the pernicious indigestibility, hence the frequent vomiting of food eaten with intemperance, which the bowels give off with blood. Hence also the empty gaukelbilder, the uncertain eyes, the staggering gait; often they leap over shadows as over ditches. With their faces the earth sways to them, and seems to them suddenly to be raised and lowered and, as it were, turned over." (Inb. äs Hslio. st)6)un. o. 16.)

(To be continued later.)

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World Handle.

Several times I tried to tell the readers of The Lutheran something about the latest world affairs, but I never succeeded. What could I have brought up from the United States? Pestilence, dry weather, the drought, these afflictions of God have met us, but who pays attention to them? Every newspaper reports atrocities of all kinds, murders, frauds, testimonies of a crudeness and godlessness that is hardly heard of among heathens, testimonies in part also of an education of the youth in the United States that has no equal on the face of the earth in carelessness, negligence, foolishness. Railroad companies, owners of steamboats, and factory owners, with their avarice and greed, commit murder on a large scale, but in the case of an accident caused by lack of supervision or the necessary number of workers, one hardly asks whether people have died. Capitalists and money-grubbers deprive the poor, widows and orphans of their little possessions, on which so much sour sweat often hangs, with grandiose swindles, but one would like to scold the poor for having allowed himself to be deceived; the rascality of the rich swindler goes unpunished. Fortune-tellers and carnival interpreters display their arts in all newspapers; the newspaper writer pockets the insertion fee and writes an article about the enlightenment and education spread by the American press; the fortune-teller finds more customers and earns more than an honest craftsman; finally, we are supposed to believe that we live among the most enlightened and educated people in the world. One shouts from all sides against the Jesuits, and it is true that the Jesuit system is thoroughly

anti-Christian; but in order to fight against them, one chooses a basic, base, cowardly means; one gathers the opponents of the Jesuits in secret societies and thus confesses that just as well as the Jesuits, one considers an evil, godless means applicable where a good end is to be achieved. More than the constitution of any other country, the constitution of the V. St. requires that the inhabitants and citizens of it possess and practice the virtue of self-control, self-restraint, keep themselves in right discipline, maintain themselves within the limits of the divine commandments and all good human order, law and custom, but who still exaggerate such virtue and exhort others to it, are called Old Fogies (cricket catchers),

Nightcaps) called, and unrestrained the younger sex rushes along - to where?

In Europe, God has given a richly blessed harvest, the theurung is at an end, one hardly thinks about it anymore. For a moment, eyes were turned to Spain, where there was another revolution, that is, a change of ministry forced on the queen and the expulsion of the queen-mother Maria Christine. Now everything is looking to the East again, to the scene of the war between the Turks, the English and the French on the one hand and Emperor Nicholas of Russia on the other. In the Baltic Sea, the English Admiral Napier has towed a strong Russian fort on one of the Aland Islands, Bomarsund, and taken away some merchant ships, but is now returning home, since there will soon be ice there; in the White Sea, the English have bombarded some monasteries on the coast; Omar Pasha is camped on the Danube, Gorchakoff with the Russian army on the Sereth, and a strong Austrian army lies like a wedge between the Danube and the Sereth, between Turks and Russians, in Moldavia and Wallachia, preventing further fighting. An Austrian army, you ask, has Austria, and Germany with it, abandoned its neutral position? No; but when the Russians besieged the strong Turkish fortress of Silistria on the Danube, and the English and French moved in to help the Turks, Austria, in agreement with Prussia and the other German states, demanded of the Emperor Nicholas that he should immediately vacate Moldavia and Wallachia / at the same time an Austrian army moved to the border. Nicholas gave in and withdrew his army from the aforementioned principalities. In accordance with an agreement with the Turkish government, Austria occupied Moldavia and Wallachia and declared that the next cause of the war, namely that the Russians had seized and held those principalities, had been removed and a basis for new peace negotiations had been gained. But Emperor Nicholas had occupied the principalities because he wanted to extort from the Turks the concession that he should be the protector of the Greek Christians in Turkey before all other great powers. The English and French, through Austria, demanded that he renounce this demand and open the mouth of the Danube to ships of all nations. Nicholas refused, saying that he had already given in enough and that he did not want to make the war more complicated by further conquests, but that he would defend himself to the utmost against all attacks. Immediately, the admirals of the Anglo-French fleet in the Black Sea, Hamelin and Dundas, received orders to start the long prepared enterprise against the strongest Russian seaport Sebastopol on the Crim. A fleet of more than 700 ships with 3000 cannons, 25,000 ma

trosen and with a land army of 74,000 men under St. Arnaud and Raglan embarked at Varna. A part of the fleet lay off the port of Sebastopol, and 56,000 men, contrary to the expectations of Prince Mentschikoff commanding at Sebastopol, landed at the town of Eupatoria on the Crim, overtook the weak garrison there and advanced on Sebastopol without stopping. So much for the latest news.

But what do you say to the fact that this time Austria and Germany with it will not stand by the savage Russian or the more than pagan Turk, and will not place themselves at the service of the selfish Englishman and the foolish Frenchman? English and even local papers call this a cowardly policy; of course, the English bull and the Wälsche Hahn have not been able to draw the honest German Michel over to them with flattery, so they try to grab him by the honor. In truth, they do not consider him a coward, for they have put up with him putting an end to the war on the Danube and taking away the one bone of contention, the principalities on the Danube, from the contenders. Methinks we Germans can be quite happy about the fact that our dear fatherland has finally taken up an independent position again and is asserting itself against Russia as well as against England and France in the firmest and most honorable manner.

Anecdote from the present.

In the "Kirchliche Mittheilungen aus u. über Nord-Amerika" published by Pastor Löhe, in No. 7 of this year, there is, among other things, a letter from C., O - Co., W., dated April 20, 1854. It says: "The other day I was quite startled. I received a large, thick letter in the mail. When I opened it, it was a vocation from the Lutheran congregation at W. near L, N.

Y., confirmed and sealed by our honorable ministry. This congregation has given me a fixed salary of 300 dollars in monthly installments, in addition to the accidentia and other gifts of love. You will say: "The fact that people do this is due to the pure doctrine of the preaching ministry. I am of the same opinion.

What wonders the so-called pure doctrine of the preaching ministry is doing in this century! - Hey, hey, you preachers, who have such a low salary, don't you finally realize what is wrong with you? - You will of course say: But in the sixteenth century it was different! - And - I only want to confess it to you - "I am also of this opinion. For Luther, among others, writes of his time: "In times past, when vain lies and error were preached, the devotion of the people was so great and so much giving, that the goods of the churches were so well improved that the pope was appointed to the church.

ser, the cardinals and bishops became kings and princes of the world. But after the light of the holy gospel went out again at that time. But after the light of the holy gospel has gone out again, the pious and faithful preachers of it are as rich as Christ and his disciples were. For the world is always doing according to its ways: The pious preachers, who show it the way to heaven, it not only lets suffer hunger and sorrow, but hates, envies, persecutes and strangles them for their faithful service and greatest good deeds; again, those whom it deceives, seduces and brings to eternal damnation, to them it gives and does what they only desire and want to have." (Great Interpretation of the Epistle to the Galatians. On Galatians 6:9.)

Deification of the Pope. - In the first session of the Tridentine Concilium, a certain Cornelius Mussus, a Minorite, gave a speech in which he not only calls Pope Paul III "yuL8i vsum" (God, as it were), but also writes of those who would not submit to the Concilium that it would one day be said of them: "The light of the pope came into the world, and men loved darkness rather than light."! (Joh. 3, 19.) -----

News

about the German Evangelical Lutheran Central Bible Society for Missouri, Illinois and Iowa in St. Louis, Missouri.

This society was founded in March of last year. This society, which came into being in March of last year, has 204 members here at present and the branch society at Collinsville, Ills. which applied for membership at the last quarterly meeting. Meeting for admission.

Since its existence, the Society has distributed 258 complete Bibles and 20 New Testaments, whereby

it should be noted that the requests and orders that have occurred so frequently in recent times could not be satisfied because two boxes of Bibles that were shipped from Leipzig on April 22nd have unfortunately not yet arrived here.

The Company's fund, formed from voluntary contributions, currently amounts to:

—H468.00—

which amount, according to the filed invoice, was partly in cash, partly in external receivables, partly in existing books [mostly New Testaments].

St. Louis on the 1st Sunday after Michaelmas 1854.

On behalf of the company Otto Ernst,

Agent & Treasurer.

To the message.

Since I have been called by the Lutheran congregation in Detroit, Mich.

It will be possible to take care of the expedition of the book "Die Märtyrer der ev. luth. Kirche," as before. According to an agreement made for this purpose, Mr. Otto Ernst, a school teacher in St. Louis, has declared himself willing to take on the task. I therefore ask all worthy subscribers to address all business letters, orders and money transfers relating to it to him from now on.

C. I. Hermann Fick.

With reference to the above notification, I humbly request that all business letters and money shipments relating to the designated work be addressed to: -

your ok Revck. krok. 6. VV. ^Vsltksr

8t. I "oui8 No.

Get

a. to the Synodal Treasury:

by Mr. Past. Daib --- P i 50
Of de "en community in Hamilt on Co. Yes. -7 00
by Mr. Past. Also ---1 00
from " Gottfr. Beck, by the same -1 00
Collecte at Hm. Carl Adolf Hermann's wedding in
St. LoniS ----3 05

d. To the Synodal Missionary Fund:

From Hm. Friehrtzh Flottmann in Franklin Co. Mo. 3 00 from d" parish in St. Louis --10 00
of HmWermann Bünger das. for land purchase 2 50

e. for the maintenance of the Concordia College from the congregation of Mr. Past. Stubnatzy in
Thomton, Look Co. Ill for maintenance of HH. Professors -- 8 00

§6.75 Yield of a Collecte collected at 10 p. p.

1.25 from the mission box.

by Mr. Gottfr. Beck, through Hm. Past. Also 2 00 by Mr. Mich. Auch, by the same -1 00

cr. for poor students "ndstudentsat Concordia College and Seminary:

by Mr. Past. Wunder sent in: -18 00

namely:

\$4.00 from the virgins association-

5.00 from the Jüngtings association)

9.00 from some members of/ for the

1. German Lutheran St.> Paulus Gern, in Chicago) College - student Wilh. Siegmann and Heinr. Grupe.

By Hm. Past. Also sent in --5 00

at Hm. Franconia's wedding collected by Hm.

Past. Brohm ----1 30

". to the Concordia College Building:

Submitted by Hm. Past. Volkert of the congregation of Schaumburg, Look Co. Ills, given at the Emdtedankfrste for the continuation of the Con- cordia-College and to do something according to Psalm '66 for what the faithful God has done wondrous things for her according to the same Psalm 6200

F. W. Barthel, Cassirer.

Paid

" the S. vintage the HH.:

Johann Keller, Johann Vayhinger, Fr. Waltjen. the 10th year of the HH.

Johannes Bievz, Paß" Blitz, H. Beckel, Flottmann, I. G. Frank, Fr. Holleben, L. Hofmann, Joh. Keller, K. Kothe, L. Läpp, Ad. Pabst, Scheer, Schneider, I. Stahl, Joh. Vayhinger, Heim. Winter, Joh. Weidner, Fr. Waltjen.

the 11th year d. HH.:

Past. Auch (7 Er.), Martin Leonhardt, W. Brockschmidt (2nd half), Wilh. Borchelt, H. Bäpler, Wilh. Dirkman", Past. Daib (1st half), C. A. Frenzel, M- Fritz, Heinrich Gerding, Past. M. Hahn, Wilh. HillSkötter, Dr. Hayrm, H. Harken, Thomas Horneß, K. Jansen, Fr. Krickederg, I. G. Krauß, Fr. Kowallick, L. Fr. Kleppisch, Wm. Let- mate, I. H. Müller, B.NÄting,W.Radeac, M.Schlerf, G. Schulze, C. Ströbel, Past. Sommer (4 Er. i. Halste), Marie Steiudel, Heinr. Winter, John Wolfram (1st half).

Printed by M. Niedner Lk Co,

Northwest corner of Third and Piuestratze.

Volume 11, St. Louis, Mon. November 7, 1884, No. 6.

(Submitted.)

Johann Brenz.

(Narrated excellently according to the article "I. Brenz" in Herzog's Theol. Real-Encyclopädie)

Some time ago, "the Lutheran" told how God fed Johann Brenz, who was persecuted for his Lutheran faith and hid on a floor behind wooden stumps, by a hen for several days. The same man is well known in Christendom and especially in Württemberg as a chosen instrument of God for the reformation of the church in Swabia.

On June 24, 1499, a son was born to Martin Brenz, mayor of the town of Weil am Schwarzwalde in Württemberg, and Katharina née Hennig, who received the name Johann in Holy Baptism. The careful education, which they gave him and later two younger sons, he forgave them by guiding them to the Evangelical Lutheran Confession, for the sake of which they were finally denied burial in the churchyard by the Roman priests. Johann Brenz was educated at the schools in Weil, Heidelberg and Vaihingen and studied in Heidelberg, where Oecolampadius instructed him in Greek, Schnepf in philosophy and Melanchthon, together with many other excellent men, brought him to the Lutheran faith.

He supported the acquisition of a very capable scholarly education. However, after he had become Baccalaureus in 1514, he did not stay with philosophy for long; when in 1517 Luther's 95 theses also came to Heidelberg, Johann Brenz turned to theology and in 1518 was among the students who went to Dr. Luther, who was then in Heidelberg for a disputation, and asked him for instruction on pure Protestant doctrine. Luther, who was present in Heidelberg at the time for a disputation, and asked him for instruction on the pure Protestant doctrine; Dr. Luther also meant him among the students, of whom he said on that occasion that they would one day spread the Protestant doctrine, which was rejected by the older scholars of the time. Soon, in addition to philological and philosophical lectures, Brenz began to give lectures on the Gospel of Matthew, which were so well attended that he had to use the largest lecture hall in Heidelberg, but within a short time he was also forbidden to do so. Then he accepted a position as a canon at the collegiate church of the Holy Spirit, had himself ordained by the bishop of Speyer, read his first mass in the city of Weil, and from then on gave lectures on biblical books and instructions in preaching without hindrance. Luther's writings, e.g. the interpretation of the Letter to the Galatians, Melanchthon's "Christian Doctrine" (loci), Luther's speeches at the Imperial Diet in Worms in 1521 brought the

Johann Brenz came to the complete recognition and confession of the true teachings of the Word of God, so that he, as a follower of Luther, was banned by the pope and was investigated for innovation in matters of faith. However, this investigation was not yet over when he was called to the city of Schwäbisch-Hall, which was then a free imperial city, and held his first sermon there on September 8, 1522. Faithfully he preached the word of God here for 25 years. He reformed the church system of the city not suddenly and stormily, but with a calm and firm hand. Above all, he laid the foundation of the right faith through pure preaching and thus caused the Roman abuses to be gradually abolished, just as they had been recognized as such. Thus, for example, he declared immediately upon taking office that he did not respect the Mass as a sacrifice for the living or the dead, but for the sake of the weak he still occasionally said Mass until 1523. After he had completely finished this, he preached against the service of saints, the merit of fasting and similar works, against the Roman doctrine of the church, as if the true church were the visible one, which was ruled by the Roman pope, and especially against the Roman doctrine, according to which the Lord should have built his church on Peter and his successors. A hidden spiritual body of the church

and not built on Peter's person; in his person it had a solid foundation; the rock was Christ himself and Peter was called Matthew 16:18 a rock as a confessor of the right rock; whoever confesses like Peter also has the power to release; whoever does not believe binds and closes the door to the kingdom of heaven for himself. It was in vain that the many monks and priests in Schwäbisch-Hall spat venom and gall against him because of such preaching; they had to give way. The monasteries were converted into schools, and the teachers were paid from the income of the monasteries. Thus a fine beginning to the Reformation was made when in 1525 the rebellious peasants, who at that time were devastating central and southern Germany, also moved against Schwäbisch-Hall and demanded that the city surrender and accept the 12 articles in which the peasants had set forth their demands. The danger was all the greater, since the first of those articles demanded free choice of preachers and pure preaching of the gospel, thus being quite made to awaken in simple-minded people the opinion that the peasants were really fighting for the good cause of the Reformation; the other articles did not seem to demand anything unjust either. Many small towns had already been won for it, knight's castles and monasteries laid in ashes, counts and lords murdered, but in Schwäbisch Hall Brenz preached equally against all rebellion against the authorities as against the arrogance and unfaithful regiment of the authorities, and his sermon was victorious. Assured by it of their good right, the citizens of the city beat back the rebellious mob, but treated the prisoners and wounded with leniency. Soon peace was restored in the whole region. At Christmas 1525, Holy Communion was first served in both forms, i.e. in such a way that all communion guests also drank the chalice, and around Easter 1526, the first Protestant church order was established, with which a marriage order, a school order and a poorhouse order were also connected; the latter stated that the poor were highly related to the Christian church. In 1527 and 1528, Brenz published a double catechism, the "Fragstück des christlichen Glaubens für die Jugend zu Schw. Hall" ("Question of the Christian Faith for the Youth at Schw. Hall"), thus concluding for the time being a work of reformation which, among others, filled Dr. Luther with special joy. Although he had to struggle a lot in the next years to implement the Protestant church order despite the resistance of a Roman party and many lukewarm-minded people in the city, he had to use his excellent gifts for much heavier and more extensive work from then on according to the will of God.

In 1525, when Dr. Luther had just put an end to the ravings of Karlstadt, Oecolampadius, then preacher at St. Martin's in Basel, sent a book "on the scriptural explanation of the words: that is my body, etc." to Brenz and other evangelicals.

In it, he had tried to prove that the words body and flower of Christ in Holy Communion must be understood figuratively, as if only the fruit of Christ's atoning death were signified by them and offered for spiritual enjoyment by means of faith. Johann Brenz, on the other hand, immediately wrote a document in which he confessed his belief that, by virtue of the words of institution, the Lord Christ was really present in the Lord's Supper, that the body and blood of Jesus Christ were offered and enjoyed, and that therefore neither the faith of the recipient brought the body and blood of Christ to the bread and wine, nor should the words of institution be interpreted figuratively in any way. Fourteen preachers in Swabia, among them Erhard Schnepf in Wimpfen, signed Brenz's book at a meeting in Hall, which was later called the Swabian Syngramma, and in northern Swabia and Franconia the pure doctrine of Holy Communion gained such a firm foothold that Oecolampad's and later also the Strasbourg Bucer's efforts to win the Swabian and Franconian preachers for the Zwinglian doctrine remained unsuccessful. Agrikola translated the Syngramma into German, and Luther wrote a beautiful preface to it in which he highly recommends it to all Christians; Melancthon also praised Brenz's and his friends' steadfast commitment to the pure doctrine. We need not be surprised, therefore, if we find our Brenz involved in all important acts of the Reformation in Germany. Margrave George of Brandenburg saw to it that he appeared in 1529 at the discussion which Luther held with Zwingli in Marburg. As he had looked up to Luther with admiration as a student in Heidelberg, so he stood on Luther's side at Marburg, since he had seen him again for the first time since then, and, as Melancthon wrote to Jonas, made a strong impression on all present.

very favorable impression. Here he also met the prince who would later become his protector, Duke Ulrich of Württemberg, who, expelled from his duchy, was living with Philip of Hesse and had converted to the gospel there. At the Imperial Diet in Augsburg in 1530, Brenz also came with George of Brandenburg and

was elected on the Protestant side with Melanchthon and Schnepf to the committee which, after handing over the Augsburg Confession and reading the Papist Confutation (refutation), was commissioned to discuss an agreement between the Protestants and the Papists. As firmly as Brenz had previously resisted Landgrave Philip, who urged the Protestants to unite with the Zwinglians, in the negotiations of that committee he, like Melanchthon, aroused the accusation against him that the Papists to have made too many concessions, so

The latter themselves became suspicious, and for that reason alone the whole enterprise failed. But we also know of him that on that occasion he replied to a papist who referred to the "Mother Church": "ei, you must not forget the Father, the dear God, besides"; and it is certain that in his whole later life he never again showed such weakness and fear of man towards the papists. At the end of the Diet, he advised the Council of Hall to protest against the unjust Diet's decision and to appeal to a general concilium, arguing that the Roman Emperor would never be able to force the Pope's hand. Majesty by force; in matters of faith, however, the Emperor was no judge. While Hall protested on the one hand, it did not join the Schmalkaldic League, which a large part of the Protestant imperial estates concluded with each other in order to defend themselves with arms if the emperor attacked them for the sake of their confession; Brenz, with the word of God, resisted all those who at that time thought that one could at least take up the sword to resist for the sake of faith. The emperor would not be able to eradicate faith; the more the branches of a palm tree were pruned, the higher they would reach above themselves; for confession, the Christian had the mouth, not the sword. Brenz applied the same principles to another side. As everywhere in Germany, so also in the area of Schw. Hall, Anabaptists began their mob system, so the question arose whether the authorities were allowed to resist them and especially punish persistent false teachers with death. Brenz explained that if false teachers caused sedition, the authorities had to proceed against them according to the laws on sedition and outrage; if, on the other hand, the unbelievers and heretics lived before the world as bourgeois, secular punishment had no right to them. Truly, Brenz was a Protestant.

Soon after his return from Augsburg, Brenz married Margaretha née Gräter, the widow of the councilor Wetzel; with her he fathered six children, of whom two daughters and one son, Johannes, later professor at Tübingen, survived him. Just thirty years old, he was already a man respected throughout Germany, who had the liveliest correspondence with Luther and Melanchthon and whose writings, such as the interpretations of several biblical books and sermon collections were read to great erbanung. Thus Luther wrote a preface to Brenzens interpretation of Amos, in which he un-

He says that of the fourfold spirit of Elijah (1 Kings 19), he (Luther himself) received the storm wind that tears mountains apart and shatters rocks, while Brenz received the gentle whispering of the air that cools. He especially appreciated the fact that Brenz lectured so faithfully and purely on the main topic, righteousness by faith. - In the

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In 1533, Brenz worked with A. Osiander on the church order for Brandenburg-Anspach and Nuremberg, and in Nuremberg he defended Osiander, who demanded private confession, against the other clergy and the council, who wanted general confession. Absolution was an application of the gospel to the individual who was not sufficiently freed from the burden of conscience by the preaching of the gospel. The conscience of such a person remains in turmoil until he receives private absolution. As little as a bucket of water, poured over a crowd of people, baptizes them, so inflexible is it to throw absolution, which goes to the individual, over a whole crowd. The preachers did not want to intrude into secrets, but to become more servants than masters. - Around that time, Duke Ulrich was reinstated in his regiment in Württemberg. This prince introduced the Reformation there through Erhard Schnepf and Ambrosius Blaurer, but Brenz had to review the work of these men since 1535, and finally he himself came to Tübingen from February 1537 to April 1538 to reform the university as a ducal commissioner; he even held lectures there and preached diligently. On the occasion of a discussion in Urach about the images in the churches, he said that, like music and song, appropriate images of pious people and memorable events contributed to the enlivenment of the service. The Old Testament prohibition of images does not refer to such, but to the ungodly misuse. The stone and wooden idols were to be overthrown, but the golden and silver ones were to be kept for oneself! - In 1537, Brenz had attended the Schmalkalden Diet and signed the "Schmalkalden Articles" through Bugenhagen. After that, he had to participate in the Hagenau and Worms discussions with the Romans in 1540 and also went to the Regensburg religious discussions in 1544 for a short time; he did not expect anything from such negotiations with the Roman counterpart. He saw heavy times of persecution approaching and therefore hurried to serve the community in Schw. Hall as much as possible. In vain, Moritz of Saxony appointed him to a professorship in Leipzig in 1542; Melanchthon had praised him to Moritz as a man who could one day become a protective force for all of Germany. He also turned down a call to the University of Tübingen. In 1543 he produced the "New Church Order for the Hallische Land", a mature fruit of evangelical faith and rich experience, a testimony of faithfulness in the office of a congregation, which he had served for a long time, but now was soon to be snatched away.

In February 1546, Brenz, as a delegate of the Schmalkaldic League, was present in Regensburg at the religious discussion between the Protestants and the Papists, which was to work out proposals for "a union between the Protestants and the Papists" for the Imperial Diet that had just been announced. Emperor Carl, at that time more powerful than ever before, especially provided with an excellent Spanish army, urged the Schmalkaldic confederates to such a union, while the latter were wavering back and forth in great disagreement. One could quite well realize that if this last attempt at union should fail, the Emperor would strike into it; "pray for the Gospel," said Dr. Luther at that time in his last hours of life, "the Concilium at Trent, and the Pope is harshly angry with it." On February 17, the day before Luther's death, Brenz wrote to him that the papists were far too dishonest to expect a settlement of the discord. Then came the news of Luther's death. "Oh that I had water enough," Brenz wrote to Amsdorf in his grief, "to weep for the abandoned daughters of my people. You say: Christ is still alive; well, but his chosen armament is taken from us. The death of great people is generally not a good harbinger. What can we hope for?"-It was as if Luther's death had torn away the one man of peace in Germany.

On the emperor's promise to exterminate the Protestants, Pope Paul promised full indulgence to all who would fight against the Protestants. Now the comrades of the Schmalkaldic League rushed to arms; Schw. Hall also prepared. When the emperor declared the Elector John Frederick of Saxony and the Landgrave Philip of Hesse to be under guard on July 20, the Protestant princes and cities could have made him harmless, but they did not want to attack. In the midst of the noise of war that thus began, Brenz still wrote in the dedication of his Aus-

The following is the wording of the Epistle to the Galatians: "Will you, Lord, let the adversary succeed in his endeavors? No, you will not. The wicked cannot dwell with you. We may be unworthy to behold your glory, but you are worthy that your glory should be made manifest in the world. If thou wilt now leave us, will not the wicked say, where is their gospel? where is their Christ? Therefore, merciful God, glorify thy power, and as thou hast promised: call upon me in time of trouble, and I will pluck thee up and make thee

glorious; hear also us, who call upon thy name, through thy beloved Son our Savior! A few months later, when the Protestant Duke Moritz suddenly invaded the land of the Elector John Frederick and thus withdrew the main Protestant army from the Emperor, the latter himself stormed the Upper German cities and took Schw. Hall on December 12, 1546. Spanish soldiers immediately occupied Brenz's house and seized his papers, letters and sermons; he himself first fled to a high tower in the town.

of the city, then sought protection and refuge with the citizens of the city. The townspeople, however, filled with terror, refused shelter and help to their own pastor, who had served faithfully among them for 24 years, so that he had to complain that he was being trampled on more by them than by the emperor himself. On the evening of St. Thomas's Day, he took leave of his wife and child and fled out into the fields and woods in the severe cold. He returned soon after at the request of the council, but only to have to flee under even more distressing circumstances. On May 15, 1548, Emperor Charles issued a religious settlement from Augsburg, which was to determine the ecclesiastical orders in the lands of the Protestant imperial estates until a council was held, called the Interim, because it was only valid for the interim period until a council had made the necessary arrangements. According to this Augsburg Interim, the Protestants were to be content with being granted priestly marriage, the use of the chalice in the Lord's Supper, and the doctrine of justification in a completely undefined form, while being placed under the rule of the pope and the bishops, and their church services were to be made equal to those of the papists. The request to comply with this law was issued to Schwäbisch Hall. Brenz and his colleague Isenmann immediately explained to the council that they would not allow the proposed changes in the church service to be forced upon them against their conscience. The towns were bad enough in terms of time due to the occupation.

What if they were now also to be deprived of eternity? This religious settlement was not an interim, but an interitus (ruin), said Brenz. When the imperial commissioner heard about these protests, he came into the council chamber and demanded

Brenz's extradition. Rathsherr Büschler hurriedly sent a note to the latter: "flee, flee, dear Brenz, hurry, hurry, hurry as you can." It was Brenz's 49th birthday; he preached and was with his family for a while; then he hurried out of the city; immediately afterwards he returned to the city.

Spaniards entered his house and forced his wife, who was dying of consumption, to move out. During the day he wandered in the woods, at night he lay in hiding with acquaintances in a remote area. A price was put on his head. Once again he asked the council to dare with him and resist the imposition of the interim, but the council declared that this was impossible. In St. Michael's Church, Brenz's parish church, the Catholic mass was held; a crucifix was hung up, from whose 5 wounds the priests let smelly wine run; children whom Brenz had baptized were brought back for baptism as not baptized properly. Finally Brenz wrote his farewell to the council, secretly met again with his wife.

together and then wandered towards the Würtemberg border, where Duke Ulrich picked him up.

len let. For a while he now lived at Hohenwittlingen Castle near Urach, but even here not safe, he was sent to Basel by Ulrich. Here he received the news of the death of his wife. He quickly went to Stuttgart and had his children brought there. It became known that he was there, and Spanish soldiers were sent to capture him. Only warned by Duke Ulrich, to whom the matter had been betrayed by the Duchess of Bavaria, did Brenz have to take refuge in the uppermost part of a house behind a pile of wood. The Spaniards even pierced the wood with their spikes and guarded the house for several days. A hen is said to have brought an egg to his hiding place every day until the Spaniards left. Brenz fled from here to Hornberg Castle in the Black Forest, where he lived for a year as the bailiff of Engster Castle and was disliked by the people because of his conscientious behavior, which did not correspond to the status of a bailiff. Still in 1550, when Ulrich called him to Urach, he had to hide again and lived for a year in the Rauhen Alp at Mayerkingen. He married for the second time with Katharina, the daughter of Jsenmann, who had become pastor in Urach. Twelve children were the fruit of this happy marriage. God let the light rise again for him and joy for his pious heart. Christoph, Duke Ulrich's successor, called him to Siedelfingen and asked him for advice concerning the supply of the Tridentine Council. It would be an interrogation, Brenz thought, like Christ's interrogation before Caiphas, Peter and the other apostles before the high priests; however, in order to show that one does not shy away from the light with one's faith, one should send delegates to Trident with a protestation and confession of the pure doctrine. For this purpose he worked out the "Württemberg Confession" with 10 other theologians and sent it to the Concile through some ducal councils. Theologians were sent after him, but the Concile replied that they would not accept teaching from those who owed obedience to the fathers; when other theologians, including Brenz, arrived, they were subjected to public insults. The Passau Treaty finally put an end to the whole affair; Christoph abolished the Interim and in 1553 appointed Brenz as provost of the collegiate church in Stuttgart, thus making him the highest clergyman of the church in the Duchy of Württemberg.

The ecclesiastical regiment in Württemberg was ultimately entrusted to Johann Brenz, and he directed it with a hand that was as firm as it was mild. In 1559, he completed the great Württemberg church order; his study regulations for the monastery schools have proved beneficial to this day; he was tireless in the various works of the ecclesiastical regiment, as visitation journeys, expert opinions and concerns; but there was nothing of ecclesiastical pride of office and presumption in him.

One could rather reproach him that he often left too quietly and, further unwilling to let anyone leave sadly, led the penal office too gently. The same reproach hits him in his behavior in doctrinal disputes. In those turbulent times, it was not easy for a dispute of this kind to occur without Brenz being asked for advice, instruction, and a decision, and he sometimes, especially in his dealings with Zwinglians and Calvinists, gave too much consideration to the principle: he who wipes his nose too hard brings out blood, and therefore gave too little protection. However, these few proofs of weakness completely took a back seat to the innumerable proofs of his firmness in faith and confession. Although in many respects equal to Melancton in leniency and yieldingness, he immediately raised his confessing voice when through Melancton's influence also in Württemberg the air stirred to interpret the article of faith (10 in the Augsburg Confession) before Holy Communion according to the Augsburg Confession changed by Melancton and thus to present it in as indefinite a form as possible, in order to in this way also accommodate the Calvinists among the confessors of that Confession. Under Brenz's leadership, the Württemberg Synod professed the purer evangelical doctrine as contained in the unchanged 10th article of the Augsburg Confession by writing: *Bekennntniß und Bericht der Theologen in Württemberg von der wahrhaftigen Gegenwärtigkeit des Leibs und Bluts Christi im Abendmahl*. Melancton, of course, mocked the language of this writing as being "Hechinger Latin," but in doing so, he only urges us to honor Brenzens and his comrades' courage of faith and firmness all the more, as they had to counter the almost overpowering reputation of Melancton. In Brenzens entire behavior in general, be it that he had to deal with false teachers like Schwenkfeld or had to give expert opinions in difficult cases, like the negotiation between King Maximilian and Christoph von Württemberg about an agreement in matters of faith for the suppression of the tearing sects, be it that he assisted the Protestants in the destruction or under the

persecution with revenge and action, as he did, for example, after the wish of his duke. For example, according to the wishes of his duke, he tried to lead the Protestants in France onto the path of pure doctrine and evangelical obedience; Everywhere in his extensive work and activity we recognize the Christian who never ceases to have the Gospel before his eyes and directs all his steps according to it, unconcerned about the consequences; we recognize the theologian who knows how to divide the Word correctly and to test doctrine by the standard of the divine Word; we recognize the bishop who soberly and surely leads the spiritual regiment and causes that what is the emperor's is given to the emperor, and we recognize the bishop who soberly and surely leads the spiritual regiment and causes that what is the emperor's is given to the emperor.

God, what is God's. He had a heart for his neighbor's needs; for himself he was satisfied with little, e.g. in Hall he was content with 80 guilders salary and refused all rich gifts, but no one who knocked sadly at his door he let go away sadly and in his will he generously gave to the poor. Above all, however, he sought to remedy the spiritual need wherever he could reach; in France and then again in Carinthia, Steyria and Illyria he spread evangelical writings, especially Bibles, so that King Marmilian, who was very pleased with them, sent his court preacher Sebastian Pfäuser to Stuttgart to Brenz. His writings, among them especially a Latin interpretation of the Catechism from the later period of his life, are held in high esteem by Dr. Luther and the other theologians of the time and have helped to spread the Gospel further; the few passages that we have included here testify to great clarity of insight and a most attractive liveliness and freshness of expression. Brenz must have been extraordinarily industrious, for with all his activity in office, in the business of his friends, as a writer, he still directed the education of his children and grandchildren most carefully and often sought recreation in the circle of his large and happy family. God had given him great strength of mind and body; a tall, handsome man of noble stature, gifted with a deep and sonorous voice, he won over all who met with him by this alone and by his lively, salt-spiced conversation. Such gifts were added to his lively faith, clear knowledge and right discipline of the spirit; thus Brenz must have been an excellent preacher, as all his contemporaries praised him. Preaching was his main work; he prepared carefully for it and wrote down his sermons in detail, most of them in Latin. He did not stop preaching until he was 68 years old. The above-mentioned Sebastian Pfäuser was once in the collegiate church with Brenz when he preached; there were very few listeners in the church. Walking home with Brenz, Pfäuser told him how much he had been edified by the sermon, but how much he was surprised by the small number of listeners. They passed a fountain: "What is the most beautiful virtue of this fountain?" asked Brenz, and when Pfäuser remained silent, he answered: "it always gives water, whether many or few come to draw from it; so must the preacher of the divine word do.

Since the plague had also reached Württemberg in the summer of 1566, Brenz had thought about his death with particular seriousness and therefore wrote his will. In 1568, his faithful friend, Duke Christoph, died. Now Brenz withdrew more and more into the stylistic

He returned to the living room of his house and usually sat pondering over the Psalms, which he had begun to interpret earlier. Towards the end of the year 1569 he sank down over the 107th Psalm, moved by the blow. He lived for several months, but like someone who hardly belonged to this world anymore. In August 1570 he was attacked by a violent fever. Feeling his end near, he gathered the preachers of Stuttgart together with his family around him and had his will read to them by his son Johannes, who was a professor in Tübingen. In the first part of it, he gratefully remembers his parents, his profession and his life in holy matrimony; after that, he makes his profession of faith, in which, among other things, he calls the Holy Scriptures a "letter of the almighty God to the human race", the brief epitome of which is written in the Apostolic, Nicene and Athanasian Confessions. He gives special thanks that God has given him life in this time, where the light of the Gospel has risen again through Luther. He gratefully blesses the Princely House of Württemberg, which has given him protection and protection and has bestowed princely grace upon him. The second part of the will contained his domestic arrangements. After it was read out, he confessed and enjoyed Holy Communion with his family and fellow ministers; then he took leave in a heartfelt speech. He lived quietly for a few days as one who had already conquered death; on the last day of September he passed away gently in his Lord. As he wished, he was buried in the collegiate church in Stuttgart, close to the pulpit, so that if, in time, someone should preach a doctrine from this pulpit contrary to that which he preached, he could shake his head from the grave and call out to him: "You lie! - Help God that we, according to the noble example of our fathers, may teach God's word purely and do right through Jesus Christ, our highly praised Savior! Amen.

Instruction on church visitations *)

On April 8, the Bavarian High Consistory issued a new "Instruction on the Church Visits to be Conducted Annually by the Deans," from which I would like to share with the reader a few things that will certainly please him. First of all, it is pointed out to the deans that during the visitations they have to direct their attention and care primarily to the fact that the Word of God is taught in a pure and unadulterated manner in the sense of the ecclesiastical confessional writings and that the holy sacraments are administered in accordance with the foundation,

We share the report of this institution, which was mainly established by Dr. Harlitz, all the more since our Reverend President is just now beginning his visitation according to the institution that was also established in our country . R d- L that the members of the congregation are instructed through teaching and pastoral care to submit to the discipline of the divine word and to arrange their lives according to it. Then it is decreed that the church visitations shall not be treated as a "business", but as a service for the edification of the individual congregations as well as the whole church by means of sympathetic consultation and care, open testimony of faith and heartfelt intercession. Therefore, they should be held on Sundays, if possible, and at least Sunday afternoons should be used for this purpose. Then the dean and the local clergyman shall appear in the church council, and the former shall present to the members of the church council, the church and community administration, as well as the school teachers and lower church servants, who have been publicly invited the Sunday before, how it is the duty of the church leaders to carefully examine the state of church life in each community, But it is also the duty of the members of the congregation, especially the church council, to cooperate willingly and conscientiously so that existing obstacles and damage are uncovered and removed, and that church life in its entirety is advised and promoted in accordance with the divine word, the church confession and the church order. After this has been accomplished in the parsonage or in the sacristy, the assembled shall proceed in an orderly procession to the church, ringing the bells together, and take the seats especially designated for them. There the dean should not only consider the entire course of the service, but finally also take the floor himself to tell the congregation what might be beneficial and useful to it according to its particular ecclesiastical and moral conditions. If, however, the visitation takes place on a weekday due to insurmountable obstacles, it must also begin with a church service, during which, after singing and all-around prayer, the entire youth who are obliged to teach Christianity, as well as the upper sections of the weekday students, are to be

examined on the main content of the catechism in such a way that it can be seen whether they have safely practiced and understood the catechism verses, Bible verses and spiritual songs. This examination, begun by the pastor, is continued by the dean, who concludes it with an appropriate address, followed by the singing of a verse and a blessing. However, even if the visitation takes place on Sunday mornings, this examination may not be omitted, but must be conducted during the afternoon service.

After the service, the dean returns to the sacristy or rectory with the pastor, the delegated parishioners and the teachers. Here he shall openly, but with a gentle spirit, make each part aware of his duties, and shall teach each one in love and earnestness.

ask and exhort him to help promote the kingdom of Jesus Christ in the church with his gifts.

First, he should address the clergyman by giving him a suitable saying, e.g. Acts 20, 28-31 or 1 Tim. 3, 1-8 or 4, 12. 13. or 6, 3-5 and the like. The visitor shall ask him how he tries to maintain his office, whether he adheres to the confession of the church in preaching and teaching; whether he refrains from all arbitrariness and arbitrariness in the exercise of his profession and is willing to serve the church in its orderly existence; in particular whether he devotes the necessary time and care to the instruction of the confirmands, the religious education in the Christian teaching and in the schools. Furthermore, the visitor is to investigate how the services are conducted on Sundays and weekdays, how the funerals and trances are celebrated, especially how and when the confession and communion services are held; how the agendas are used, whether the liturgical order is observed; how the clergyman practices pastoral care, whether he begins with it on himself and his house, whether he lives in Christian peace with teacher and congregation.

Secondly, he shall see whether the teachers at the schools are able to introduce the youth to the catechism in accordance with their obligation; what they do for organ playing and church singing; whether they perform their duties as church servants punctually and willingly; whether they lead the congregation with ecclesiastical spirit and good example, etc.

Thirdly, he shall discuss with the members of the church council, on the basis of the available meeting minutes, their task as well as the nature of their effectiveness; he shall suggest to them the question whether they are really serious about helping to promote the kingdom of Jesus Christ in heartfelt agreement with their minister, without regard to the world's gratitude or ingratitude; he shall try to convince them with bright words of the Holy Scriptures (Acts 6, 3, 8-14) that they can only fulfill their calling with blessing if they themselves first guard the mystery of faith with pure certainty. .6, 3. 1 Tim. 3, 8-14) that they can only fulfill their calling with blessing if they themselves first keep the mystery of faith in pure certainty, lead their own house well and enjoy a good reputation among the congregation.

Fourthly, the visitor should address the current members of the congregation and teachers as a whole and ask how the congregation relates to its pastor (Hebr. 13, 17, etc.), how they have responded to the ministry of reconciliation, what form the church of Christ (Eph. 2,19- 22, 4, 15, 16, etc.) has taken in the congregation. 2,19- 22, 4, 15, 16. 1 Petr. 2, 9. 10. a.o.-has gained in the congregation; he is to be informed about the church attendance, about the participation in Holy Communion, about the Sunday celebrations and about the domestic activities.

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The church council shall consult seriously and thoroughly with the members of the congregation about the state of the Bible and missionary work and other institutions and associations connected with the church, about the voluntary care of the poor, about the state of the church and its morals, about discipline and conduct, about the observation of the moral police regulations, and about everything that promotes or hinders church life.

Fifthly, it shall discuss the external affairs of the church, the church and parish property, with the special involvement of the church and parish administration, and shall take special care that the churches retain their cleanliness and dignity and that the burial grounds do not lack a proper order.

When the visitation has been completed in the manner indicated, the dean shall once again emphasize the main points, recommend them for careful attention, and hereby dismiss the assembly. If he finds it necessary, he may, however, take the members of the church council or individual persons alone and negotiate further with them according to the situation.

Then, however, he should also discuss with the pastor alone about the keeping of the church books, registry 2c., about his preparation for the sermon and his way of preaching, also about his continued studies and examine all that exactly, reproach him in a loving way what still seems to be deficient in his official conduct, shall also help him by brotherly encouragement to guard himself against an outward, unspiritual abandonment of the holy office, and if the office with its worries wants to become too heavy for him, he shall try to straighten him up by pointing to the right helper and to his comforting promises 2c.

Isn't that a beautiful instruction? And wouldn't it be delicious if it were implemented and carried out in spirit and truth? But unfortunately, the best instructions are of no use if the people to put them into practice are lacking. But if God would, it would be difficult to prove that there is a lack of them in many ways. Let us pray to the Lord of the harvest that he will find and send faithful, eager and capable workers for this work, so that a serious start can finally be made with the necessary improvement.

(Sunday Journal.)

Church News from Saxony.

In March, the church government in the Kingdom of Saxony issued a decree concerning "the sermon to be used by school teachers as a lecture at the church services to be held in place of the clergy.

The book contains a description of the "Sermons and the usual procedure", which deserves general attention. After remarks of various kinds, it is pointed out that the preacher is not only entitled but also obligated to select the sermon to be read, and that there is no need for a special selection if a complete collection of sermons for the entire church year is available as an inventory. In the selection of the sermons to be read and the collections of sermons to be used for such lectures, care must be taken that they do not have content that contradicts the Holy Scriptures and the confession of the Lutheran Church, but that they cultivate the unity of the faith despite all diversity of form and are far from confusing the conscience, and that they correspond as closely as possible to the educational level of the congregation and their religious needs." The sermons of Schotter, Dinter, Marezzoll, Veillodter, Tischler, Schuderoff, Euseb. Fischer, Wohlfahrt, Kindervater, Röhr, Zerrenner, as well as the occasional use of mere hereditary books, such as the *Stände der Andacht* by Zschokke; recommended are, on the one hand, several older sermons still known from time to time in the families of the country folk, (Luther, Nider, Franke,) and, on the other hand, more recent collections of sermons written in a biblical and confessional spirit, such as Brandt's *Predigtbuch zur Beförderung der häuslichen Andacht*, *Evangelische Hauspostille*, herausgegeben von dem evangelischen Vereine für das nördliche Deutschland, Will). Redenbacher's *einfache Betrachtungen*, das Ganze der Heilslehre umfassend, and Ludw. Hofacker's *Predigten*, noting, however, that clergy and teachers were also permitted to choose other sermon books, "provided only that they conform in form and content to the requirements noted." - Another decree in Saxony of February of this year enforces anew "the holding of the catechism examinations in all Evangelical Lutheran congregations, which had already been ordered by the General Articles of 1850 and later repeatedly

inculcated,"-whereby a great deal of emphasis is placed on the "prudent, tactful procedure of the clergy". In particular, it is demanded that the young people of both sexes be married until they reach the age of 18. A very appropriate address from the church regiment to the congregations is added to the decree for frequent reading from the pulpits, the communication of which will certainly not annoy the readers of the church bulletin: "Unfortunately, it has been noticed that one of the most praiseworthy and blessed institutions of our Evangelical Lutheran Church, through which it has wanted to prevent the practice of the church, is being violated.

that the seed of the divine word scattered in the hearts of the children is soon choked again by the lust of the world, has almost completely fallen into oblivion in many places of our fatherland: these are the church catechism examinations. For our God-fearing ancestors wanted the catechism of the great man Luther, which contains the main sum of the Holy Scriptures, not only to be in the hands of the children, but also to penetrate and settle into the hearts of the elderly. That is why already 300 years ago it was decreed that besides the Word of God also the catechism should be practiced in the church. And although it certainly cannot be denied that many of those whom the Lord chose as his own in holy baptism, and who were well instructed in the salutary teaching of the divine Word, have fallen into ruin precisely because they no longer ask for the Word of Life after completing their schooling: The supreme church authority, which has the serious task of seeing to it that the congregation of the Lord never lacks the healthy pasture of the divine word, must also direct its concern to the fact that that order, which was cultivated by the fathers with great love and blessed by God many times over, is re-established and brought to full fruition.- Although the necessary arrangements have been made for the restoration of the catechism examinations everywhere, this highly important matter is hereby urged upon the hearts of the entire Christian community, so that everyone in his or her part may contribute to the best of his or her ability to promote the glory of God and the salvation of souls through this institution. In particular, the young men and women are earnestly requested and admonished to attend diligently and willingly where the pastors will hold these catechism examinations, or will call them into being anew. Although we do not wish to force anyone to participate in them by external force and punishment, because the Lord wants us to hear and learn his word gladly, it is expected all the more confidently that the authorities, house fathers, teachers and whoever else is entrusted with the task of watching over the souls of the youth will recognize it as their sacred duty, will recognize it as their sacred duty to urge and encourage those under their supervision and care to participate diligently, so that they, too, may contribute to making the Word of God more alive again in the hearts of the young, and that in our whole country kindness and faithfulness may meet, justice and peace may kiss each other." - A few other decrees of the Royal Saxon Ministry of Culture stipulate that only Luther's catechism is to be used in schools as the basis for religious instruction, and that the textbooks by Dinter, Tischer, Bauriegel, Förster, Ludwig and others are to be removed.

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The teachers should not be given unconditional freedom in the use of the textbooks to be used for preparation, and for this purpose the Dresden Catechism of the Cross and the explanations of the Small Catechism by Spener, Gemischer, Jaspis and Kurtz are especially recommended. Furthermore, in the grammar schools, the entire school and the teaching staff are to meet once a week for a Bible lesson, which the religion teacher is to hold with the greatest possible consideration of the church year, and it is strictly enforced that the religion lessons acquaint the students with the contents of the Bible and the confessional writings, especially the Augsburg Confession.

(Braunschweiger luth. Kirchenblatt.)

From Lippe-Detmold.

Even there, where the Lutheran church had no legal validity so far, it comes to life: in Lippe-Detmold it is equalized and reformed by a sovereign edict of the reformed state church? Pastors seem to fear many conversions, because several of them have a

They published an address to their congregations, in which they call for insistence on the reformed confession, which of course, as long as they have no better knowledge, they cannot be blamed for, but they should not spread the historical error, -that Melancthon "had a completely reformed view and conception and is to be regarded as the actual father of the German reformed church.

(Braunsch. Kirchenblatt.)

The Lutherans in Paris.

In the "Sächsisches Kirchen- und Schulblatt" (Saxon Church and School Gazette) there is an appeal for the support of the Lutherans in Paris, with the following statistical notes Üb^ the same:

"The church of the Augsburg Confession in Paris is divided into three parishes. Tw(i lie in the interior of the city, the third is outside the barriers. The Parochie des Billettes and the de la. Redemp;tion comprise, the 12 boroughs. The parish outside the walls includes the two other districts of the Seine department, namely that of St. Denis and that of Sceaux. For this wide perimeter of the banlieue of Paris (the area built around the city) a special pastor has been employed since 1845. This is currently Mr. Hosemann, commissioned by the Lutheran Consistory in Paris to care for the spiritual needs of the numerous co-religionists who live outside the actual city limits and number at least 3000 souls. As is well known, significant groups of residents form around the actual Paris like a second Paris, which is separated from the first only by the barriers. Here live

There are more or less scattered Protestants, most of whom are of German origin. The aforementioned Mr. Hosemann took it upon himself to establish prayer houses even at the most remote points for the Protestants living there, since these were completely neglected in terms of spiritual care. This is how the branches of Corbeil and Puteaux came into being. Puteaux is a town in the department of Seine and Oise, accessible from Paris by rail in one hour. There are about 150 Protestants, mostly Germans. They are workers in the neighboring factories, mostly having come from Rhenish Bavaria. For these people, the pastor of the banlieue holds regular services according to the rite of the Augsburg Confession. Since June 1, 1851, the service has been held in a church that was built largely from voluntary contributions. To the total costs, which amounted to \$4000, the state government contributed \$1000; the rest flowed from mild contributions of both the local congregation and the city of Paris. Now a second church is being considered in Duteaux, which is closer to Paris than Corbeil, where afternoon services will be held at least every 14 days according to the Lutheran rite in French and German. The total costs of this enterprise amount to H6000, of which H800 were necessary for the purchase of a plot of land. The state government has granted S1200, \$2600 ha(the municipality of Puteaux and the department of the Seine contributed, the rest was covered by voluntary contributions, especially a collection among the Protestants of Paris, which amounted to \$1200; therefore, \$1000 is still to be raised.- The suburbs of St. Denis and Poissoniere have a continuation, which is called la, chapelle St. Denis, where many Germans and Alsations also live. These people are very exposed to the influence of the Catholic German Propapanda of a neighboring place. Therefore, they are to be taken care of first by the church. There is also a weekly

German-language service on Tuesday evenings at the Fontainebleau barrier, where many poor Rhenish-Bavarian families live, which was also founded through the efforts of the Lutheran pastor Hosemann.

Unirte in the Lutheran Church and fight against them.

Professor Dr. Kahnis reports in his Sächsisches Kirchen - und Schulblatt in the August - Nummer d. J. u. A. the following:

The Union is still particularly represented in the theological faculties *), not only in the faculties of the national churches, but also in Lutheran ones. Thus the theo-

A faculty is a group of university teachers or professors of a subject or a particular science, e.g. theology, medicine 2c. D.R.d. L.

The church faculties of Jena and Göttingen have a notoriously uninspired character (in terms of city and country knowledge). Wherever the confessional element (i.e. what is ecclesiastically minded) has emerged in a national church, a clash is almost inevitable. This year in Hesse-Darmstadt a serious protest has been raised against the rationalistic tendency of Dr. Credner in Giessen. In Weimar †) a petition to the Grand Duke (printed in the Ev. Kirchen-Zeitung and other papers) pointed out the disproportion of a faculty, in which there was not a single representative of the ecclesiastical tendency, to the confessional basis of the country and emphatically opposed the union. The most important rally, however, took place in Hanover. Towards the end of last year, a conference of pastors from the duchies of Bremen and Werden in Stade drew attention to the fact that all members of the theological faculty in Göttingen belonged to the Union. A large number of clergymen from Hanover had signed their names to this petition. This writing naturally caused quite a stir. The theological faculty was finally prompted to write a memorandum to the Ministry of Spiritual Affairs, which is also the curatorship of the university, and published it in print. As an expression of the teaching position of a reputable theological faculty (signed: Lücke, Gieseler, Reiche, Redepennig, Ehrenfeuchter, Dörner.) it claims the general interest. The memorandum is divided into two sections. The first section seeks to demonstrate how the striving of the Lutheran direction is aimed at nothing other than to return the church to the unfortunate (?) 17th century. The second section seeks to defend the right of Protestant doctrinal freedom (?). In particular, the theological faculty of Göttingen, the heir of Helmstedt, **) which knows no obligation to the Concordia formula, has a justified right to this. This statement was first examined very thoroughly in the Evangelische Kirchenzeitung. Whoever knows the position of the Evangelical Church Newspaper on the Union question" (it itself belongs to the Union), "will not see any party interests behind such statements. A completely different sense of truth prevails in this examination than in Sem Panegyrikus (the eulogy), which (Julius?) Müller let go out in the German magazine. The next call for a response came from the ecclesiastical direction in Hanover. The man whom one must indeed consider to be the head of the latter, Dr. Pe

†) See "Lutherans" page 30 of this year's D.R. d.L.

**) From where the university was moved to Göttingen in 1808. D. R. d. L.

tri, took the floor in his ""Illumination of the Göttingen Memorandum/" (Hannover. 54 pp.) This is followed by a series of remarks in Münchmeyer's just published work: ""the dogma of the visible and invisible church"" (Hannov. 1854 181 pp.). (Hannov. 1854. 181 pp.) We can sum up our characteristic of Peter's illumination in a single word: it is devastating. "—

With pleasure we share with our readers in particular the report of the fight against the theological faculty in Göttingen. Blessed be the noble guardians on the battlements of Zion in the duchies of Bremen and Berden, who, recognizing their high calling as servants of the church, have not shied away from raising their voices against those gentlemen who, for the sake of their scholarship, thought they had the privilege of claiming and using unlimited freedom of teaching against the oath they had taken and of working against the church, which has called them into its vineyard and whose bread they eat. May the example of those brave men also bear fruit here, where likewise so many have office and bread in the Lutheran church, who nevertheless, without being learned, trample this our church underfoot by their un-Lutheran teaching.

The English District Synod of Ohio and adjoining States, at its last meeting held in October, expressed, among other things, its displeasure at the spirit of the majority of the United Synod, as manifested in various matters, which rendered the further connection with the United Synod neither advantageous nor agreeable. A decision to dissolve the union with the United Synod and to join with the United Synod. A resolution to dissolve the union with the United Synod and to unite with the General Synod was rescinded for future consideration.

Trial for heresy.

During the last sessions of the Cincinnati Conference of the Methodist Episcopal Church, Preacher Langarl was put on trial for the following errors:

"The soul is not immortal by nature. It exists only through the will of God.

2. Immortality is granted only through Jesus Christ.

3. the second death (after the last judgment) will consist in complete destruction of the ungodly, while believers in Christ will have eternal life through Him."

The defendant tried to defend himself and explained in regard to the third point that he only wanted to claim that the soul was deprived of a conscious existence. The decision of the conference was that Mr. Langarl was hereby relieved of his office for the sake of those errors, since he could not be proven.

This example of teaching breeding in Amerika is

certainly worthy of all comment. Mr. L. has appealed to the General Conference. (S. Lvunxsü- onl Dutborsv, dated Oct. 20 of this year).

The Roman priests revolutionaries.

Thus the "Truth Friend" of Cincinnati, a papist paper, writes: "In the Duchy of Nassau, the Oranian-Protestant party has finally reached the point that the Bishop of Limburg is once again summoned to appear before the criminal court. As is assured, this time the prelate will not submit to the whims of the bureaucrats, but will only yield to force, i.e. not voluntarily place himself before the barriers of the said court." (See the number of Oct. 19).

So far it has come that the godless catholic bishops do not even want to appear before their authorities on summons and have this publicly announced as a heroic deed! Clean followers of the humble and meek Savior, who not only submitted to the whims of the authorities, but let himself be slaughtered by them as a lamb, although he was the Almighty himself. And yet these priests want to appear as if they were fighting for the peace of the state against the rebels, and can still speak of satanic malice if they are regarded and treated as dangerous to the state!

Priests and monks in the papacy.

Before the Reformation, as a result of the ungodly prohibition of marriage, fornication among priests and monks was so common that, as Kortum proves from an old episcopal chronicle, the bishops of Lebus collected the interest for the concubines (whores) from all their priests and monks every year, without

examining which of them kept such concubines or not. That this happened was considered a matter of course. (S. R. A. Kortum's Nachricht von der ev- Reformation in den Brandenburg. Landen. S. 52.)

Announcement.

It is hereby made known to all the congregations of the Lutheran Synod of Missouri, Ohio, etc., that all the votes of those who belong to the electoral college, with the exception of Pastor Hoyer himself, have fallen upon the primo loco presented candidate for the high school directorship, the present Pastor Mr. A. Hoyer in Philadelphia, Pa.

Therefore, the dear readers of the Lutheran want to earnestly call upon the Lord that He may make the unanimously elected one willing and joyful to take over and lead the new office.

Ferdinand Sievers, a former secretary of the electoral college.

Frankenlust P. O., Mich.,

d. 19 October 1854.

For correction.

By mistake, several errors have crept into the "Aufruf" zur Freigebigkeit für die Erbanung des Mittelgebäudes am Concordia - Collegium. The proposal in question, which the Conference addresses to all dear congregations, preachers and friends of our Synod, reads as follows:

"That we designate the first Sunday of Advent of this year as such a day of joy, on which we gather unanimously in our churches. The opinion of the conference was that both the Collecte and the sermon encouraging generosity should be held on the first Sunday of Advent this year. Hereafter the dear reader may correct the erroneous.*)

Furthermore, the note accidentally says: "week"; instead it should read: "way".

Finally, I express the wish that the gracious God may awaken as many hearts as possible to cheerful giving for this most important purpose through His Holy Spirit.

H. Fick.

*) Also, by an oversight, the name of the person named here is included in the call.

A. Biewend.

Changed address.

(Asus,
Pemwō OsaZs D. O.

8t. Obarles Oo. No.

Detroit, Niok.

Get

a. to the synodal treasury: nothing.

b. To rSynodal MissionS lass:

of Hm. Heinrich Höck in Ehester, JÜS. - \$2 50
from " " Bvde that. -- . 1 00
From Ms. Dahle this. ----100
of Hm. Ms. Schrader that. -50
From the Lutheran congregation in Centreville, ZIIS. -2 0»

c. to maintain the L on c orvi a -C oll ege:

Nothing.

ct. for poor students and pupils in Concordia.Lot lege and seminar:

From the Buffalo Young Men's Association for Sind. Paul
Beyer -----6 00
Collecte at Mr. W. wedding in Collinsville -3 35
". to the Concordia Collegehaur
from the congregation of Hrn Past. Werfelmann in
Auglaize Co. O. ---3 00

F. W. Barthel, CasstrerH

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the 9th year HH. r

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Heinrich Behrens, Heinrich Bode, Heinz, Jockei, Wüh. Launhardt, Balth. Lochbaas, Oswald Rothe.

deu 11 year d. HH.:

Fr. Gerh. Buchdolz, Bock, Heinrich Evers, Aus der Hepdr, Hermann Hknnau, Herion, Joh. Keil, LeemhuiS, Lang, kamp, H. Meyer, Hermann Niemann, G. E- Niemann, Fr. Otte, Wsth. Niemann, Seggebruch, B. H. Succop, Adam Schmidt, C. H.

Wüker, Wernke, Past. Zeumer, Mich. Ehrenwein, Past. Grüber, Past. Theod- Jungk, Wilh. Launhardt, Past. Fr. Maschhvp
(until No. 26.), Andr. Paar, Pt'il. Reinhardt, Saß, Thomas, Heim Steuerwald (50 Cts.),
Crist. Köster (by double counting for year 10.) (Carl Wille is acknowledged for Volume 11. page 200. of the previous year).

Printed at M. Niedner Sk Co, Rvrdwestl. corner of Third and Pine Streets.

Volume 11, St. Louis, Mon. 21 Nov. 1854, No. 7.

(Submitted by Prof. Dr. Sihler.)

Memorabilia

from the last meeting of the Ohio General Synod in Thompson township, Co. Ohio in June 1854.

1. readers of the Lutheran may still remember from No. 16 of the 10th volume how recklessly and unscrupulously the ministry of the Western District Synod of Ohio had acted in the Strauss affair; for it had responded to Fr. Husmann's and my complaints directed to the then President, Professor Lehmann, against A. Strauss because of his ungodly activities and lies in order to form a so-called second congregation, it did not consider it worth the trouble to arrange for an investigation of our complaints on the spot; furthermore, it did not give the slightest response to the warning issued and officially sealed against Strauss by two pastors from Germany, one of whom was a superintendent; rather, it gave the l. brother Strauss such a warning in his own cause. Rather, it had given such credence to Brother Strauss in his own cause that it acquitted him and declared his unjust cause to be just.

In this year, the matter also turns out through other new facts that Br. Strauss is really a shameful liar; he is therefore justly expelled from the Synodal Union. The ministry of the general synod, however, which imposed this expulsion, gave the following statement of honor to that of the western district: "Resolved, That, however, after hearing the oral explanation given by the committee formerly appointed by the western district synod in this matter, we unanimously acknowledge that that ministry, according to the documents submitted to it, acted conscientiously in its decision at that time."

What, then, is to be concluded from this honorary declaration? Either (which is still the better case) that the Ministry of the General Synod of Ohio has as little understanding and insight into the nature and conduct of an unpartisan ecclesiastical court as that of the Western District, or that it harbors the same dislike and disfavor for the persons of the former complainants, since they have already been repeatedly criticized by one of them for their unconfessional, unchurchlike practice of superficially examining candidates, letting themselves be sworn in, carelessly leaving and changing their congregations, neglecting the youth, accepting and serving several congregations in a businesslike manner, giving communion to reformed persons as such, failing to provide careful private pastoral care and to register for confession, failing to establish the

The church has been punished for its lack of proper church discipline, in the use of unionist hymnals and forms.

2. Father Albach, as a result of a trade in which he is indeed partly guilty and has also recognized this, first suspended by the English District Synod, then even expelled, appeals from such decision to the General Synod of Ohio and asks for renewal of the investigation under certain, absolutely unacceptable conditions. What happens? The ministry decides "that this request be put on the table forever."

Where is now in this stroke of violence, yes, to a certain extent, moral death, even the remotest willingness present to exercise justice and love at the same time in a Christian and ecclesiastical way; For the former required that one who could not recognize the justice of his condemnation by the ministry of the district synod be given room to act on his case anew before the ministry of the general synod, as the higher court of justice, be it that he would be able to do so, the complete or partial injustice of that judgment by insurmountable reasons and thus to invalidate it, or that the ministry of the general synod would be able to justify its reasons put forward for its complete or partial justification by justified reasons.

to present more important counter-reasons as untenable, thus confirming the justice of the previous verdict and exhorting the guilty party to' thorough repentance and, where possible, also to human correction of his wrongdoing.

At the same time, however, Christian love demanded that Father Albach's request be granted; for since, precisely because of this request for renewal of the investigation of his case on the spot, he let himself be approached anew and did not turn away in hostility, Christian love, which hopes for everything, definitely demanded that he be accommodated. Moreover, Fr. Albach was never a quarrelsome quarreler, but a morally quite honorable man of immaculate conduct, and we, who have been in contact with him for many years, have never found him to be anything other than a thoroughly sincere, faithful, self-denying Christian and servant of the Church; and it would be difficult for his English ministerial and synodal brethren to bring anything else to bear on him before that sad transaction than that his Lutheran practice, faithful to the confession, was inconvenient and repugnant to them and to those who had hitherto officiated in a good unionistic manner in their congregations, especially in the admission to Holy Communion and in the distribution of the same.

Finally, the petitioner proves the sincerity of his mind in the conclusion of his request, which literally reads thus:

"Finally, the undersigned takes the liberty of remarking that he certainly does not wish to give anyone cause for annoyance, and that he will also gladly and willingly allow himself to be punished if he is accused of being more in the wrong than he has admitted to and before the Synod itself. If, for example, his withdrawal from the English District Synod should be an obstacle to an investigation, he would like to have it withdrawn herewith in order to remove such an obstacle. Finally, as far as the English District Synod is concerned, the undersigned has no choice but to leave it at the protestation sent to him late last year; he does not deny that the wording of said protestation might have been milder in some respects.

In view of this conclusion I now ask every unpartisan and judicious reader: how could the ministry of the general synod of Ohio thus act against justice and love at the same time, to put the request of Father Albach "forever on the table," i.e. to declare in it that it absolutely no longer wants to have anything to do with him and his cause? For let us suppose that the declaration of his hasty earlier resignation from the English District Synod and his present withdrawal of this

If the minister of the general synod had not been satisfied with the form of the protest, or if he had demanded a formal withdrawal of the expressions in that protest against the procedure of the synod, the ministry of the general synod would have had to make this known to him. If the protestor had not been satisfied in form or if he had demanded a formal withdrawal of the expressions possibly violating the procedure of the District Synod in that protestation, the Ministry of the General Synod had to inform him of his request and then grant the investigation, if he had complied with it.

What remains now to Fr. Albach has other choice than to appeal to the judgment of the Lutheran church by means of a public writing from such unjust denial of the right and from this unchristian repulsion, in which he is tacitly described as a morally incorrigible person, in order to at least, in order to save his honor before the world, but in regard to the attitude and conduct of the ministry against him, to appeal from it to God, who, as the just judge, will also judge this injustice in his time and reveal the counsel of the heart. - — *)

3, Since members of the Synod requested an expert opinion on secret societies, this decision was made:

"Resolved, That this Synod considers all societies outside the church, and especially the secret ones, as soon as they have as their object the purposes which the Christian church has, and must have, according to the words of Jesus, to be unchurchlike, in that they are not only rendered entirely unnecessary by the church, but are also likely to promote indifference to the kingdom of Jesus, and often complete alienation from Christianity, as well as unbelief." But then the synod, which is supposed to be and wants to be a deliberative body, leaves the pastors and congregations in need of advice, on their request how to proceed with 'congregation members, who are at the same time members of secret societies, without advice and in limbo, as is customary; for it only gives them the vague advice to act "according to their own conscience and the word of God," so that the questioners are actually as wise as

before, for they certainly wanted instruction and teaching from the synod on the way in which, according to God's word, one can follow one's own and those of others.

It gives us great pleasure to see from the latest number of the "Lutheran Standard" that the Ohio Synod of the Northern District (under the present president, Rev. H. Lang, honorable) in one of the meetings held last month at New Washington, Crawford Co., O., asked the mercy to which Solomon exhorted them in his Proverbs Chap. 31,8. for which the Lord would bless them. Thus it is said in the proceedings of this synod, published in the original text: "Since some dissatisfaction has been expressed both with regard to the procedure followed in the expulsion of Brother Albach from the ministry, and with regard to the attention paid to his appeal to the last General Synod, therefore be it resolved: That we hereby instruct our delegates to request a full reinvestigation of Brother Albach's case."- The same Synod at the same time expresses its "heartfelt thanks" for a warning it had received from Dr. Sihler concerning a candidate who had allowed himself to be misled into accepting an invalid profession in Huntington. D. R. d. L.

Should the synod take note of the consciences of the members of the congregation, who are at the same time members of secret societies, and report them thoroughly, in order to bring them to a correct knowledge of their wrongdoing and, if possible, to induce them to leave these societies, and whether and when church discipline is to be applied against them? To this last part of the question the Synod now apparently gives a more definite answer" which, however, on closer inspection, also contains nothing satisfactory; for it says "it is of the opinion that the same procedure should not be applied in all cases and that church discipline should then be exercised in them if the above-mentioned consequences appear. For certainly the same procedure is to be applied in all cases, to thoroughly inform the congregation members concerned from and according to God's Word (for which, however, the Synod, out of poverty of means and protracted infirmity, has owed the council and the manual guidance) that and how the persistent participation and membership in secret societies is absolutely incompatible with the Christian faith and the good conscience toward God and His church and is in the sharpest contradiction; then, however, church discipline must certainly be applied where the recognition of the scriptural unlawfulness ".The synod, however, gives the indeterminate and vague definition of the "church discipline" that is to be applied in the synod. The Synod, however, gives the vague and broad advice that "church discipline is to be applied when the above-mentioned consequences" (namely, "indifference to the kingdom of Jesus, and often complete alienation from Christianity and unbelief") become apparent. But then it would often have to occur, strangely enough, even before that thorough instruction and the better knowledge it produces, since certainly, with the exception of individual cases of ignorance in otherwise sincere hearts, most people become and are members of secret societies out of "indifference to the kingdom of Jesus and in unbelief. Truly, whoever would see from such advice the right time to let church discipline come in, would be wiser than his advisors.

Finally, this strange decision was made:

"Resolved, That we, as a synodical body, only feel called upon to exercise church discipline when the above-mentioned consequences manifest themselves, but in the future shall admit no one into our association who belongs to the above-mentioned societies."

Here one would like to exclaim with the Roman poet: difficile est, satyram non scribere i.e. it is difficult not to write a satyr; for this resolution, popularly translated and paraphrased, thus reads:

If a Lutheran pastor desires admission to our synodal association who is a member of a secret society, we refuse him

the same (although, in confidence and for the comfort of anxious applicants, we do not intend to inquire too specifically) those of our I. Brothers and venerable fathers of this synodal body of ours, who are already members of such societies, can remain in them quietly and in the undisturbed enjoyment of their religious secrets and in the exercise of their selfish charity and calculating philanthropy without hindrance, yes, if they have otherwise sufficient mouths, they can become masters of the chair; Only they must not do it too roughly "in indifference to the kingdom of Jesus" and beware of falling into "complete alienation from Christianity and into unbelief. i. they must still attend the synod from time to time and bring some dollars from their congregations into the synodal treasury; in such a case they have no church discipline and possible expulsion from the synodal association to fear; For although it is a serious matter of conscience for us (since we now consider it good to take part in a special seriousness and zeal for ecclesiasticism and confession) not to admit anyone into our association who is already a member of a secret society, unless he renounces the same, it is by no means a serious matter of conscience for us to remain affiliated with such brethren in the same synodal body, who are at the same time members of secret societies, although for such an ecclesiastically minded synod as we are, there is a certain outward appearance of malice, as if we were not really serious about our Christianity and ecclesiasticism, and as if we were not in small part afflicted with fear of man and human pleasing, and also feared to bring a certain unrest into our time-honored peaceful synodal business; For, of course, according to the opinion of this and that impetuous and impetuous zealot from the fatal Missouri Synod, who does not at all understand and duly appreciate our wisdom and leniency, we would have to do it in such a way that we would be able to give you I. brothers and fathers, who are at the same time members of secret societies, a thorough instruction from and according to God's word, that and how such your membership is contrary to your Christian and ecclesiastical profession and is impossible compatible with true knowledge, sound faith, good conscience and righteous godliness; and we would have to give you time for reflection, after the expiration of which and after overcoming your objections, we would then ask you to separate from your secret societies, the refusal of which, however, would put us in the painful necessity of excluding you from our synodal association.

But, now returning to seriousness, this latter procedure would have been owed by the Ohio Synod, according to conscience and love, to those of its members who were at the same time members of secret (and there are really several of them *) and their remaining in such a fundamentally contrary to Scripture fellowship now comes to me on account of the Ohio Synod. The latter would then also have avoided the self-contradiction that it has two consciences in the same matter, in that one forbids it to admit Lutheran ministers who are at the same time members of secret societies into its federation, while the other permits it to continue to recognize members of the same federation who also belong to secret societies as brethren and members of the same church federation.

But this is again the same sham that characterizes the Ohio Synod, which, behind the figurehead of the ecclesiastical confession, yet out of an abundance of humanity, loving service and belly care and out of a lack of sound faith, of true reverence and obedience to God's word and of sharpness and definiteness of the Christian conscience caught therein, it continues to practice and carry on in all kinds of ways the same unchurchly practice that is contrary to the church's confession, disregards all instruction and punishment indifferently or hopelessly, and thus, according to God's just judgment, works with its own hand on its spiritual dissolution and self-destruction.

Alas! Would that at least the righteous and sincere who are still in this synod would finally have their eyes opened thoroughly and that they would increase in knowledge and faith so that they would finally speak out against these manifold abominations and gross damages, especially against the rulers and leaders, Without a special miracle of God's converting grace, they can hardly be helped because of their hopeless ignorance and unwillingness to learn, their inability to remain silent. For if they continue to omit this out of fear of man and false modesty, or out of a kind of despair of favorable success, they should not be surprised if, after God's just sentence, the already emerging light of better knowledge would be darkened again, the already awakening conscience would be lulled to sleep again, the already dawning courage of faith and witness would be dampened again; It would then be difficult for them to go out in any other way than to succumb in a kind of dull resignation to the sinful conditions and, following the process

and example of the synodal brethren who had died and were dying, to become more and more mere spiritual and spiritual servants.

The people would become businessmen, belly servants, hirelings and menials, who, instead of being a salt, would also increase the rot of their synodal body, and the spiritual life of the synod would be destroyed.

"Therefore, they have decided not to accept people like them, because they are like that, among themselves!

D. R.

The churches commanded by God would degenerate; "for to him that hath shall be given, and from him that hath not shall be taken away even that he hath.

A testimony of Dr. Heinrich Müller about the necessary physical care of the preachers.

Unfortunately, especially here in America, quite a few preachers have to suffer bitter shortages. If they complain about it, they often hear the accusation that they are hirelings, misers, belly servants. And this happens not only in impecunious congregations, but even in those in which many congregation members live in abundance, while their preacher is in constant embarrassment because of the most necessary necessities of life. Our dear readers will for the most part know the old Dr. Heinrich Müller and therefore know that he certainly did not seek his own. He may therefore preach to us here in America what a sacred duty it is for listeners to provide well for their preachers. God grant that his words may find a good place!

We share here a passage from a sermon that Müller preached on the epistle of the 15th Sunday after Trinity and that is found in his so-called "Apostolic Concluding Chain". In it it says about Gal. 6, 6. thus:

"In the practice of charity, three things in particular must be considered: against whom, how, and why to practice it. As for the first, Paul makes a threefold order. First, he places the teachers who work on the word, for they must necessarily be cared for by others, because their official care does not allow them to feed on the work of their hands. "But he that is taught by the word, he divideth with all manner of things. Good - to him who teaches him."" Among teachers and listeners there should be a pleasant interchange and joyful exchange. Teachers should share the Word with their listeners through pure, thorough and edifying sermons. What can they give better than the dear Word of God, which is a treasure above all treasures? A comforting word is better than a world full of gold, if it goes to the heart and leaves a power behind. What can all the world help thee in tribulation or distress of death? If God and his holy word do not, you are eternally lost. David recognizes this in Ps. 119: ""Lord, if your word had not been my comfort, I would have perished in my misery."" For this treasure, the listeners are to share with their teachers all kinds of good things, not everything they have, but from what they have, according to their ability, all kinds of needs. Paul leads us to this fellowship in the 1st epistle to the Corinthians on the 9th: "If we sow spiritual things to you, it is a great thing whether we give your

Reap bodily things?"" As between the temporal and the eternal, so also between the bodily and spiritual goods there is no comparison. Therefore, a listener should not complain as if he suffers a disadvantage in this exchange. As the instruction through the word is not without great effort and unwillingness, so it also requires much thanksgiving and good.

Now God knows how reluctant I am to practice the sayings that speak of the preservation of preachers, and E. L. also knows that I rarely get to do so. L. also knows that I seldom get to do so, because it can be seen, if one does such sayings with diligence, as if one does it for the sake of avarice, as without that the cap has the fame of unpleasantness with the mockers. But you know well that I have never coveted anything of yours, but have completely sacrificed myself and mine in your service. I did not seek to become rich with you, but to make you rich in the Lord. If I had been so concerned about the earthly dirt, I might have chosen the ways that God has shown me elsewhere, since I have been offered more hundreds than I have five with you, since others in you also share in this power, so that they take your confession money, I can also use such power; but I prefer to tolerate all kinds of things, so that I do not make an obstacle to the gospel of Christ. I have learned to be content with those with whom I am, I am skilled in all things and in all things, both to be full and to hunger, both to have plenty and to lack. I am able to do all things through him who makes me mighty, Christ; I have not desired your silver, nor gold, nor raiment, for you yourselves know that my own goods have ministered to my need and mine. But because the world thinks it is doing God a service by making poor preachers worry and groan for their bread, it is necessary to make it aware of its duty, so that it is bound to the preachers. Oh know those who say that they owe nothing to their preachers. Such insolent fellows the Spirit makes to be defiled here, when he reminds through Paul: "He that is instructed doeth all manner of good to him that instructeth him. The command of God is there, and you owe it to yourself to keep it. To this end we preach not to the dead, but to the living. Let the dead care for their dead, and you care for your pastors who teach you. Just as a duly appointed preacher is responsible, by virtue of his office and conscience, to preach the word to you, so you are responsible, by virtue of your office and conscience, to impart to him all kinds of good things. Those who do not care for their preachers, says Dr. Luther, are worse than pagans and Turks. How you owe it to your teachers to provide for them is shown by Christ, Luc. 10: "A laborer is worth his wages. When you hire a man to do your work, give him his wages after the work is done, and do right by him, for if you do not, you will raise a cry in heaven against you. But tell me which is the work the hardest: the work of the hands or of the head, the work of the body or of the souls, the work of the cowherds and swineherds or the work of the shepherds of souls? Does not the Scripture compare the work of preaching with the work of the oxen that drag the yoke and the oarsmen that must pull the ship with all their strength? We work for you with our bodies when we put all our strength into the ministry and break our bodies and lives through a divine zeal for your salvation in our preaching. Are not our powers weakened by fasting and vigilance for your sake? Does not much preaching make the body weak and weary? Believe me, many a preacher goes to the pulpit as to the grave, and so assaults himself in his ministry that he wants to sink and spit out the soul with the words. You see this, and does it not go to your heart? You hardly give him a piece of bread, not to mention that he has a reward for his tired body. We labor for thee with our souls, fearing day and night for thy blessedness, and often not knowing where to stay for fear. When you sleep sweetly in your soft bed, we must watch, pray and fight with the devil so that he does not devour you; we must fight with him for your soul, as Michael fought with him for the corpse of Moses. Ah! if the pulpit could speak, it would tell of many thousand drops of sweat, so that we wet them in your service; if our bed could speak, it would tell of many thousand tears of the poor preachers, whom you let suffer misery. Do you not think that the drops of sweat and tears of your preachers will accuse you to God and cause a clamor against you? "Obey your teachers, and follow them," says the epistle to the Hebrews on the 13th, "for they watch over your souls, as they ought to give an account of them, that they may do their office with joy, and not with sighing; for that is not good for you." It is not good for you if your preachers have to worry about their daily bread; it is not good for you if they have to eat their own and put their wives and children into the greatest misery; it is not good for you if they have to sigh and cry their fill; it is not good for you if they have to throw tears to their hungry children

instead of bread; It is not good for you if they fall ill and have nothing to take care of their sick bodies; it is not good for you if they die for sorrow and do not let up enough to go to their graves honestly; it is not good for you if their widows and orphans have to eat the bread of tears and become other people's footstools. Would to God I were a lying prophet in this. Dear city, dear city,*) it will not go well with you; for your teachers groan, and the withheld wages cry out to God.

*) Rostock in Mecklenburg. d. H. d. L.

into heaven! But you, merciful Father, spare your people, for the sake of Jesus' wounds!

How necessary it is that you feed your preachers, you have heard; how reasonable it is, Paul teaches in 1 Cor. 9: "Do you not know that those who sacrifice eat of the sacrifice, and those who care for the altar enjoy the altar? So also the Lord commanded that they who preach the gospel should feed on the gospel. Who ever travels on his own pay? Who plants a vineyard and does not eat of the fruit? Or who feedeth an herd, and eateth not of the milk of the herd?" Here you have to look at the preachers as spiritual sacrificers, who present Christ with his holy sacrifice of atonement to the congregation and also prepare them for the sacrifice, which is living, holy and pleasing to God; as warriors, who have to fight with Michael against the devil for your salvation; as vinedressers, who have to prepare you so that you bear lovely fruit to your Savior; as shepherds, who care for you and feed your soul with the comfort of the divine word. Now was it fair that the priests A. Ts. got their piece from the sacrifices? Is it fair that a man of war should receive his pay, that a vinedresser should enjoy the fruits of his vineyard, and that a shepherd should have wool and milk from the flock? So it is much cheaper that you provide your preachers, who fight for you, work on you and provide you with spiritual food. But who believes our preaching? In the kingdom of the Antichrist it has been poured out in heaps to the false spirits, in the kingdom of Christ his servants are just as rich as he himself was. The world does no good to the faithful preachers who show it the way to heaven, but lets them suffer hunger and sorrow for their faithful service. The devil, who is a lord and god of this world, does not admit that his subjects throw a farthing to those who destroy his kingdom. I am surprised that God still gives a faithful preacher to the world, because a scoundrel and a swineherd are more highly respected than a righteous servant of God. But God is very long-suffering, and he wants the world to have no excuse. But I fear that this shameful ingratitude will be followed by a terrible hunger. What has ruined the common people in Galatia, Corinth and other places, but that they held their faithful teachers in such contempt and hardly gave them their dear bread? He who will not give one farthing to our Lord God, from whom he has all kinds of good things and eternal life, is justified in giving gold to the devil, from whom he must await all misfortune and eternal death. Whoever will not serve our Lord God in a small way for his great benefit and piety, let him serve the devil with great hard toil and labor to his greatest harm, says Dr. Luther." - —

A file, concerning the dispute between the Lutheran synods of Buffalo and of Missouri in North America.

The pastors Grabau and von Rohr, who had been delegated to Germany by the German Lutheran Synod of Buffalo in North America, had requested from our Ober-Kirchenkollegium "an expert opinion and advice on their relationship to the Synod of Missouri". Our Ober-Kirchenkollegium complied with this request and addressed the following letter to the synod referred to, which we have all the less reason to hand over to the public, since in No. 11 of the church informatory of the year 1887, edited by Pastor Grabau, it is stated that our Ober-Kirchenkollegium was requested for a "public" expert opinion in the dispute in question. We hope, however, that this opinion will prove suitable to unite the divided opinions on the afflictive dispute between the Synods of Buffalo and Missouri," to the extent that this is possible without exact knowledge of the individual incidents in this dispute.

To the Reverend German Lutheran Synod of Buffalo N. I., Attn: Pastor Grabau, Most Reverend

Buffalo N. N.
in North America.

The Reverend German Lutheran Synod of Buffalo has sent us a letter from its deputies, Pastors Grabau and von Rohr, 6. Copenhagen, October 29, 1853, the "request for expert opinion and advice in their relationship to the Synod of Missouri" was addressed to us. We express our heartfelt thanks to the Synod for the fraternal trust thereby shown in us and assure them that it is our concern, for the sake of the holy cause of the Lord, to meet the trust placed in us to the best of our ability through our faithful Christian counsel and conscientious expert opinion.

We "adhere to the individual points in question, which are presented to us in the letter of the Synodal Deputies, in the presentation of our expert explanations.

I. it is desired that we exhort the Synod of Missouri to desist from the public interference with the ministry of Buffalo preachers which they themselves admit.

In support of the charge hereby made, reference is made to the writings, "Tell it to the Church," to the synodical reports of the Missouri Synod, and to certain passages in the Church Informatory.

We declare hereupon: that in principle we do not consider it right to accept without further ado those who have been excluded from other church communities, especially those of kindred faith, and that we offer a hand to withdraw them from their rightful church court.

However, this principle suffers from various exceptions in its application, which are based on the one hand on the possibility of a flagrant and obvious abuse of church discipline, and on the other hand on the supreme consideration in all ecclesiastical matters of saving souls for the Lord Christ, and in which the most complex questions of fact can come into consideration. Therefore, whether another church has really sinned by accepting excluded persons can only be determined by way of a verdict after hearing both parties and on the basis of evidence. Since we lack the necessary specific knowledge of the facts with regard to the individual cases cited in the above-mentioned writings, where complaints are made about the practice of the Missouri Synod and about existing sectarian groups and sectarian preachers, we must refrain from pronouncing a judgment on individual cases, and therefore see ourselves unable to comply with the wishes of the Rev. Buffalo Synod on this point and to admonish the Missouri Synod on account of this practice given to it, since we would not be able to lead the necessary proofs. If it is remarked that the Missourians themselves admit those interferences in office, this can only be understood in such a way that they concede to have taken in excluded members of the Buffalo Synod and to have provided them with preachers, but not that they themselves have judged and acknowledged their actions as an interference in another's office.

Ad. II, a Christian benign is desired from us "concerning the doctrines and theories set up by the Missourians to justify their practice-which is said to be a church-destroying one."

We note here, in general, that even to our knowledge such a practice, which denies the above

principle with regard to the treatment of excluded persons of other churches, and without strict proof of a well-founded exception proceeds ruthlessly in this point, is rightly called a church-destroying one.

If, then, in order to justify such a practice as the Missourians are blamed for, 1) the theory is put forward that an unjust ban makes the church wrong, we must reject this proposition; as soon as by an unjust ban is understood one which, in the case of an existing order of church discipline in accordance with Scripture, is enforced by a church authority contrary to the rules. If, on the other hand, by the unjust ban is meant an unevangelical order of church discipline introduced in the church, then for that reason the church could to a certain extent-insofar as the unevangelical order of discipline was based on false doctrine-be called an unfair and false one, even though the error might not be considered a fundamental one. If it is

2) as a Missourian principle established to justify the practice there: that as long as the doctrinal dispute between the two synods lasted, the Missourians had a right to send opposition preachers to the Buffalo congregations and to keep them there until doctrinal agreement was reached: it already follows from the above that we do not know how to justify such a procedure in principle, especially in the case of conceded confessional unity of both synods, according to which the doctrinal dispute can only concern subordinate points.

For the doctrinal dispute alone does not yet give any part a right to hold the other part convicted of false doctrine, let alone to deny it ecclesiastical rights, and quite different means must be used to settle such a dispute than have been attempted so far.

Since, however, as has already been explained above, it is by no means possible to pass judgment on all individual cases that bear the hallmark of official interference, and since this proves once again that the path of a unilaterally obtained expert opinion in our position will hardly help the Reverend Synod much further, we take occasion from this to present to the Reverend Synod in fraternal good will that counsel which we consider most fruitful for the settlement of the pending dispute.

After the overall impression that the present position of the two synods has made on us, we have come to the conclusion that we have to advise the High Synod of Buffalo that, for the holy cause of God and the love of Christ, it should enter into a colloquium with the Synod of Missouri. For the sake of God's holy cause and the love of Christ, we have come to the conclusion that we must advise the Synod of Buffalo to enter into a colloquy with the Synod of Missouri in the manner requested by the latter, namely, without insisting that the opposition preachers first be recalled from the detached congregations and that the latter be dismissed again from the union of the Missouri congregations and sent back to the Buffalo Synod.

Although the letter from Messrs.

Ad III. 2, an objection to this drawn from Scripture. It is said that according to God's word it is inadmissible to colloquy with excommunicates. However, we must declare that we cannot find such a prohibition of intercourse with excommunicates in the biblical passages referred to here, namely 2 Thess. 8, 14. 15. and Rom. 16, 17. 18. For the fact that in the first passage the words: "Have nothing to do with him" are not meant to express an absolute prohibition of this kind, is clearly indicated by the addition: "admonish him as a brother," according to which free space is left for intercourse for the purpose of instruction, conversion, and correction.-The second passage cannot be in contradiction with this.

In this passage we see no reason to understand "everyone" in a more limited sense and to refer only to persons in authority and other superiors. We must also note that, even if a Scriptural prohibition against intercourse with the excluded, even within the limits indicated here, could be proven, we would not consider it justified to transfer such a prohibition to the entire Synod, because the latter, consistent with its principles, has accepted the excommunicated.

While we do not see any obstacle for the brethren of the Buffalo Synod to colloquy with the Missourians even before they have abandoned their previous practice, we must admit that such an obstacle really exists for the Missourians. For the Missourians say that their practice is only a consequence of their convictions, and the brethren of the Buffalo Synod confirm this by representing the conduct of the Missourians, which is objectionable to them, as a fruit of their erroneous theories. If this is so, then one cannot find the demand of the Missourians unjust, that they first be shown the falsity of their principles by way of a colloquium, before they are expected to abandon their previous practice.

Furthermore, we point out that even if the Missourians wanted to do the will of the brethren of the Buffalo Synod and recall the opposition preachers before a colloquium is held, and return the members who have been separated from the Buffalo Synod to their former association, they would not be able to do so. For the preachers would not comply until they had succeeded in convincing them that they were wrongfully in their present position, and the detached congregations served by them would not heed a demand of the Missouri Synod to discharge their preachers and return to the Buffalo Synod, already by virtue of the independent, almost independentist position in which they find themselves in relation to the synod according to the constitution there, but also in any case because they, like their preachers, would first demand proof that their such position was an illegitimate one.

All this points to the necessity of a **preceding** colloquium - Nor should it be overlooked what great harm would be done to souls if these congregations were suddenly deprived of their preachers and dissolved without returning to the association with their former preachers belonging to the Buffalo Synod, which they could not be forced to do.

In the whole sad conflict it must not be forgotten that in such disputes our church has no external authority to which all must submit, but that they can only be settled by God's Word and by humbling ourselves to it. The use of merely external means, among which we also include the establishment of abstract propositions, in cases that have predominantly a concrete side, can here only alienate more, because human arrogance is thereby encouraged. Everything, on the other hand, that gives the Spirit of God room to punish error and sin, whether in one's own heart or in the heart of one's brother, helps significantly to achieve peace in the truth, and according to the examples of the apostolic and Reformation times, we count mainly the colloquia as such, provided that one sets out to do so in a truly humble spirit, seeking God's honor and the salvation of the brothers, and condemning one's own honor.

Provided that this is the case, the most blessed success can be expected from a personal meeting to discuss the existing theoretical differences and the conflicts that have arisen in practice.

The written statements about the existing differences that have taken place on both sides and have been made public have so far served more to bring the minds into an increasingly harsh opposition to each other. As can be seen from the "Lutheraner" and the "Kirchliches Informatorium", conclusions have been drawn on both sides which have been mutually perhorresced, sometimes even regarded as defamation, while both sides nevertheless do not deny their concordant confessional status.

If they - the main representatives of both sides - come together for a colloquium, it can be hoped that the spirit of the Lord, which is undeniably present on both sides, will first bring about the success that they recognize each other as brothers who want to serve one Lord according to one rule of faith, and that they repent of the sins that have crept in, the bitterness and bossiness for God's glory and for their own salvation. However, if they have thus respected the holy spirit, which is a spirit of humility, they will not be able to do so. Once they have given room to the Holy Spirit, who is a spirit of humility and love, and thus let the mistrust and bitterness melt away from their hearts, they will also become accessible to the spirit of truth and receptive to learning from one another by way of exchanging opinions and providing evidence

from God's Word, and after they have approached one another in theory and principle in this way, it will also be easier to come to an understanding with regard to practice; the erroneous will be more readily acknowledged on both sides. In this way, the issue of the return of the separated and the dismissal of their preachers could be settled peacefully.

Instead of going into the other questions in detail, which are contained in the letter of the synodal representatives, and which are already indirectly dealt with in our above statements, we add to our advice the proposal that men from the Lutheran Church of Germany should be sought as witnesses, advisors and moderators for the colloquium, since we are convinced that this would be of considerable service to the peaceful and orderly course of the negotiations. The brethren of the Buffalo Synod would have to get in touch with the Missourians and try to reach an agreement with them concerning the choice of persons.

Hereby also the request ad V., concerning the sending of arbitrators, will be essentially answered.

It remains for us to answer the question addressed to us at the end of **the** letter: "whether there is still something standing in the way of the Christian brotherly: spiritual union of the two synods, the Breslau and Buffalo? We can answer to this: that we recognize a sufficient guarantee of a unity in spirit existing between the Buffalo Synod and our church on this side in the fact that we see the brethren of the Buffalo Synod standing on the same basis of faith and confession with us. And since the same confession is also found among the members of the Missouri Synod, we are pleased to recognize them as our brothers in Christ. With this existence of the main requirements for ecclesiastical fellowship and harmony, we must not, however, overlook a still existing difference, which seems to us not insignificant for a prosperous further development of church life. It concerns, on the whole, the very same questions on which the Buffalo and Missouri Synods are divided. A comparative glance at our synodal resolutions shows that, although we do not answer some of those questions in the same way as the Missourians, we also deviate from the Buffalo Synod in many points concerning constitution and discipline, in which the principles of church and ministry prevailing in our country are expressed.

However, just as we hope that the two sister synods in America, on the basis of their common confession, will also become more united and grow together in those points which belong to the representation of church life, so we hope that whatever still lies between us and the synods of Buffalo and Missouri will, by virtue of the essential unity in the confession which already exists among us, diminish more and more and be overcome. And even if some differences will always remain, we are convinced that these will never prevent us - as long as this unity in the confession remains - from joyfully confessing and praising God for the spiritual communion that exists between us and the brethren in America before the whole world.

Finally, we call upon the God of peace to bless and govern the brethren of both synods in America by His Spirit, the Spirit of truth, humility and gentleness, and to make them ready to do His will in all good works, so that the evil enemy who is busy destroying the church may be controlled everywhere and the name of our God may be glorified in His church! Amen.

Breslau, March 9, 1854.

The Upper Church College of the Evangelical Lutheran Church in Prussia.

E. Huschte.

From Kurhessen.

In a recent letter from the Superintendent in Kassel, Dr. Vilmar, we read the following:

"When loud and just complaints are made about the disappearance of a Christian domestic order, about the visible decline in Christian discipline and education of the children of the home, about the increasing impiety and nefariousness of some not insignificant strata of adolescent youth even in the countryside among the relatively prosperous peasantry, about an alarming and in part frightening ignorance of the so-called educated classes in the first elements of Christian and ecclesiastical doctrine, If loud and just complaints are being made about the threatening onset of an anti-Christian savagery, then we, the shepherds of this frayed herd, may well think that the blame for these disrupted conditions, which augur a future of horror, lies, not to say alone, but to a great, indeed to a great extent with us. Not only has the preaching of the law and the gospel been neglected in many cases, and a worldly moral teaching, clothed in worldly rhetoric, been put in its place; the discipline of the community and of the individual members of it has been abandoned, the orders, the institutes of the church have been abandoned.

The exhortation, instruction and examination of the bride and groom belongs to these institutes, and it takes almost the first place among these orders. A Christian household is impossible if at least the basics of church life, above all the contents of the catechism, are not so present to the father and mother of the household from the start and so available for immediate use that they can educate children and household members on them and refer them to them at any time. It is impossible for us to come to an understanding with the strata of our people who are subject to the Christianity of sentiments and idioms, and thus to a frightening growth of inner desolation, especially with the higher strata, if we cannot confidently rely on unchangingly fixed elephants that belong to the whole of the people in completely the same way.

The first step is to point out that a fruitful home devotion not only serves for the spiritual refreshment of the present generation, but is also sure to be propagated to future generations. In particular, it must be pointed out that fruitful home worship, which not only serves the present generation for spiritual refreshment, but also will certainly be propagated to future generations, is not possible on the basis of arbitrarily chosen prayers and other forms of worship, but in every state, be it whoever it may, and at every level of worldly education and Christian knowledge, solely on the basis of the Lord's prayer, the articles of the Christian faith, and the Ten Commandments. Therefore, the reintroduction of the instruction and examination of the bride and groom in accordance with the provisions of the Church Order of July 13, 1657, ch. 12. 1 is hereby decreed, and the strictest adherence to this provision is urged upon the parishioners in the most serious and urgent manner. Finally, in those parishes in which the above-mentioned order has not yet been reintroduced at all, or has not been reintroduced according to the instructions of the church order, the reintroduction of the same is to be proclaimed from the pulpit and the content of the instruction and examination to be given by the bride and groom is to be presented and explained; it will also be very expedient if the order, discipline and blessing of a home and family life based on the knowledge and skills required by the church law are made the subject of one or more sermons. Above all, the brothers in office will strive to prove the greatest firmness and an unbreakable intransigence against the repelling and resisting impositions of the unbelieving and unchurched world in the reintroduction of this indispensable ecclesiastical institute, and will especially make it their business not to yield to any exceptions in the fulfillment of this duty, for instance against the so-called educated and higher classes, which in their opinion have outgrown the church and its order. The earlier indulgence against these classes is based on preconditions which not only no longer exist, but have virtually turned

into the opposite, and will no longer take place in the future. At the same time, however, we are reminded that the fulfillment of this duty is done for the sake of the blessedness of the souls entrusted to the shepherds, and is not a work of external command and command, but of the love of the Lord Jesus Christ for those for whom He laid down His life on the cross. It is therefore a task of pastoral wisdom that, in addition to this unshakable firmness, the ability be demonstrated to win the insight and good will of the church members for this order through a forceful, faithful testimony of Jesus Christ, the head of the church, and in this respect neither exhortation nor plea and heartfelt entreaty must be given.

must be saved. Above all, the prejudice against the catechism that exists in modern times, as it once did before the times of the Reformation, as if it were only a school and children's book, intended only for the "uneducated," must be countered by following Luther's words in the preface to the Large Catechism and explaining the indispensability of these very simple foundations for every level of Christian knowledge and experience in the most circumstantial and forceful manner. Here, however, it is necessary to renew the traditions of the school in all immediacy and literalness, to preserve them from being forgotten and to lead them over into the application of real life. However, one should never be content with the assurance that "one knows the catechism," but should desire its recitation in an appropriate manner and then use it for a pastoral conversation that goes into the depths of the heart, as prescribed by the church order. May the Lord Jesus Christ enlighten us to govern His church wisely, and strengthen our hearts by His power, which has overcome sin, death and hell, so that we may not only persevere in a good confession and faithful testimony ourselves, but also plant and establish the same in our communities, so that the Christian people of the coming centuries may also persevere in the same for their salvation." - —

(Braunsch. Kirchenblatt.)

Death News.

We have just learned that Mr. Georg Gottlob Heid, former school teacher of the Lutheran congregation in Columbia, Illinois, after a ten-day illness due to tracheitis, gently and blessedly passed away on October 31 in the faith and confession of his Lord and Savior Jesus Christ. The Blessed was born on July 13, 1815 in Haiterbach in the Kingdom of Württemberg. A faithful member of the local Lutheran congregation for a number of years, in the fall of 1849 he took over the office of teacher in the parish school of the aforementioned town. Although he had not prepared himself specifically for this office, he had acquired such beautiful knowledge and skills, especially an extraordinary knowledge of the history and doctrine of salvation, through faithful use of the instruction he had received in his youth and through continued private diligence, that, with his excellent natural talents and exemplary faithfulness, he administered the office entrusted to him with as much efficiency as under visible divine blessing, while at the same time, through his righteous conduct in love and humility, as well as through sharing from the treasure of his Christian experience, he was a teacher and model of the

adults. With his departure from this world, the dear congregation, which he served in the pasture of its lambs, and our local church, so poor in faithful shepherds of children in general, suffers a sensitive loss. He leaves behind a widow with three fatherless orphans, whose destitution now also appeals to the love of Christian hearts. Therefore, should anyone have a small gift left for the support of these survivors, the writer of this, the editor of the "Lutheraner," offers to receive these gifts with joy, to deliver them to the widow with her orphans, and to acknowledge them in this paper in due time.

From New Orleans, too, we have to bring our dear readers another sad news. It is true that God, through the fervent intercession of his congregation, has graciously allowed our dear confrere, Pastor Carl Metz, the successor of the blessed Volck, to recover from the terrible yellow fever, which also seized him very violently. Only a few weeks later, it pleased God to take from his side, through the same epidemic, his so dear wife, who had been with him for only three months, namely Mrs. Dorothea, née Fick (sister of the Fick brothers). She died on October 24, but in the happy faith and confession that she had a "Lord Savior, who also saves from death."

Papism

Recently the Papal Archbishop in New York issued a pastoral letter in which it is stated, among other things, that he sees himself compelled "to prohibit all collections in this diocese from November 1 of this year, which are not intended for this diocese itself-and that is until the new cathedral is completed. Thus reports the Oertel'sche Kirchenzeitung of the 2nd of this month. In his fatherly care for his diocese, the Prelate goes so far as to forbid even works of love against his foreign brethren in faith, lest there be a lack of money to build a rather ostentatious house for his official glory! On the same page of the aforementioned newspaper, the German Catholics of Newark write: "With the permission of the Bishop, we have purchased eight of the finest lots in order to begin the construction of a second German Catholic church." Of course, if the bishop can forbid the good works, he still has to give his permission first, if one wants to build a house for worship.

Proof of how shamefully the papists deal with God's Word and use it only for mockery is provided by Mr. Oertel, who writes in the aforementioned paper, among other things, the following in an exhortation to pay: "Dear Herry Agents, do now something unavoidable, and If the little lady wants to hide, search for her with diligence, but without rudeness. Seek, and ye shall find; knock, and it shall be opened unto you. And then don't wait long, but send the money right away."

Anabaptists.

The "LvanAsloal ImtllerLn" writes: "The Salem Baptist Association at its last meeting, by 1 or 2 votes against, resolved: That it is incompatible with the principles of a Baptist to recognize preachers who baptize children as ministers of the gospel (since we deny the legitimacy of their official acts) by inviting them to mount our preaching chairs, or by preaching with them."- If the so-called Old Lutherans were to publish such a resolution, what a cry of intolerance and condemnation would arise!

Received with heartfelt thanks

for the feeding of the students and pupils in Concordia College from the German Lutheran congregation at Elkhorn-Prairie, Illinois, (Rev. Baumgart) fourteen hundred pounds of waizen flour of the best quality; further H4.15 cash for the pupil Bewie from the same congregation; further 8 pounds of butter from Mr. Biermann the same; further 3bushels of potatoes and 2Hbushels of fresh apples from Messrs. Trampe and 6 bushels of apples from Mr. Kreutel, both from the parish of Mr. P. Links at Neubilefeld in St. Louis Co-, Mo.; eggs, butter and ham, to the value of \$10.00, from the parish (Mr. Rev. Birkmanns) at Waterloo, Ill.; bread weekly for H0.50 throughout the year ending with the present month from Mr. Master Baker Del i t in St. Louis.

Concordia College at St. Louis, Mo. 14 Novbr. 1854.

Ludwig Wüllner, College Economics Administrator.

From the Book of Martyrs

The second booklet of the second volume of the Lutheran Church has just been published. It contains French and English martyrs. The following are described in it: Etienne Brun the bookseller of Avignon, Thomas Bilney, Robert Barnes, William Jerome, Thomas Gerrard, and Rowland Taylor. Of particular interest should be the story of Blessed Barnes, whose martyrdom is described in detail by Dr. Luther, with whom he was a personal friend.

Orders should be sent to Mr. Otto Ernst, Care of Revd. Proc. Walther, St. Louis, Mo.

Ecclesiastical message.

A number of members of the Cleveland congregation having, with our permission, formed a parish of their own, St. John's congregation in Independence, and duly appointed S. P. J. Strikter, formerly of Elyria and Vermillion, the same, by order of the Most Reverend President of the Middle District of our Synod, Dr. & Prof. Sihlers, was appointed by me on the 18th Sunday p. M'in. with the assistance of HH. PP. Kühn and Steinbach, and at the same time the newly built church was consecrated.- May our dear fellow believers now also include this congregation in their intercession.

H. C. Swan.

Add reffe: ' Aed'ck. /.

I>. 0., Ou^alloZL Oo., 0.

"I beg you, learn the Scriptures, read them often. Read it often, because it is sweeter than all honey, stronger than wine, softer than oil, more precious than gold, purer than silver. Above all, it invokes God and invites to the love of God, enlightens the heart, cleanses the tongue, examines the conscience, sanctifies the soul, strengthens the faith, drives out the devil, scorns sins, warms cold souls, shows the light of knowledge, drives out the darkness of ignorance, destroys worldly sadness, kindles joy in the Holy Spirit, gives thirst to the soul, and gives the soul a new lease on life. It gives drink to the thirsty." Augustine-

A princely word.

When once the Duke of Venice showed Emperor Carl the Fifth all the splendors of his princely court, expecting that the Emperor would be highly astonished and praise him happily for it, Emperor Carl answered: "Haec sunt, ynLS kaviunt invitos mori," that is, "These are the things that make one not like to die. - Consider this, you who would like to become rich!

For your consideration.

Those brethren who have not yet taxed for the Wittwe Eisfeldt are requested to send the respective contribution of 50 cents for the current year of the tax to the undersigned postage paid no later than next January 1.

Free and additional contributions are also accepted with thanks.

A. Ernst.

Utüts's Oorvsrs I*. 0., Lrio Oo. R. 5s-

Changed address.

-evä krok. 0. IV. Walther, 8t. l-ouis, No.

The receipt list 'ols in the next number.

Printed at M. Niedner Lk Co, Norbwrstl. Corner of Third and Pine Streets.

Volume 11, St. Louis, Monday, December 5, 1854, No. 8.

On the doctrine of the Church.

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In the "Lutheran Herald" of October 15 of this year, there is an interpretation of the 7th and 8th articles of the Augsburg Confession, which articles, as is well known, deal with the church. Now how does the "Herald" interpret these important pieces of our ecclesiastical confession? He begins quite correctly: "The persons, then, who form the church are the faithful." But no sooner has he uttered this sentence than he allows himself the objection: "So only the believers are members of the body of the Lord? so the other baptized are outside the church" 2c.? And how does the "herald" corroborate this objection to the truth he himself expressed above, taken from the symbol? Far from replying that the conclusion is false: what does not belong to the church cannot be in it, but must be outside it; the unbelieving baptized, although they do not belong to the church, are nevertheless in the church - the "Herald," on the other hand, abandons the first expressed conviction that the believers form the church, and now makes the concession: "Certainly **all the** baptized belong to the church of Christ, for the apostle expressly says: 'How many of your

(Gal. 3:27.) Therefore, we must refer to the church in the broadest sense as the totality of those who are 'baptized into one body and watered into one spirit' (1 Cor. 12:13).), a view that is perfectly in keeping with our confession, which perhaps becomes even clearer from the Latin text, where it says congregatio sanctorum, i.e. assembly of the saints, by which, according to New Testament usage, all those consecrated to Christ, all Christians in general, were understood. We must therefore call it one of the errors of the Reformed Church that hypocrites and muzzled Christians should not belong to the Church.

We mean (forgive us this expression for the sake of truth), that is not to interpret, explain and enlighten the text of the symbols to the reader, but to cloud, pervert and cause the most horrible confusion about it. It is indeed something unheard of among the orthodox Lutherans that the "muzzled Christians and hypocrites" are "saints" "according to New Testament usage", who form "one body" with the true Christians because of the earlier received baptism and stand in "one spirit". And if the "herald" of the reformed church accuses it of being a fallacy

that it does not want the hypocrites and muzzlers to belong to the church, to the congregatio sanctorum, and if he thereby indicates that the Lutheran church, on the other hand, holds the opposite as a jewel of orthodoxy, then we, in view of the Lutheran and Reformed Church, must renounce this, and testify that it is precisely the Lutheran Church which has always held that the hypocrites and muzzlers do not belong to the Church, namely not to the congregation of the saints, not to the body of Christ, although they are found in the Church; but not as members of the body, but as filth in it. It is something else to say that in a true visible church there must be no hypocrites and muzzlers, and that the official acts performed by such hypocrites and muzzlers are without power and effect-this, however, is the reprehensible teaching of some reformed sects; and it is something else to say that hypocrites and muzzlers are indeed in the holy church, but they do not belong to it-and this is precisely the teaching of our church. The "Herald" refers to the Apology in its erroneous argument, but with great injustice. The Apology admits the papists: "That the hypocrites and the wicked: also may be members of the churches in outward communion of the

name and offices, and that one may rightly receive the sacraments from the wicked". But where in the world does the Apology admit that godless, unconverted people, who are in the fellowship of the devil, belong to the church, to the body and kingdom of Christ? On the contrary, our Apology testifies in its defense of the 7th and 8th articles of the Augsburg Confession. If the church, which is certainly Christ's and God's kingdom, is distinct from the devil's kingdom, then the ungodly, who are in the devil's kingdom, cannot be the church, although in this life, while Christ's kingdom is not yet revealed, they are among the true Christians and in the churches, in which they also have a teaching office and other offices. And this is where Christ's parables rhyme, as he clearly says in Matth. 13 that the good seed are the children of the R^{ch}, the weeds are the children of the devil, the field is the world - not the church... And since Christ says: The kingdom of heaven is like a net; item, the ten virgins: he does not want the wicked to be the church, but teaches how the church appears in this world; therefore he says it is like these 2c., that is, as in the heap of fishes the good and the wicked lie mixed together, so the church is hidden here among the great heap and multitude of the wicked... And since the true church is called Christ's body in Scripture, it is not possible to speak of it in any other way than as we have spoken of it. For it is ever certain that the hypocrites and the ungodly cannot be Christ's body, but belong to the kingdom of the devil."

Can our Church testify more clearly that not "all the baptized," that no "hypocrites and muzzlers" belong to the Church?

The "herald" will say: he also makes a distinction between the invisible and visible church, and only claims that the unconverted belong to the visible or the church in the broadest sense.

We answer: It is true that the old orthodox teachers also say that hypocrites and muzzlers also belong to the visible church or to the church in the broadest sense. But our old teachers do not mean that false Christians really and truly belong to the visible church, that they are really and truly members of it. Rather, the dear fathers strictly adhere to what the Book of Concord says about it, namely, that unconverted people can only be called members of the church if nothing more is meant to be indicated by it than that they stand with the church "in outward fellowship of name and offices. Therefore, when the writer in the "Herald" says that it is one of the errors of the Reformed Church that hypocrites and muzzlers do not belong to the church, "while unconverted people do not belong to the church.

If our church does not expel false Christians, hypocrites and public sinners, the writer of these words is doing an injustice to our church. Indeed, our church rejects all those who are not governed by the spirit of Christ out of the church, namely into the devil's kingdom, where they belong; only out of the outward society with the church she does not reject them enthusiastically. It only asserts that the church will never get rid of the ungodly in this life, that they will continue to mingle with it, that the church will never be able to peel itself off from the world and stand there as a pure church, free from false Christians; but one can take comfort in the fact that even if unconverted people often occupy and hold offices in the church, the means of grace are no less powerful and the holy actions no less valid. Thus it is said in the Apology: "For this very reason, and for this reason, we have added the eighth article, that no one should think as if we wanted to separate the wicked and hypocrites from the outward society of Christians or churches, or as if it were our opinion that the sacraments, when administered by the ungodly, are without power and effect. Notice, then, not that the Apology asserts that we do not separate the wicked from the church, but that we do not "wish to separate them from the outward society of the churches." That the unbelievers do not really belong to the church, to prove this, is rather the whole further execution of the 7th article of the Augsburg Confession in the Apology. Confession in the Apology. Therefore, when it says in the 8th article of the Augsburg Confession: Item wiewohl. Conf. says: "Item, although the Christian church is really nothing else than the assembly of all believers and saints, however, because in this life there are many false Christians and hypocrites 2c."-it does not say further: "So these also belong to the visible church," but: "So the sacraments are nevertheless powerful, although the priests, through whom they are administered, are not devout 2c. How little the confessors in Augsburg thought of confessing that hypocrites and public sinners also belong to the church, can be seen particularly clearly from the Latin text of the 8th article, where it says: Cum in kao vita rnulti d^apooritao ot naali sāmixti sink i.e. since in this life many hypocrites and evil ones are mixed in. But what is only admixed to a thing, just does not belong to it. Therefore the famous Carpzov writes in his excellent introduction to the symbolic books: "A crowd consisting of hypocrites and true and sincere believers is something else; a crowd with hypocrites mixed

in is something else. The real so-called church is not a crowd consisting of hypocrites and non-saints. It is not a group of saints, but a group in which hypocrites and non-saints are mixed. As the Augsburg Conf. Conf. carefully explains at the beginning of the 8th article." (IsLZ. Än Udd. s/wb. p. 30Z.))

The writer in the "Herald" will of course still say that he does not deny all this, since he does not count the hypocrites and public sinners to the invisible, but only to the visible church! But as far as we are from wanting to burden the aforementioned writer with an error through conclusions from which he himself solemnly renounces, we must nevertheless ask him: does he really believe, with our symbols, that the unregenerate belong to the visible church only in so far as they stand with the church in outward company of signs, of names, and of offices? Does he not rather confess with Delitzsch: "Whoever is partaker with me of one and the same heavenly calling is my brother, and whoever is born of water and the Spirit is a member with me of the one mysterious body of Christ, which is held together not by the life of faith of its members, but by the mysteries of the means of grace"? Does the writer not show clearly that he wants the faithless to belong to the visible church in a completely different sense than the confessors at Augsburg, than our Lutheran church? Does the writer not see that he is really making two churches (which the papists have always wanted to blame on the Lutherans), to one of which only true Christians belong, and to the other also unbelievers? Does the writer not see that he hereby ascribes to the holy sacraments a power (which the Lutherans have always wanted to blame on the enthusiasts), according to which the sacraments work *ex opere operato* and make even the unconverted a member of the body of Jesus Christ and a brother in Christ?

However, as clear as this already makes it that the "Herald" in his development of the concept of the church has not remained with the model of our church doctrine, we must declare it an even more obvious violation of Lutheran orthodoxy when the "Herald" itself goes so far as to understand by the community of the "saints" the totality of all the baptized, even the unconverted; and wants to justify this from a New Testament use of language. Well calls

The relationship of the hypocrites to the church is excellently expressed by the old witty Strasbourg theologian Dannhauer when he writes: "They (the hypocrites) are not members of the invisible church, nor of the true visible church, but nevertheless of the visible church, insofar as it forms a whole with other members-as the tares are not a part of the wheat field as such, but nevertheless a part of the field insofar as it is a whole consisting of wheat and tares. (Uväosopb. pdavn. 2. x. 6).)

the Scripture calls a whole community, consisting of converts and unconverts, "saints and beloved of God," but in so doing it does not give the name saints to the individual unconverts, but to the whole for the sake of the truly saints who are among them and who cannot be found out in this life. Here she uses the well-known figure of speech synecdoche, by means of which one says of the whole what one wants to be understood of only one part, namely of the one to whom it actually belongs. It is quite wrong, indeed a most reprehensible speech, to call the Scriptures also the hypocrites saints! This would be the well-known figure of *quid pro quo* (this for that) or *catachresis* (misuse of words); as when one says that *lucus* (the forest) degenerates from *non lucendo* (from not luctren not shine), because it is dark in the forest, or as when the papist sect calls itself the catholic church, the carnal Roman priests the clergy and the most imperious popes hypocritically and lyingly the servants of all servants. No, the Holy Scripture does not use such lying ways of speaking. The synecdoche often used in the Bible has a completely different meaning. This is based on truth. Just as a field is called a wheat field in truth, although there are also weeds in the midst of the wheat; just as a coin is called a gold piece in truth, although there is also copper mixed with the gold; just as a regiment of soldiers that has distinguished itself in war is called a brave regiment, although there were some cowards among the brave: So also the Scripture, according to the truth, calls a community of men a holy church, when it is certain that truly faithful and holy Christians are in it, though hypocrites and ungodly men are mixed with it. But as one would only abusively, untruthfully and lyingly call the tares wheat, the copper gold, the cowards brave, so it is reprehensible to claim from the Scriptures, and even more so from the New Testament, where the ceremonial Levitical holiness has reached its finality, that it also calls the hypocrites saints. God forbid! When the Scripture calls a whole visible community a holy church, it wants this to be understood not in a carnal sense, but according to the apostolic symbol: "I believe," not "I see," "a holy Christian church," so that in faith one thinks of the community of saints hidden in this visible community. From this it can be seen how necessary it is, in the doctrine of the church, to proceed, as our old dogmatists did, from the concept of the invisible church, but also to hold on to this concept in the whole development of this article of doctrine and faith, if one does not want to get into confusion and self-contradiction, as happened to the writer of the "Herald."

Our old dogmatists teach quite differently. Johann Gerhard, for example, says: "By this title of honor (holy) the church is not only distinguished from the assemblies of the ungodly and heretics, which are called the school of Satan Rev. 2, 9. 3, 9. but also 'from the hypocrites, who are mixed with the outward assembly of the church'". (Loc. ãs sed. § 34.) Luther speaks in even more German terms. He writes as follows: "A prankster may well baptize rightly, read the gospel and go to the sacrament, say the ten commandments; all this is and remains right: but he remains an evil prankster and is not called a Christian, nor the Christian church. Rather, he is said to be in and under the written church, just as mice droppings lie under the pepper, and as grain lies under the corn, and helps to fill the bushel. Just as in the human body there are fine, pure, healthy, righteous members, which man can use for his need. But after that there is also sweat, butter in the eyes, snot, galls, boils and other filth. These things are in the human body, as well as the ears, stomach, heart, fingers or eyes; but the filth is also in the body, even though it stinks. So the heretics, false teachers, or ungodly in the church are not natural, righteous members, but the filth that festers out of the body." (On John 7:44.) This is how Luther speaks of those so-called "saints!"

The writer in the Herald refers for his opinion that all baptized, also the hypocrites and the ungodly, belong to the "congregation of the saints" to the two scriptural passages: "As many as were baptized of you have put on Christ" (Gal. 3, 27.), and: "We are all baptized into one body by one Spirit ... and are all watered into one Spirit" (1 Cor. 12, 13.): Only here the writer imposes a completely false meaning on these apostolic words, against which we must protest all the more solemnly, the more often the terrible error is foisted on us Lutherans, e.g. by the Methodists, as if we believed that whoever is baptized and has received Holy Communion is the same as whoever has received Holy Communion. We Lutherans, however, teach that whoever allows sin to rule over him again after baptism, has no longer put on Christ and is no longer a member of the body of Christ, has no longer put on Christ and wears Him as his

garment, but has put on Satan, is not with Christ and the Christians, "one body and one egg" spirit, but with Satan, because "whoever does not have Christ's spirit (any more) is not (any more) His," (Rom. 8, 9. cf. 1 Cor, 10, 21.) Strangely enough, already the papists of older times

The passages cited by the writer in the "Herold" are also cited against the Lutherans in order to prove that the hypocrites also belong to the congregation of the saints. Thus Quenstedt writes in his great dogmatic work: "(The papists) counter: All the baptized are called sheep of the church, although among them there are still many who lack the spirit of Christ and true love, according to the sayings 1 Cor. 12. 13: 'All are baptized into one body'; and Gal. 3, 27: 'As many of you as were baptized have put on Christ.'" But Quenstedt replies, "I answer: Those who are baptized are living members of the true church as long as they lead a life worthy of their baptism. Simon the sorcerer was also baptized, but no one considered him a citizen of the church Acts 8:20, 21. Therefore, he who has put on Christ in baptism is also a citizen of the church as long as he is not cut off from the vine of Christ, in which he was planted as a branch, through ungodly living and unbelief. Joh. 15, 2. ffl " (Theol. did. - pol. II., 1636.) Johann Gerhard also proves from that passage 1 Cor. 12.13. the exact opposite of what the "herald" wants to prove from it; he adds: "In whom therefore Christ's spirit is not, they do not belong to the mystical body, which is the church." (Loc. de eccles § 50.)

May the writer in the "Herold" receive these well-meant expositions of ours with the sense with which they are written. Far from wanting to condemn him for his erroneous development of doctrine, we could not help raising our voice against it, since the doctrine of the church has now become a burning question. So many good things and terrains that can be found in the writer's expositions, besides the unhealthy and crooked ones, let us hope that he will not let himself be embittered, but will return with us to the model of doctrine as it was established by our dear old Lutheran Church.

Unirte church

This was reported by the Braunfchweiger Kirchens blatt:

"In Nassau, a pastor Hein had asked to be dismissed from the parish ministry because he did not accept the introduced union

his conscience, because he was not able to unite with the Lutheran Church, to which he belonged. The dismissal is refused, but the suspension is decreed, and at the same time a criminal investigation is requested, because he had given the reason for his departure in his farewell sermon; the criminal court rejected the investigation, because there was no insult; nevertheless, on ministries of the Lutheran Church, he is to be dismissed.

This is a new proof that every sect, when it comes to power somewhere, is addicted to persecution, even such a sect as the so-called evangelical one, which nevertheless puts a faithless love in the place of a faith active in love. God be praised that we live here in a country of religious freedom, where the church of love cannot punish the church of the one faith and confession with imprisonment, even if the latter does not want to know about its after-love.

The aforementioned church bulletin further reports:

"Professor Kahn in Leipzig has recently published a paper, ""The Cause of the Lutheran Church vis-à-vis the Union"". With resounding clarity and certainty, with firm confidence in the truth, it points out the injustice and untruth of the Union in its various forms. In the face of this writing, which is written with such certainty, clarity and truth, it makes a

The defense of the Union, as it appears in a writing by Dr. Rudolph Stier, which has the title: "Unlutherische Thesen. Stier, unpleasantly touched that his ecclesiastical thoughts and suggestions, e.g., about improvement of the Bible translation, the Lutheran catechism text, etc., find so little entrance, is doggedly against confessional definiteness. Not Lutheran and not reformed himself, but expecting his confession from the church of the future, thus having no confession of his own, he wants to form this future confession by majority decisions of the congregations and synods, so that it will be a free one. Stier finally arrives at his conclusion, which reads as follows: "I would rather, if it were possible and if they only wanted to confess my Lord Christ, with all honestly seeking nationalists, whom your dogmatic povanz has so far helped to find Christ, than with you, who definitely want to quarrel in the congregations of God. From such testimonies one sees anew where the men of a certain middle and of the future come; from year to year one piece of ground after another disappears from under their feet, they hang and float in the middle, seek solid ground with their feet and find none where they can stand, they ru-

Come, future, come; and their future does not come, because they want such a one, which is not promised in the word. We calmly put up with being called obstinate, sinister, rigid, fanatical, and

The local Protestants, namely here in Wetzen, have made things easier for themselves. The gentlemen "clergy" have put together a new catechism, which they now want to impose on all the congregations that want to be counted as part of their Unirtevangelsche Kirche.

D. R. d, L. .

what other invective the world mind finds to be scolded."

(Submitted.)

Catechism teaching

about Joh. 20, 22, 23.

Jesus blew on his disciples - the image of God restored. Receive the Holy Spirit! - For the Holy Spirit is not given to us like a coin that we put into a sack, but through a living connection with Him, which is maintained by a constant alternation of coming and coming again on His side and on ours. Also, in the glowing sands of the sinful heart, the fruit of the Holy Spirit is always withering away, so that it needs again and again the refreshing dew and living breath of Him who, as He floated creatively on the waters, is still more necessary for spiritual life and growth. Just as a marble image in a tomb or a statue in a marketplace is stained by dust and dung that the rain washes away, so the image of God that Christ made perfect in the humanity He assumed and gave to all the baptized is always exposed to the stain of our sinful hearts and can be kept pure only by constant washing by the Holy Spirit. Hence the necessity of absolution.

The Lord first says: "Receive the Holy Spirit. The Lord first says, "Receive the Holy Spirit, so that no one will think that a man gives him something in absolution and clings to people.

The Holy Spirit. The Holy Spirit is where one believes in Christ. No one knows who the individual believers are. But it is certain that God's word never returns empty, and where it resounds, there is also faith in the holy community. The third article therefore places the Holy Spirit and the Holy Christian Church, the congregation of the saints, side by side, and without means: for there is nothing between

them; they are joined together as husband and wife themselves.

In the church and from the church, as from the Lord and head of the church: for how could anything be from it and not from Him, from Him and not from her, the bride betrothed to the bridegroom in faith through His righteousness?- is at the same time with her the ministry that preaches reconciliation. The church cannot live if it does not preach. It needs a mouth, just as it cannot do without eyes. Only her mouth is at the same time with her set and essentially the ministry of reconciliation.

the office founded in her. Thus the holy office on the head of the royal bride of Christ shines high above all the glory that is of the earth, above all the crowns of emperors and kings in the noble adornment of the One Master's creative hand, at the same time as a scepter, protecting over God's kingdom, threatening against

The purer the royal blood of his mistress and mistress is, the higher he is ennobled and has the blessed double calling to preserve as stewards what God gave to the church in Christ, word and sacrament and the sheep of the pasture of Jesus Christ begotten by both faith and as lampstands, to fight and conquer the darkness of unbelief and thereby to win the hellish wolf's prey from the true Lord by bringing the peace of God.

The church still has such an office now. But as the water flows in the bed of the stream only bubbling in its source, so it has it now in a different form than in the beginning. The apostles were

17 have been called by "Christ visibly and without means, while a present pastor receives his divine calling from the congregation,

2. were endowed with the gift of the Holy Spirit in such a way that they were immediately enlightened by Him and guided into all truth without error, while a present pastor does not err only when he preaches the word of the apostles,

3. in possession of the miraculous gift, which testified to their divine calling, was, as it were, the seal of it, while the teaching and governing gift alone is needed for someone to be able to administer the ministry in the present times,

4. Like the sun in the sky, they were given to light the whole world until the last day and had a pulpit built by God everywhere, while a present pastor has a herd assigned to him by divine appointment, so he can be compared to the apostles as a little sulfur thread that shines a few steps away and goes out when it has burned out. Every other teacher and shepherd stands under the apostles and can and should be rejected immediately if he does not follow the guidelines of the apostles' teaching and life. Only the word of the apostles is absolutely necessary for salvation; only as a means for their word to be known and accepted is the service of the holy ministry of preaching of value. The ministry of preaching has value. In case a pastor, no matter how legitimately called and ordained, deviates from the pure doctrine, it is not only permissible, but commanded by the saying: "Beware of false prophets! And even if someone would not come to the house of God until his death, he would still be blessed, precisely because he walked in the light of those who will one day sit on twelve chairs and judge the twelve generations of Israel.

K. Röbbelen.

(Submitted.)
Brock basket

What is represented in the creatures is essentially united in Christ. The

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the sponge in the sea, the brushwood in the forest, the water in the well, and the wind in the air is itself a sponge that, passing over the soul through the word, cleanses it of all sinful moisture, a broom that sweeps the heart, a water that washes away all dirt, and a wind that disperses all poisonous fumes.

He who begins to build does not stop, but continues the work. Thus, the Holy Spirit does not rest. Spirit does not rest until he completes what he has begun. Therefore, dear soul, be confident: your faith will be preserved and kept by Him.

Think of a miraculous thing that you can use for anything you want: when you walk, it is your stick; when you rest, your pillow; when you hunger, your pantry; when you thirst, your spring; when you are threatened, your weapon; when you sleep, your shield and screen; what you have in it in a beautiful dream is Christ to you in truth.

Into the bitter sea of sins, from which the heart surges, let the wood, which Moses saw from afar, be dipped with the word of the cross - and it will become sweet.

Another example, how the ecclesiastical hardship in North America is commemorated in Germany.

In the number of the Sächs. Kirchen- und Schulblatt (Saxon Church and School Gazette) of Sept. 26, there is a "Letter to a Candidate from his Uncle," from which we herewith share some information with our readers.

"You have," writes the uncle (apparently a Saxon preacher) to his "beloved nephew," "as I have seen with pleasure from your Dresden letter received the day before yesterday, passed your elective examination as a Lutheran candidate for the office of preacher with honors. The censorship decree issued to you is enclosed. Your aunt's eyes filled with tears of joy and the children cheered when I explained to them the value of the words "very well" and "well" written in chancery script by means of numbers and gave the meaning of the asterisks attached to the latter word. I too, dear Gotthold, press you in spirit to my heart with gratitude to the faithful Lord of the Church, who has helped you this far. To him be glory and praise! But what I always repeat to my own, I also tell you, although you have undoubtedly already said it yourself: with which God's grace has crowned your diligence, are not your censures brought home from the human test. Their value is far surpassed by your now attained ability to elect to the holy office of preaching in the church, which is based on the rock of faith in Christ Jesus and therefore equal to his faith.

Church belonging to Him and unconquerable Evangelical Lutheran Church". . .

"I hurry to the outer part of my letter, to the answer to your important inquiry. After the expiration of your first engagement (employment) as a home teacher, which filled the two years between your Leipzig University and Dresden elective examinations so adequately in view of your further spiritual formation, you are doubtful whether you should seek a second such condition, which you would soon find - or whether you should follow 'the urge of your heart' and place yourself at the service of the Lord in one of the numerous pastorless congregations of German Lutherans in North America. You make your decision dependent on my fatherly advice and give me, apart from the consideration of your joy in the latter step and of the rest of your inheritance, which together with your savings will cover the costs of the journey and possibly (i.e. if the circumstances should require it) the costs of the journey, the costs of the journey itself. If circumstances should require it) for the journey home, just consider what an abundance of candidates for the ministry there is in our limited fatherland, and what a lack of them there is in those wide areas over which our ecclesiastical confession is still spreading. You urge me to answer and want my decision as soon as possible, as you call it. Your remarks during your visit have already made the question a subject of continuing consideration for me. After repeated consultation before the Lord, I do not want to withhold its result from you any longer."

"I say go, go, go! Go' in God's name!" My reasons, which move me to affirm your request so decisively

and to assure you of my blessing on your project in advance, coincide quite exactly with your own motives."

We read of the Lord Jesus in the Gospel: "When he saw the people, he was sorry for them, because they were faint and scattered, like sheep that have no shepherd. On this single scripture, to say nothing of others, my flesh, which would like to say no, rests my Za on your whether or not. First of all, I can hardly think of another "people" to whom the description contained in the scripture passage fits more closely than the thousands and thousands of those immigrants of our church from our fatherland who are scattered throughout the United States of North America and who are in danger of pining away spiritually and of losing their spiritual mothers in the same way as they have turned their backs on their physical fatherland, if they are not helped. For to them, if to any members of the house of the Lord, fits the comparison with sheep that have no shepherd, by which the voice of the arch-shepherd is heard. could penetrate them. It is necessary to gather them out of the destruction, to resist their spiritual death, through the pasture of the gospel and the presentation of the sacraments instituted by Christ according to Christ's order, which they have been deprived of for years and decades through their own fault and the fault of others. They long for it and stretch out their hands for it more and more, without the seminary in St. Louis being able to satisfy the needs and desires of these organized and ever new congregations, even in the area which the Lutheran synod of already organized congregations in Missouri, Ohio and the adjoining states encompasses."

"But are you also the man to be able to make a dutiful contribution to the satisfaction of the indisputably existing need there by direct assistance? I haven't bewitched how decisive this other side of the question is, its answer depends by far not only on your joyfulness per se, but on the nature of it, yes even on this last, but before that and much more on your other leasing conditions and on your ability. Only because I have no doubts about you in these three respects, I have no hesitation in answering your main question with yes. Your general ability is proven; the special one, which includes acquaintance with the country's conditions, you can acquire by staying there in the country for some time and working in a related profession as a teacher in families or in institutions, also practicing preaching, but in connection with synod members, with whom we would therefore have to enter into correspondence from here and whose answer we would have to expect for safety's sake before your departure. For this interim and waiting period, I offer you my house to stay in, if you will assist me in my office and in teaching your cousins. I will honor the latter assistance, and you shall not lack the necessary leisure for your English studies. I release you from all obligations to my family, except for the one written in Rom. 13, 8. If your parents were alive, I am convinced they would do the same. That you also want to support your poor wife in the future is a good thing, a duty that we both share toward your blessed parents. But above all, then I agree with you completely, you are obligated to the Lord. You can serve him everywhere and in the way for which you have prepared yourself and which you have chosen as your life's purpose under his gracious guidance, in all probability rather there than here. Of course, you are also connected to the church and the fatherland for service. But the latter does not only reach further than this, but in my opinion it is called both

Do not be ungrateful when serving their children. And the people whose call for help directed home to the mother church and fatherland touched your heart are descendants of both, flesh of our flesh, and spirit of our spirit. The time may come when their grandchildren will strengthen ours in the faith, as and when we do it to them now.... You should and will not lack effective recommendations that will help your willingness to reach its goal sooner and more easily there than here. My connection with the brothers on the other side, especially with my old friend W. and with the B. brothers, who are related to me, which I resumed after the departure of the brothers there from Stephan, puts me in a position to be helpful to you on that path. I would refuse your request if your joyfulness, your heart's desire, came from the flesh. But because it is of a spiritual nature, as I know you, and because you do not desire bread but the work in the vineyard of the Lord, convinced that with the work your bread will also be given to you (Isa. 38,16. Matth. 10, 10.), I will do what I can. But above all, let us ask the Lord to say yes and amen to this, He in whose name all God's promises are yes and amen, and that He will go with you and give you His blessing, grace and good guidance! May many of your age and spirit attract the same mind, feel the same mercy, go and do the same! For it is now enough to emigrate for earthly purposes, and it is time, for the sake of God's and the souls' blessedness, that such follow, who go out and whose hands the Lord has filled to preserve many people, before they perish.

(Gen. 50:20. Ma2c. 8:3.)"

"Everything else orally when you come. Until then, God be with you."--

May God awaken many such public intercessors for our local church, which is so poor in capable forces, so that hopefully more and more will soon come to our aid here, who have to stand idle over there on the market.

- — e
(For the "Lutheran.")

Clearer explanation

of the Past. Röbbelen about his position on the Iowa seminary.

I have been reproached by a member of our synod for having occasionally mentioned "the school teachers' seminary in Iowa" among the institutions in need of support (on the part of Lutheran Christians), because it has no connection with our synod. Therefore, I declare that I am only able to do this because of the recent donations from the sendings of Pastor Löhe in Iowa, who have built that very school teachers' seminary, which, I am told, is no longer even a mere school teachers' seminary.

I was moved to declare that their previous special position only took place in the area of church constitution. I did not want to justify in any way that our brethren in Iowa show so little seriousness to seek the certainly God-pleasing and by ecclesiastical order promoted connection with a right-believing synod of local countries, and have already testified to them themselves that they, who were first locally assigned to us by God, sinned in placing themselves so far away from us. But because I know how difficult it is to arrive at a completely clear conviction of the correctness of all the individual ordinances of our Synod, and that our brethren in Iowa are particularly hindered by the judgment of their former teachers about us, to find peace of conscience as quickly as it would be desirable, which is necessary to join our synod, I consider it not only permissible, but a duty of love, to show also to these still erring members of Christ the respect which we owe to those who act according to their conscience, even if not yet sufficiently corrected. Since a gift of love given to such as these, according to their confession, stand on one ground with us and cannot yet convince themselves that the expression they give to the version of an individual article subordinate to the connection in which they place it (even if for lack of insight into the intimate connection of all doctrines) with the whole Lutheran doctrinal edifice contradicts the Word of God, neither a concession to any error in the Lutheran doctrinal edifice nor a concession to any error in the Lutheran doctrinal edifice, nor a concession to any error in the Lutheran doctrinal edifice, to possible error, nor does it result in the same, especially if the truth is testified to loudly enough, but may well be regarded as an act of magnanimity, which, along with the complete truth, has also acquired the hope that it will finally prove victorious in those who have not yet become open enemies of the church that confesses it; I have asked

for a contribution for the seminary in Iowa and have all the less reason to revoke this request, as our brothers in Iowa are suffering hardship.

Frankenmuth on October 13, 1854.

K. Röbbelen.

(Delayed.)

Ecclesiastical message.

12. p. Lrin. Mr. I. H. A. Pkncepank, until now cantor and school teacher in Frankenmuth, was duly appointed as pastor vicarius and school teacher of the Lutheran parish of Trinity in Buffalo. Dreieinigkeits-Gemeinde in Buffalo, after a well passed examination by me, the undersigned, with the assistance of Mr. Pastor C. Diehlmann in the midst of the said congregation ordained.

May the merciful God equip our dear brother to feed the sheep and lambs entrusted to him with wisdom and faithfulness, and adorn him with many blessings.

Buffalo the 14, Nov. 1854 ^ ,

E. M. Citizen.

(For the "Lutheran")

The frequent inquiries as to whether the "*Cantica Sacra*" will soon make its appearance have prompted me to publish this announcement in our church bulletins for the information of all those who wish my enterprise well and who are eagerly awaiting the appearance of the book.

The printer gave me the hope, as was undoubtedly his opinion, that he would have the book ready by this time, but illness and other unfavorable circumstances have made it impossible for him to keep his word. Now it is no longer possible that it can be finished for use this winter, perhaps not before spring. I am sorry for this, the more so as I know that many would have liked to have it very much to introduce it for practice this winter. Nevertheless, I hope there is no loss, except for the little time we have to wait longer: for this delay gives me more opportunity to work on the improvement of the book, so that it will not only contain more than was originally intended, but will also gain in correctness of content.

As soon as it is ready for shipment, I will give the orderers timely notice. -

Canton Ohio Nov. 20, 1854.

J. J. Fast.

Preparation for Christmas.

Caesarius, bishop of Arles, born in 470, died in 542, says in an Advent sermon: "Consider, my brothers, when a powerful or respected man wants to celebrate his or his son's birthday, how eagerly he has his house cleaned of all dirt several days beforehand; the house is painted white, the floor swept, and decorated with a variety of flowers. Everything that can serve the joy of the soul and the pleasure of the body is carefully purchased. If you make such great preparations for your or your son's birthday, what preparations must you not make for your Lord's birthday? Strive, then, with all your might, lest God find in your soul what you do not want to find in your house. When Christ sees you thus prepared for the celebration of his birthday, he himself will come to you and not only visit your soul, but also rest in it and dwell in it forever. How blessed is the soul that seeks to arrange its life with God's help in such a way that it becomes able to receive Christ as a guest and resident in itself; on the contrary, how miserable is the soul that has so stained itself with sins that Christ does not rest in it, but the devil begins to reign!"

"A little child so fair is born to us this day."

The Lutheran theologian Caspar Finck gives the following answer to the question: "Is it right to catch the words contained in the heading at Christmas?"

When Melancthon once went home from the city church in Wittenberg on Christmas Day, a wise man sent his servant after him and asked him: "Why do people sing: 'Is "us" born today,' since Christ was born long ago? Melancthon answered, "Tell your master whether he has no need of comfort today? This answer was pious and puffing. For although Christ has been born of His Father through eternal procreation, but of His Mother in the fullness of time, He is still born daily in the hearts of the faithful and grows therein. Thus the mercies and goodness of God are from the world (Ps. 25:6), and yet it is new every morning (Klagl. 3:23). Thus Christ, though He suffered for us long ago, is now as new to us as if He had shed His blood at this hour; for the fruit of the holy passion comes to us daily, and the person and its merit are eternal. Therefore the Lamb is called slain from the foundation of the world (Rev. 13:8), because of the decree that Christ should die, because of the sacrifices and other examples, and because of the power of his merit, and Christ yesterday and today, and the same for ever.

"The Greatest Thinker in America."

Thus the local Jesuit "Herald of the Faith" (Nov. 26) writes of the notorious great Jesuit blabbermouth Brownson: "The censure of the enemies of the Church is for Mr. Brownson the pedestal of the column of honor which America will one day erect for its sharpest thinker. - We say that herewith the "herald" has set himself a pillar of honor, on which one day the American posterity will read, who was the weakest thinker of their ancestors or yet the most stupidly brazen lobsudler. The proverb says: Fools think. In the sense of this saying, America will prove the "herald" right.

Riddles from Luther's Table Talks.

I know a word that has an L, He who sees it quickly covets it;
WeN but the L abe is.

See nothing better in heaven and earth.

Giving and praying for God's kingdom.

Not all who now give more for the advancement of the kingdom of God than before also do more for it, but those who now pray more than before for the progress of the kingdom of God. Some become richer in earthly goods, and therefore now give more; but will at the same time poorer in heavenly gifts, and therefore now prays less. Whoever is richer in both at the same time than before, not only prays more now, but also gives more now.

Fiat applicatio! i.e. Apply this now to yourself, dear reader, and test yourself according to this!

"THE CHRISTIAN BOOK OF CONCORD."

We have just received a second edition of this book, the Christian Concordia Book or the Symbolic Books of the Lutheran Church, translated from German into English. This second edition is not a mere reprint of the first edition, but a carefully revised edition of the important work that was already so well received in the first. The revisers were the Doctors of Theology C. P. Krauth, Wm. M. Reynolds, I. G. Morris, C. F. Schäffer and Prof. W. F. Lehmann. A special value of this English edition of our Confessions is that it also contains the detailed and thorough historical introduction to the Lutheran symbols by I. T. Müller (the editor of the German edition). T. Müller (the editor of the German-Latin Concordienbuch and the Bayrische Sonntagsblatt) and the list of testimonies from the Church Fathers in both English and Latin. We regret only one thing, that the so-called Saxon visitation articles were not included in the 2nd edition, which, however, only contain a Lutheran provincial particular confession and, since they were only added later for the sake of the Cryptocalvinists, are naturally not found in the original collection of Lutheran symbols from 1580, but which present the difference between the Lutheran and Reformed Churches as clearly and concisely as no other document. At least these articles could be included with the same right

as Luther's excellent: "Kurze Ermahnung zu der Beicht," which is also not included in the original official edition of the Concordienbuch and therefore does not form an integral part of our confession. We also dislike the lack of a complete alphabetical index of the contents; the included index to doctrinal articles cannot entirely replace such an index. However, in taking the liberty of expressing these wishes, we do not remotely intend to disparage the work. Rather, we praise God for it as an unspeakable blessing that He has bestowed upon the Church of our adopted fatherland and bless the dear editors in our hearts for it. It is as surprising as it strengthens our faith that already in this year a second edition has become necessary. May now again many hands reach for this one and soon a third edition will be necessary. Everyone also

German preacher of our church should be provided with a copy of the English Concordia Book. It costs, well bound in leather, not more than O2,50 and will be sent for that sum, if the same is paid in cash to the publishers 8ol. v. Henkel L Lrs, Newmarket 8ks- uanckoLk, Va, it will be sent by mail to any place in the United States at the expense of the publishers.

The Lutheran Mission Institute in Leipzig.

The Mission College in Leipzig, in whose hands the management of the entire activity of the Lutheran mission in Saxony has been placed, is building a mission house in Leipzig, which is to accommodate the missionary pupils and the enrollees. It is to be lamented, writes the "Pilgrim from Saxony," that Director Graul has not yet regained his former health since his journey. In order not to leave a gap, a fresh strength has been gained in a man who is to be placed at the director's side and who is known for his "Bible lessons", namely Dr. W. F. Besser, Lutheran pastor in Seefeld in Pomerania. In addition to the pastoral care of the pupils, he is to take over mainly the theological instruction, as well as the editing of that part of the Leipzig "ev. luth. Missions Blättes" which is dedicated to the news from the foreign mission areas,-if required, to travel to the mission festivals of the branch societies in order to have a stimulating and invigorating effect through speeches and news,-and finally to represent Director Graul to the best of his ability in cases of disability. The latter will be responsible for teaching the actual mission subjects, correspondence and editing. The latter will be left with the teaching of the actual mission subjects, correspondence and the editing of our own news. - The income of the Leipzig Mission Society in the last year of the Society amounted to 4263 Thaler - Pastor Pöschel *) in Hoffnungsthal near Odessa received the available funds of the Saxon Mission Society for the instruction of Jewish proselytes in his house. The war has closed this door.

*) Which some readers from Dresden will probably still remember.

Receipt and thanks.

With heartfelt thanks, I certify that I have received the following gifts of love for my support in the local seminary: Through Mr. Past. Föhlinger from some

Friends of the local community\$2 50 By Mr. Past. Klinckenberg from Mr.

Wellmer, Ionesville, Batholm.

Co. yes 2 00

By Mr. Past. Jäbker from his parish Adams Co. yes 5 15

From Mr. Past. Kolb Adams Co Yes 2 75

By Mr. Richter, teacher. 1 05

64

From Mr. Hvy. Gavßbartkt Saginaw

City Mich..... 200

From Mr. Steub, Allen Co. Yes 1 00 From Mr. Piepenbrink a pair of shoes. As travel money to
Detroit Mich, from several members of the community there 1250

May the faithful God, according to His promise, repay the lenient givers abundantly.

Fort Wayne d. Nov. 14, 1854.

W. Engelbert.

Having received half a dozen cotton bust shirts from some women in Milwaukie^ certifies with heartfelt thanks.

Ludwig Lochner.

With heartfelt thanks against God and the bountiful givers, I hereby certify to have received \$2.00 for my support from^ Messrs. Carl and Christian Rose on Cold- waterroad near Fort Wayne.

May the merciful God reward the generous givers with abundant blessings for time and eternity.

Fort Wayne Z Nov. 1854 seminar.

Chr. gap.

With heartfelt thanks, I hereby certify that I have received \$2.00 from the Young Men's Association in Cleveland, and likewise from Mr. Ehler Reese in Fort Wayne, through Mr. Rev. Föhlinger \$2.00.

May the faithful and merciful God repay them spiritually and physically.

Fort Wayne d. Nov. 14, 1854.

Joh. Georg Schäfer.

With heartfelt thanks against God and the charitable givers, I hereby certify that I have received the following for my support, 1, ch3.62 from Mr. W. Grübet of P. Hus- mannö Parish; 2, H5.68 from the same parish; 3, F2.00 from the Cleveland Young Men's Association.

May the gracious and merciful God reward them abundantly, already here in time, but mostly in eternity.

Fort Wayne d. Nov. 16, 1854.

Henry lor.

With heartfelt thanks to God and the benevolent donors I hereby certify

a. from Mr. A. Ranzenberger in Frankenmuth \$2.00,

d. through Mr. Past. Pinkepank \$1.14 to have received my support.

May the merciful God reward the generous givers with abundant blessings for time and eternity.

Conc. colt. Nov. 1854.

G. M. Sugar.

Having again received \$12.00 from the Young Men's Association of the 1st Lutheran Church in Pittsburg, hereby certifies with most humble thanks

C. F. Th. Grebel-

Conc. Coll. Nov. 24, 1854.

With heartfelt thanks I certify that I have received H5.00 from Mr. G. A. Ranzenberger in Frankenmuth and \$1.14 through Mr. P. Pinkepank in Buffalo for my support.

May the faithful God richly repay the lenient givers.

Conc. Coll. Nov. 1854.

I. List.

Thankfully, I hereby certify to have received from the congregation of Mr. P. Birkmann at Waterloo Ills. H3.65 to have received.

J.A. Hügli. ,

Having received P 12.00 from some friends in St. Louis for his support for the months of September, October and November, likewise O20.00 from Messrs. Joh. Wesel, Lankenau, Wöbking and Frd. Haine in Fort Wayne, and wishing the Lord's rich blessing on the benevolent donors.

Johann M. M. Moll.

St. Louis Nov. 28, 1854.

H3.00 have been handed over to the undersigned by Hrn..... in St. Louis as extraordinary contributions for the widows Eisfeld and Heid for further provision.

St. Louis d. 26, November 1854.

Otto Ernst.

With sincere thanks Received for feeding the students and pupils at Concordia College

1.) 100 pounds of flour and 1 bushel of beets from Mr. Kämpfe of St. Cross Parish in Monroe Co, Ills.

2.) 1 cannibalized steer of about 400 pounds from Mr. Friedrich Lange at Troy, Ridge Prairie, Ills.

3) 2 sacks of potatoes from Mr. L. Pechmann here.

Concordia College at St. Louis, Mo. 28 Novbr. 1854.

Ludwig Wüllner, College economic administrator.

Correction.

At the top of the "Aktenstücke" found in the previous number 7. page 53. and fig. belongs the following remark: "aus dem Kirchenblatt für die evangel. lutherischen Gemeinden in Preußen welche aus Versehen des Correctors omitted.

Changed address

Get

". to the Synodal Lasser

by Mr. Past. Lembke bei Monroe, Mich. - HO 40
from its municipality ----3 60

by Mr. Past. Frederking ---1 00

From the Cent - Casse der Gemeinde des Hrn.

Sihler at Fort Wayne, for salary of general pres. from 1-July 1854. to 1-Jan.
1855. -----25 00

b. To the Synodal Mission Lasser from the congregation at St. Louis --. 14 20-

from the congregation of Mr. Past. Hattstädt in Monroe^e Mich. (m<0. \$2.00 from Mrs. Möhrle) 12 00 by Hrn. Past. Bürger bei Buffalo eingesendet r 9 00 nemlich:

\$5.90 Collecte in two mission hours,

3.00 from the Jünglings-Verein s. Municipality.

0.10 " Cook.

By Hm. B. H Succop in Pittsburg to the Land-
purchase sent in for the Indians: -1 00

namely:

50 David Westler,

25 Georg Rink,

25 N. N.

from the congregation of the Rev. Fick in Detroit

by Mr. Past. Schaller delivered: -10 17

by Mr. Jacob Adler in Stannton Ills. to the land
purchase 2c. ----1 00

c. to maintain Concordia-Tolleger of Altenburg Township, Perry Co. Mo. 20 00 from Hm. Postmstr. Meyer in Fort Wayne
-2 00

for poor students and pupils in the

Concordia College and Seminar: by Hm. Jacob Horn at Waierloo Ills. for Stu-

dent Hügly ----2 00

From the St. John's parish of **Hm.** Past,

Scholz in Minden, Washtug. Co. Ills. 4 27 from the congregation of Hrn- Past. Hattstädt in Mon-

roe, Mich, for student minor --5 00

of the Young Men's Association in the municipality of Mr.

Past. Citizen at Buffalo, for Heinrich Koch 9 00 from the congregation of Mr. Past. Hattstädt in Mon-

roe, for student Ahner^e -- w 00

by Mr. Past. Kühn in Lucide, O. for the school.

ler L. Lochner --- 3 00

of the Jünglings-Verein in the municipality of Hr.

Past. Hattstädt in Womoe, for the student

Hermänn Loßner ---12 00

By Hm. Past. Lochner for the pupil Ludwig

Lochner :----11 13

namely:

\$2.62 from Mr. Eilerö,
 4.62X from Mr. M. Meibohm,
 2/0 by Hm. H. Huck, 187-^ by Mr. F. Lochner.
 e. to the L oncorbia- C ollegebaur
 from Hm. Past. Lembke at Monroe, Mich. -0 36
 from its municipality ----4 14
 Collecte of the congregation of Mr. Past. Brewer in Ad-
 dison, Ills- at Erndtedankfest --40 00
 from the congregation of Mr. Past. A. Ernst in EdM^
 N. A. 800
 From the congregation of the Hm. Past. Hattstädt in Mon-
 roe, Mich, in two broadcasts: - -11 00
 by Mr. Past. Gräbner sent in r -8 77
 neml. \$6.00 on Erndtefest in s. Parish, and
 2.77 collected at the wedding of Mr. Hinke!
 belatedly from the congregation of the Hm. Vol-
 ert in Schaumburg Ills. --->300
 from the congregation of Mr. Past. Kühn in Euclide,
 O. 30w

namely:

\$1.00 by E. H. Finlemeyer,
 4.24 Collecte on September 24,
 4.16 " " 29th October,
 16.00 by Mr. **Past. Kühn**,
 5.00 v. Jacob v, d. Aue, by Hm. Past. Kühn.

F. W. Barthel, Cassirer,

Paid

the 9th year the HH.:

Martin Keller, Georg Müller, P. Schuster.

the 10th year the HH.:

L. Beck, Bolmahn, Heinrich First,-Fr. Deinzer, Past. Dien (50 CJ, Jacob Hügly, Martin Keller, Christ. Kühl, F. Lorsch, Georg Müller, Christoph Meyer (2 Halste), Joh. Otterdacher (1st half), Anton Neumann, S. N-e- del (2 Ex.), Kr. Stricker, W. Schulz, P. Schuster.

the 11th annual HH:

"
 C. Bühler, Fr. Brand, Paul Beyer, Phil. Benz, Carl Bleeke, Past. Dieß, Marie Dörfler, Phil. Ellingrr, Past. Frederking, M. Frosch, Fr. Früchtenicht, Matth. Groß, Ludw. Griebel, W. Hollmann, Hermann Heuer, Fried. Heine, Joh. Hafner, H Horst, Peter Hoffmann, Fr. Jacob, Heim. Kirchhof, Bemh. Krudvp, Past. Kühn, Fr- Loren;, John Leirzapf, W. Lindlach, Fr. Meisel, Mohr, Frdd. Meyer, H. Meyer, Matth. Merz, Apoth. Meyer, Fr. Na. gel, Christ. Piepenbrink, Wilh- Paul, Christ. Rose, Wert Rest, Friedr. Stricker, Gottsr. Schmidt, Fr. Stelhorn, Dr. Sihler, F. A. Simeon, Gotth. Schroeder, Bem. Schultheß, Gottl. Thirme, Heinr. Trier, M. Thomä, E. Trier, Boskamp, Alb. Wichmann, teacher Wolf, THE. Wöbking, Wittwe E. Wesel, Joh. Wesel, Carl Westmstld, Gottfr. Zilliox)aa.

Printed at M. Niedner Lk Eo", Rordwestl. corner of the Third "nd Pinr-rche.

Volume 11, St. Louis, Monday, December 19, 1854, No. 9.

(Sent in by Pastor Röbbelen.)

The Revelation St. John *)

The first to fourth chapter.

A time like ours, which in a good and bad sense forms a climax in the history of church and society, serves, as it teaches us to recognize God and his word in general, to make a book more comprehensible to us, whose mysterious content would otherwise urge us to be more cautious in reading it than in reading it itself. But to the same extent that it becomes more accessible to us, the need that drives us to it also grows. When the confessors of the Lord see the fruits of the victory

*) We make in the present number the beginning with the exception of glosses (explanatory remarks) to the Text of the revelation St. Johannis, which Mr. Pastor Röbbelen sent in for the "Lutheraner". Admittedly, these glosses are pearls enclosed in hard shells, perhaps difficult to open for most readers, but they are pearls, precious pearls, detached from the crystalline rock of the divine Word. Therefore, may no reader let the mite of thinking and pondering, which it may cost him to open the hard, but also valuable mother-of-pearl shell, be spoiled; his work will be worthwhile. Our time seems to call before all other times to seek the experience of those words which are found in the entrance of the Revelation of St. John: "Blessed is he that runneth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (1:3.) Many a pearl fisherman has found his death in the ocean of Revelation without the diving bell of a simple child's faith and without the rope of the model of sound doctrine, but this should not mislead us in the certainty of that promise: "Blessed is he who ran 2c." Let every reader first take the text of the Revelation of St. John in hand, read the chapters that are just glossed in context, and then stop a little at each verse and try to grasp the meaning of the Holy Spirit in the mysterious speech of the holy seer John with the help of the remarks made about it. Certainly the preachers will gladly assist those who need guidance in this. D. Red. d. Bl.

If they are allowed to enjoy the good peace that faded warriors have also won for them, it may be enough to know in faith that they are equally under God's protection as their fathers of old. It is not so necessary for them that a mirror image of the scene on which they stand is framed and held up to them with a signature from God's right hand, so that they do not doubt that the Lord has also provided their time in order to make his word powerful for salvation in it. But if threatening harbingers of heavy judgments announce such storms that whoever has received even a grain of prophetic gift of the soon extinguishing of the light, which has been despised long enough, gets a fearful presentiment and it is necessary to awaken the flock of those who still want to keep themselves unsullied by the present evil world and be faithful until death, so that they are like migratory birds, who anticipate the death of the creature, that in time they should seek their way home, and that in the winter of the world they should no longer entertain the presumptuous hope, as if Sodom were to be converted and endure the withering of the fig tree, which has not yielded its fruit, but only be courageous, as always, and pray to escape even from all this that is to come, and to stand before the Son of Man: then the word of the lamp of faith is also an indispensable oil, which for the sake of the faithful can endure the blackest night of terrible storms as well as the brightest glimpses of the sun of grace! and truth of the saving gospel of

Christ the Son of God, with whom the earth was greeted, to the tyrannical scepter of the devil and to the one who said: "All things (including all times and hours) have been handed over to me by my Father (Matt. 11:26).

This is what St. John brings to us when he holds before our souls the outline of the house of God in the Revelation, on which everything has been recorded that was to take place in and with the congregation of Christ in the course of time. Therefore, who does not have to ask himself today to orientate himself in this book, as one speaks, i.e. to find his way? After all, one likes to see on the map the place where one lives or where one travels; how much more must one be interested in finding the movements of a fateful century according to the perspective (i.e. distant view), in which on Mount Zion in the first days of the New Testament, by virtue of the heavenly gift of sight, those who had eyes for it not only found the hub, like an imminent upheaval (Acts 11, 27. 28), but also the end of the world, recorded with unmistakable accuracy?

However, it could happen differently, as already mentioned above, that one would not only enjoy reading this book, but would need to become acquainted with it as much as Stephen needed to see heaven open and Jesus standing at the right hand of God (Acts 7:55). For how soon could it happen that the one who believes in Christ

If the world wanted to grasp and hold on to the heart even more than it already does unfortunately and yet for the salvation of the limbs of Christ? Then everyone would be filled with courage, as if he were moved from the plague breath of low vapors to a high mountain pasture and breathed fresh mountain joy all at once, who firmly believed what Revelation 20:9 writes: "And they stood upon the breadth of the earth, and **compassed the** camp of the saints, and the beloved city: and **fire came down from God out of heaven, and devoured them.**"

Therefore, I thought it would not annoy this and that reader of the "Lutheran" if he heard me croak once again, and in this hope I promised Prof. Walther a series of short remarks about "the revelation of St. John". They shall follow, God willing, one after the other. Today, as a rehearsal, something about the fourth chapter: for the first three, as everyone knows, deal with the seven communities of Asia Minor, which were still standing at the time when St. John wrote his Revelation, but have now long since experienced the judgment that was announced to them at that time.

But first, let us read what the same Luther wrote about it in his preface to the Revelation of St. John up to this chapter.

"Various prophecies are found in Christianity. Some prophesy by interpreting the Scriptures of the prophets, of which St. Paul says in 1 Corinthians 12 and 14 and in more places. This is the most necessary, and must be had daily, as it teaches the Word of God, lays the foundation of Christianity, and defends the faith, and in sum, governs, sustains, ordains, and establishes the ministry of preaching.

"Some prophesy of things to come, which are not written before, and these are threefold. The first one does it with expressed words, without image and figures, like Moses, David and similar prophets more, prophesy of Christ, and like Christ and the apostles of the end-Christ and false teachers 2c.

"The other one does it with pictures, but it also interprets them with words, as Joseph interprets dreams, and Daniel interprets both dreams and pictures.

"The third, which does it without word or interpretation, with mere pictures and figures, like this book of Revelation, and many holy people's dreams, visions and images, which they have from the Holy Spirit. As Acts 2:17 St. Peter preaches from Joel: "Your sons and daughters shall prophesy, and your young men shall see visions, and your elders shall dream dreams.

"And as long as such prophecy remains implied, and does not receive a certain interpretation, it is a hidden silent prophecy, and has not yet come to its use and fruit, which it is to give to Christianity. This is what has happened to this book so far. Many have probably but to this day they have not been able to come up with anything specific, and they have brewed a lot of clumsy things out of their heads.

"For the sake of such uncertain interpretation and hidden understanding, we have also left it up to now, especially because it was also considered by some old fathers that St. John was not the apostle, as in Lib. 3. hist. eccles. Cap. 25 (Luther means Eusebius of Caesarea (st.340) Church History). In which doubt we leave it for us. So that no one shall be fooled into thinking that he is St. John the Apostle, or however he wants.

"But because we would still like to have the interpretation or interpretation certain, we want to give the other and higher spirits causes to think about, and also give our thoughts to the day, namely thus: Because it is to be a **revelation of future history, and especially of future tribulations and accidents of Christianity**, we consider that the next and most certain step should be to find the interpretation, if one takes the past history and accidents, which have occurred in Christianity so far, from the histories and holds them against these pictures, and thus compares them to the word, where it would then rhyme and coincide with each other, then one could find the following The first is that the first is based on a certain, or at least on an unacceptable, interpretation.

"Accordingly, as the text itself admittedly holds.

Says that the first three chapters, which speak of the seven commoners and their angels in Asia, intend nothing else than to show plainly how they were then, and to admonish them to remain and increase, or to improve. About that, we learn from it, by the word angels afterwards, in other pictures or stories, understand bishops and teachers in Christendom. Some good, as the holy fathers and bishops; some

bad, as the heretics and false bishops, who are more in this book than those.

"In the 4th and 5th chapter the whole Christianity is pictured, which shall suffer such future tribulations and plagues. There are 24 elders crowned with faith for God (that is, all bishops and teachers united), who praise Christ the Lamb of God with harps, that is, preach and serve with censers, (that is, practice in prayer) all this for the comfort of Christians, that they may know that Christianity shall nevertheless remain in future plagues."

Remarks on the 4th chapter of Revelation.

Here, the kingdom of Christ is presented as it continues to build itself in the peace of God, despite the judgments that overturn the lampstand in entire countries.

V. 1. "The first voice" calls again, indicate that it is still quite the same realm, even if the place and time change.

V. 2. "A throne was set in heaven, and one sat on the throne": this describes the unshakable rule of Christ. He needs no favorable circumstances for this, nor the power of the high ones in the world, that on earth his kingdom may abide; in heaven his throne is set. He seemed to have been pushed from the throne when the confession had to change its place: but behold, he did not sit down first, but continued to sit; a cloud had only obscured his regiment for a while to short-sighted men.

V. 3. Now Christ, together with all that he creates, is painted under the image of beautiful stones. A perfect likeness, to make him, who has ennobled human nature, comprehensible to human senses in precious stones! The jasper is white and indicates the innocence and essential holiness of the Lord Jesus. The sardis is red: with it the holy spirit aims at the suffering and death of the Lord. Spirit aims at the suffering and death of the Lamb. Around the chair a rainbow, the sign of peace: for as far as Christ reigns, a blessed magic circle is drawn around, which inclines heaven with its powers, with God and the angels to those who enter by faith. The beautiful green emerald must lend to this rainbow its meaningful image of the new hopeful life: for as from dead branches in spring the green foliage bursts forth, so where Word and Sacrament build Christ's kingdom, humanity dead in Adam comes alive again.

V. 4 Now it is the turn of those whom the Lord uses as instruments so that his rule, which is firmly established in heaven, may be made known on earth. There we see how highly honored the holy office of preaching is before God, over which men so gladly exalt themselves that no imperial throne can equal it. White robes and golden crowns are the image of royal glory. The number 24 must not be overlooked either. It is twice as large as that of the apostles. With it the hail. In this way, the Holy Spirit indicates that after the death of the apostles, the number of preachers of the Gospel should not diminish, but increase. At the same time it is composed of 4 and 6. The 4 refers to the heavenly regions, the 6 to the work. In all the world teach those who work on the word until the Lord comes, until the seventh day, the day of blessed rest. It should also be noted that among these 24, none sits higher than the others, that they all sit around the chair of Christ: i.e. the preachers are directly subject to the Lord Christ and to him alone, which is why the papacy has no basis in Scripture, which subjugates all church servants under one visible head.

V. 5: The work and manifold gifts of the Holy Spirit. From the throne comes all this, i.e., Christ Himself gives mouth and wisdom to His servants, and gives prosperity to their word. "Lightning and thunder" signify the law; "voice" the gospel; the "seven torches" are the spirits of the prophets, and the

The Lord the Holy Spirit adorns his instruments with various gifts and confirms the prosperity of the Word in the church.

V. 6: The sea of glass. This is a likeness of what is wrought in the world by Christ and his servants. The sea points to the knowledge of God, not especially to baptism, which it certainly understands. Also Ezk. 60, 5 ("the multitude at the sea") belongs here: for when the knowledge of God covers the land like the waves of the sea, this is all the more praiseworthy, because the Gentiles are thereby freed from their impurity and also come before God's throne. The Lord is, as it were, a fisherman before this sea.

The sea is before Christ's chair: his glory is reflected in it. It is called crystalline or glassy because of the brightness of the transparent, clear tide: for the knowledge of God has the peculiarity that it is colorless in and of itself, insofar as it comprehends the capacity of man, but is radiated through by its content; what it is and appears it always takes from God; if He departs, it has nothing more at the moment, if it was resplendent in the fullness of His majesty shortly before.

Concerning the cherubim v. 6-9, on which the Lord rides, which, as is known, have always been understood as an image of the four evangelists, read Luther's preface on the prophet Ezekiel. Here only so much, that the number four indicates the spreading of the Gospel into all the world.

Of the six wings. All the work in the kingdom of God is built on Christ, whom the 4 evangelists carry as it were; therefore the 6 wings are on the 4 animals and on each of them, because each evangelist describes Christ so completely that he is able to preach Christ. The number 6 refers to the daily work of the servants of Christ. The wings remind of Ps. 68, 14. (Cf. Luther's delicious interpretation.) The workers in the vineyard are, as it were, only the wings. The holy spirit wields them. He takes everything from Christ. Unr the testimony of Him the wings move. The word "runs swiftly" their cord goes into all lands!"

V. 10 and 11 write, as it were, over the posts of God's house the inscription: "Glory to the Lord alone!" To the lovely clouds of smoke of worship, let also from the altar of your soul holy glow of faith ascend to Him who builds, shields and sustains His kingdom for your salvation!

Menno Simonis.

A few weeks ago a booklet was sent to us through the mail, entitled: "The Life and Age of Menno, the Most Famous Dutch Reformer, by I. N. Brown. Translated from the English." It is this booklet that has been published by the American Baptist Pu Marions Society in both English and German this year.

It is true that this writing complains that the author of this writing has certainly done this even less. The whole writing is nothing but a rather clumsy panegyric (eulogy) of the so-called reformer of that Anabaptist party, whose members are called Mennonites after him. The whole writing is nothing but a rather clumsy panegyric (eulogy) on the so-called reformer of that Anabaptist party, whose members call themselves Mennonites after him; indeed, one would almost like to call the writing an apotheosis (a deification) of Menno. Right at the beginning of the book it says: "Among the great church improvers of the sixteenth century he undoubtedly stood very high; indeed in some respects, I boldly assert, he was the greatest." Further on, it is virtually said: "But there stood among them (the Reformers) One whom they did not know, who was greater than they, and whose life was in truth a more exalted image of their common Lord and Master. Posterity will wonder how long the church hesitated to recognize the noblest church improver of the 16th century." At the end the biographer says: "His (Menno's) works were more like those of Whitefield and Wesley (the founders of the Methodist community) than those of the other church reformers of his own time; but it seems to me that he surpassed them all in purity, gentleness and sacrifice; in constancy and prudence, in heroic yet humble zeal." - So that the glory (the halo), which the writer tries to draw around Menno's head, shines even more beautifully, he puts the other famous men and their works even more down next to him. Especially Luther has to be held up. It is said that Menno had sought the truth with regard to infant baptism in Luther, Bucer, Bullinger and others, but noticed that "each one followed his own reason. Furthermore: He (Menno) was 22 years younger than Luther. He gratefully acknowledges the instruction which the writings of the German church improved him in some points. In other points, however, he had left him far behind, because he was free from this spirit of self-conceit, which Luther, despite all his piety, could not completely conquer. The most famous church reformers of the last hundred years conceded to the princes and the secular authorities in ecclesiastical matters the same supremacy that they had so

rightly and seriously denied to the pope *). None of them grasped the pure conception of the Church of Christ."

That infant baptism is blasphemed at the same time is self-evident. For example, it contains the ungodly speech that infant baptism is "rightly called the inherited error of the Antichrist."

*) Who is not astonished at this impudent, lying denial? We do not consider it worthy of an answer, since every baptized, well-instructed Lutheran schoolchild knows how Luther taught about the power of the secular authorities in the church.

been drawn. *) As a result of such principles we read in the booklet the most audacious attacks on the so-called national churches, which testify to an astonishing venom of the author. He writes: "All national churches are necessarily just as essentially anti-Christian as the Roman Church itself. This is indeed their character in Protestant states, if not in practice (in the physical execution), then dock more openly in theory" (Doctrine). "Such dragon's teeth were sown in the church improvement of the 16th century." - —

Of course, his apologist does not want to know anything about the fact that Menno was and remained a poor sinner even after his vaunted thorough conversion. He only knows about Menno's "heavenly meekness. It is strange that he lets Menno tell that he "had to endure much misery and persecution with his poor weak wife and little children until his 18th year **).

Our biographer is silent about what, for example, David Joris, Ubbo Philipps and others report about Menno, in order not to cast the slightest shadow on the hero of his book. Even Gottfried Arnold, this advocate of almost all heretics and enthusiasts and sold slanderer of almost all orthodox teachers, writes in his Church and Heresy History (H, 281): "In the meantime, some (Baptists) themselves confess that he (Menno) was all too hard and legalistic in most things, so that the people, although they tend to live piously and unrighteously before themselves, are said to have led a Pharisaic Christianity rather than a living true Christianity according to its evangelical power, as among others. A. the well-known Holstein Baptist writer Mehrning himself writes. David Joris" (the second great among the Dutch Anabaptists after Menno) "once wrote to this Menno seriously and sharply and wanted to show how much he still lacked in true divine knowledge, he only had the letter and not yet the spirit. Even more alarming is what Ubbo Philipps, who had ordained Menno Simonis to his Anabaptist preaching ministry, later confessed. He wrote, among other things, in his "Confession and Testimony": "I still lament today that I promoted someone to such an office, and did not immediately cease from it, in which I was so shamefully and miserably deceived. Since I allowed myself to be persuaded by poor people that I should, at the request of the brothers, give the office in the cathedral to Dirck Philipps, the office in Delft to David Joris, and the office in Gröningen to Menno Simons". (S. Jehrings Historie von den Tanfgesinntcn, page 217.)

The publication of our booklet seems to be a

Menno says also of infant baptism in his Fundamentbüch (p. 50 fl.) that it is idolatry, it is of the dragon and the beast, and nothing else but a ceremony of the Antichrist.

**) We would almost like to conclude that the "little children have already become quite big children within 18 years.

It seems that the German Baptists hope to be the coup de grâce with which they intend to conquer the Baptists' dignity of being a truly reformed, pure church. After the first wild fire of German Methodism has pretty much died down again, the German Baptists hope, as it seems, to replace it for a while and to take over the helm. And it may be that they will listen to some ignorant people from all kinds of religious communities and draw them into their fellowship, but they too, like all such sects, will shine like shooting stars for a few moments and then burst and perish, while the orthodox church founded on the Word alone will not be overcome even by the gates of hell.

An important purpose of our paper also seems to be to prove that the Münster Anabaptists with their gruesome atrocities are neither children nor fathers of the Baptists. It goes without saying, however, that sensible Christians know how to make a distinction among the Anabaptists and therefore by no means place well-meaning Baptists in the same row with those dreadful fanatics. However, the Münster tragedy must always be brought before the eyes of Baptists and all honest Christians, so that they can see where the enthusiastic contempt for infant baptism and secular authority, which is characteristic of all Baptists, and where an incomprehensible zeal against the national church inevitably leads. Dr. Rudelbach therefore writes quite correctly: "The matter must not be put as a later Baptist writer has put it, that either Münzer and similar groups are descended from the Baptists, or vice versa, that the latter are descended from the latter, and that one of the two must be able to be proven: rather, the bloody stream that rolled from Altstädt to Münster was a point of passage that showed, with a judgment of God in every exit, what fruits this doctrine could bear if the roots were not pruned and purified."

Open confession

concerning the state of the municipalities in the old German fatherland.

On July 17 and 18 of this year, another pastoral conference was held in Fürth (Bavaria). In this conference, Father Löhe gave two lectures. The first dealt with the value and importance of private and public confession, in which the speaker gave preference to private confession as a means of education, but also sought to preserve the right of so-called general confession. The other lecture dealt with discipline based on Matth. 18, 15-18. As reported in the "Correspondenzblatt der Gesellschaft für innere Mission nach dem Sinne der lutherischen Kirche," edited by Bauer and Stirner, Pastor Löhe spoke about the latter subject as follows: "Here (in church discipline according to Matth. 18, 15-18) a congregation is needed to practice discipline. Where there is no congregation, there is no the highest and most important link. This can be seen in the process of discipline. If the brother does not listen to the brother, he should take witnesses and help in the work; it should (finally) be brought before the whole congregation. For what purpose? 1) That they may be convinced that something has happened that should not be; 2) That they may strengthen the admonition and bring the sinner to see that he has erred. There you can see that the highest member of the discipline is the congregation. But it must be permeated by the same thought as the individual, by the love urge to bring back the sinner. If this is not so, that it is the highest member in the work of love, then something essential is missing. From this point of view, the view of our churches is a bleak one. It is extremely difficult to bring such things before the congregation. It is hardly possible to reach a consensus. In addition, in the case of failure (punishment), there must be a dissolution of the community (ban), which cannot be imagined if it has not been united in love. If one cannot trust it with this, one cannot trust it with the other either. . . . Think of the time when the world became Christian, Augustin says: it is impossible to exercise discipline in an apostolic way. As long as conditions remain as they are, it will also be impossible. The community has a great weight for discipline. But this spirit is not there in our communities; it would split the community at the very first thought of discipline." - —

Who does not have to thank God for the freedom here when he reads this? For to God's honor we can and must confess that here in America things are not like this in most of our congregations. We can practice discipline here, and we do. Admittedly, some hopeful congregations "fall apart" over this, as we thought, but we think here that our highest task is not to keep the congregations together, but to do what God has commanded, leaving the rest to God. In the old fatherland, considerations for the whole may

necessitate greater caution and restraint in the introduction of discipline: we are far from judging the church in which we were born for this. But we must say that, according to the above confessions, we consider ourselves fortunate that God has graced us with the privilege of serving His Church here. However, we do not want to forget, dearest brothers in the ministry and you, dear congregations, that since God has given us much here, also more will be demanded of us.

Requirements for missionary and similar church publications.

The Leipzig "Missionsblatt" seems to be in a similar situation as the "Lutheraner" here. One complains that the same is not edifying, not is folkloric, not sweet enough. However, we must completely agree with the editor of that newspaper, Director Graul, as he expressed himself in regard to these requirements. Thus it says in the annual report submitted on August 22 of this year:

While the Saxon delegates expressed the request that the editorial work of the Missionary Gazette continue in the direction recently taken, the Prussian side insisted on even greater popularity, and the Thuringian side on even greater edification, especially for the purpose of missionary prayer meetings. Director Graul recognized the demand that our missionary journal should become even more popular *) as well justified, but warned not to make "edification" the highest principle, since the intentional striving to give the missionary events an edifying character would be too inclined to harm the truthfulness. His main aim in writing the missionary bulletin had always been: "Truth and thereby true inheritance" and in this he had not so much taken one of the newer missionary bulletins as the very oldest missionary report - the holy Acts of the Apostles - as a model. He fears that if we begin to emphasize "edification" in the editing of the missionary journal, we will fare badly, because we, as good Lutherans, could not compete with certain other journals that do not spare the firm. That the previous way has had its lovers is proven, among other things, by what the St. Petersburg brethren say: "It was truly heartwarming for us to read the mission reports. It is the faithfulness, the poverty, the humility, the silence, the thoughtfulness, the spirit of truth, the unadorned and unadorned - the inconspicuous manner of the field lily, which appeals to us so pleasantly and fills us with confidence. A mission that speaks and works in this way is the work of the Lord and not the work of men." Every pastor of the church of the scriptural confession should make it his business to educate his congregation members to a taste for sober mission reports.-

So far Graul. We say yes and amen to this and would like to have these words shared here also for the benefit of the "Lutheran". A paper should not be written to be read at any price, but if one is not satisfied with the truth in it, if it is only to serve a spoiled spiritual stomach, it is better to stay at home.

That is, more understandable to the people (*populus*). Unfortunately, nowadays, the "vernacular" of writing is usually understood as a mannered one, where the "writer leaves his own natural way of thinking and expressing himself and imitates the naïve (trusting) way of speaking of a non-educated person endowed with mother wit. Whoever can disguise himself best in this way is said to know how to write for the people. Therefore, everything now hunts for such a style. We are afraid, we confess, of the consequences of such untrue artistry, by which even nature is spoiled and misled into lying, and the reader from the people is spoiled and misled, instead of taking pleasure in the truthfulness, in the representation.

**) Yes, Graul asked quite right. It is hard to believe what the unintelligent missionary papers often know how to make a "touching" story out of a simple, daily occurring case by adding a so-called "edifying" sweetly devotional sauce (Sohse).

Other chunks

of the Feast of the Reformation. Luc. 11, 21. 22.

You have heard this morning that a stronger one, the Lord Christ himself, has come in the Reformation over the strong one, the Roman Antichrist. Now and then one wants to doubt that the full power in the struggle with the papacy has already broken through. It is said that it is not Luther, or not until the end, who has slain the Goliath of Christianity with the five sling stones of the word of the cross. Therefore, against the outrageous efforts that the Roman whore is making today to win the field, they do not take refuge in the defense and weapon that Luther wielded against the papacy, but rely more on new little foxes. Yes, in their own conceit they go so far as to deviate from Luther's teaching, pretending that this "Elijah" had given up many things that he would have done better to keep, such as the doctrine of the Roman priesthood of bishops. Not so, beloved: do not be deceived. 2 Thess. 2, 8. The power that the good God has for the extermination of the Roman toad, this most poisonous dragon, is described to us not as a very clean one, but as a murderous one. "Kill" it shall the idol. The models of the Reformation in the Old Testament, especially the example of Elijah, who slaughtered the Baal monkeys, remind us of this. As long as the word of the apostles continues to echo on earth without any unmistakable bearers of it, from Ignatius to the celebrated names of our days, no preacher and public teacher of the teachings of God corresponds to such a description as perfectly as the same Luther. Nor will anyone become a more faithful counterfeit of the same. But that the papacy is still standing is no wonder. Jerusalem was still standing forty years after Christ's ascension and God had killed the Antichrist in this city bodily with the breath of his mouth. How could the Roman papacy have ceased to vegetate as soon as Luther said so? But the Lord also says it clearly. He will put an end to it "by the appearance of his future", rather not.

So we stick to Luther's warfare and do not let any new weapons be forged against the Antichrist; no other than the spirit of him who did not call the harlots and drunkards but the true Antichrist in the Pharisees an adder before all the people and his children adder-breeds helps.

In order to strengthen us in our faithfulness by inflaming our hatred against the enemy of our faith, let us read the scripture that Luther wrote one year before his death, in 1545.

"Against the Papacy of Rome, founded by the Devil".

has let go out. At the same time, we will see from this that Luther did not forget his harsh words even in his old age, to prove that the
 heil. Spirit, who truly dwelt in Luther! The Holy Spirit neither demands nor works repentance of anger against the devil and all his outbreaks, just as such anger is not a natural movement of the heart; otherwise age would at least weaken its impulses, but rather an agitation like that which was seen in the pool of Bethesda when the angel came down to heal it.

Let us then conclude our feast by asking God. May he forgive us all carnal indulgence against the prince of darkness, his tools and works in grace and fill us with his holy spirit also to the end that we learn to hate, curse and "kill" in true holiness and not in self-chosen humility and spirituality of the angels - for that is what God's word calls devilry - just as God hates, curses and kills what is not of his spirit.

Armuth, on Oct. 31, 1854, in the afternoon.

K. R.

(Sent by P. R.)

Boldness and Despondency in CinerPersorr.

Paul calls all false spirits bold and arrogant. Yes, on their dunghill, with their masters, there they are proud and bold, otherwise they are the most despondent evil-doers that can be found; if they should answer and stand, then no one can bring them here. They are bold when they are in a crowd, they can grab God in the mouth, but when it comes to a meeting, there is nothing but despondency. But the Holy Spirit stands firm, endures the blows, makes bold and courageous, comforts the stupid consciences, and says: "Be of good cheer, your sins are forgiven. The right spirit is stupid, and makes itself stupid against God, as the Christians do, who bend over against God, hold him in honor, and are not proud; but against the tyrants, there the holy spirit blows up their courage so that they fear neither tyrants nor devils, are

undaunted, even if one should tear away their neck about it; but against God there they are afraid and tremble like a rustling leaf. Luther.

Of the power on earth to forgive sin.

Two ways to forgive sin: First, to cast out sin from the heart and pour in grace; this God alone does. Secondly, to proclaim the forgiveness of sin; this is also done by a man to another. But Christ does both here: he gives the Spirit into the heart; he proclaims it by heart with the Word. This is forgiveness with the word, and is a proclamation and public preaching of inward forgiveness.

All men who are Christians and have been baptized have this authority, for with it they praise Christ and have the word sin forgiven in their mouths, so that they can and may say, if they want, and as often as necessary: "Behold, man, God offers you his grace, gives you all your sin, until you are confident, Your sins are forgiven, believe it, it is certain; and whatever words anyone wants to use. This voice shall not cease among Christians until the last day: Thy sins be forgiven thee, until joyful and glad. This is what a Christian always has in his mouth, and publicly speaks the word in which sins are forgiven. Thus and in this way a Christian has power to forgive sins. Therefore, when I say to you, "Your sins are forgiven," it is surely as if God himself had said it to you; for who would do this if Christ himself had not come down and put it into my mouth, saying that we should forgive one another's sins? 20, 22. 23: Receive the Holy Spirit 2c. And in another place Matth. 18, 19. 20 he says: If two of you become one, why is it that they want to ask 2c. The word does this and cuts through.

If there were no man on earth to forgive sin, and if there were only laws and works, what a wretched and miserable thing it would be for the poor afflicted conscience! But now, if God give every man his mouth full, that he may speak unto another: Thy sins be forgiven thee, be thou where thou art; then is the golden year begun. Luther.

The devil sees that he can do nothing against the bright sun of truth; therefore he weaves in the dust, and would gladly make a mist before our eyes, that we should not see the light: and in the mist he holds out to us vain mirages, that he may deceive us.

Luther.

From a bishop in Salzburg.

In 1537, a document was published in which the following atrocity of Prince-Bishop Michael of Salzburg was reported to the world. When this bishop had once shot a stag on a hunt and the stag finally fell down dead in the field of a poor man far from the hunting ground, the latter thought that God had given him this stag, since at that time his own people were suffering from a great shortage; he therefore appropriated the animal and ate it with his own people. The matter, however, became notorious and was brought before the bishop. The bishop immediately has the alleged poacher thrown into prison and insists that he be sentenced to death. As no one wants to pronounce such a harsh sentence, the bishop himself mounts the bench and dictates the following punishment to the accused: he is to be sewn into the skin of the eaten stag and then the bishop's hunting dogs are to be set on him; if, however, he saves himself by escaping, he is to be free. The sentence is carried out, and the unfortunate peasant, sewn into the stag's skin, is brought to the market. The bishop himself blows the horn and thus gives his

The farmer gives the signal to the dogs to attack the alleged deer. The farmer is torn to pieces. But God's judgment did not sleep. The next day the bishop went hunting again, fell from his horse and immediately breathed out his wicked soul under a stream of blood.

The godless pope Staphylus, to whom Flacius presented this story, did not dare to deny it, since it was known in the city and the country; he only declared that it was not proper for a private man like Flacius to judge the actions of a princely bishop, Iwet. momor. II, 919. 20.)

Desperation of a persecutor.

The famous Lutheran theologian Alexander Alesse (Alesius), a native of Edinburg in Scotland (died 1565), writes of a councilor of the King of Scotland, from the time of the Reformation, Thomas Blauer, that he was the author of the persecutions of the Lutherans in Scotland, but finally, when his death approached, he despaired. He cried out, writes Alesse, without ceasing: "I am damned, I am lost!" When monks appeared at his bedside to comfort him, he cried out to them: "Away with your antics, for I have never been able to persuade myself to believe that there is a God or a devil, a hell or a heaven; I have always regarded your doctrine and the evangelical doctrine equally, and in all my counsels I have looked only to the gold. That is why I have led the cause of the bishops and succeeded in driving out your adversaries. Neither your masses nor your vigils can help me. I am already damned, and Satan already holds me by all his rope to plunge me into the abyss of hell and to torment me there forever and ever according to my merit." In this misery, the wretched man went on his way in desolation. - O would that all those should think this who, for the sake of shameful gain, contradict the truth and hate and persecute those who profess it! Hell certainly awaits them, and the foretaste of it is often already here, when death, that terrible messenger of God, approaches them. (Dgl. ck. IVoW lootion. II. 5. 293.)

Inquisition Question.

Among the 38 questions which the Inquisition judges in Germany had to put to those under investigation, according to the received Instruction, was also this: "Whether he believes that ordination in the church is a sacrament, so that he who has not been ordained according to the manner of the Catholic church cannot administer the ecclesiastical sacraments in the church vigorously, nor can he administer other ecclesiastical offices salutarily?" (ck. IVolk. loot. mem. II, 621.)

How the popes hold good faith.

Pope Paul III. once invited Malatesta Balionus of Perugia to come to him, with the sworn promise of speak of a safe escort. The invited man, relying on the pope's oath, appears. The pope, however, has him killed immediately, with the excuse: "He may have sworn the man safe conduct for the journey to Rome, but not for the journey home! (This Paul III is the same pope who first confirmed the Jesuit order, assembled the Tridentine Council, and on his deathbed said: "He wanted to count himself lucky if he had produced wed children;" which latter wish, however, was not due to the fact that he regretted his huric life, but that his children caused him so much trouble!)

By which many are held back in the papacy.

When Pope Julius III wanted to make a certain Bishop Peter Betanus a Cardinal, some Cardinals opposed it, objecting especially that this Bishop was infected by the Lutheran heresy. Julius answered: "If it is so, it is just; or should it not be more advisable to cleanse him of this stain by putting on a cardinal's hat, and to chain him to us with such bonds and keep him with us, than to allow him to flee from us and join our enemies whom we have in Germany, as Vergerius did?" - How many good heads with bad hearts, who well understand the deceit of the papacy, may thus be preserved in the papacy! We Lutherans freely lose nothing in this.

How generous, by the way, that pope was in conferring the dignity of cardinal is shown by the fact that he once conferred this dignity on his monkey guardian, to the great annoyance of the other cardinals.

"World Messenger."

We have just received the first issue of a new political journal under the above name. The editor is a Mr. B. F. Trexler. The place of publication is: Allentown in Pennsylvania. The sheet, each A large closely printed:: Sheet, shall appear once in each week, for the low price of One Dollar paid in advance, and shall give a weekly report, besides entertainment, of all events and conditions at home and abroad. About the tendency to be followed in the publication of this newspaper, the editor expresses himself as follows: "The Messenger of the World will not throw itself into the arms of any of the various political parties, nor will it particularly emphasize or place any religious denomination before others; but will seek to sail through politics as well as religion straightforwardly and without prejudice, in order to be able to emphasize and promote the true and good everywhere, without fear or craving for favor, according to the best of our knowledge and ability, and to be able to fight the false and bad. The paper is intended to meet the need for a "news sheet edited according to general Christian principles and working against unbelief.

Although we still have some wishes to fulfill with this expressed plan, we welcome this enterprise with heartfelt joy and wish the honorable editor the best success with his work.

In order to let our readers enjoy something of the paper at the same time, two excerpts may also be found here, which are given by the "Weltbote" from two German unbelieving vice and blasphemy papers to characterize them and to prove how necessary the publication of political papers for Christians is. No. 1 is from the local "Missouri-Zeitung"; No. 2 from the "Newarker Zeitung.

1) "The first and most important thing that distinguishes us from religious people is that we recognize in the belief in a "God" and what is connected with it the cancer that has been gnawing at mankind for thousands of years and has kept it from its destiny. The individual cannot live humanly, true happiness cannot blossom in any family, the whole mankind runs on wrong ways to its grave; as long as the dreadful popanze: God, the hereafter, eternal retribution live their haunted existence. Therefore it is the task of every true revolutionary to direct his best strength to the destruction of this hopeless trio of nothingness. Every revolution will be only half made unless the life nerve of the primeval monarch above the stars is cut off; every revolution will be made in vain unless the ministers of that monarch are exterminated as one exterminates pernicious vermin." - —

2) "Self-preservation is the first and most important instinct, as of every living being, so also of man. As soon as his circumstances take on the form described above (namely, that unemployment and higher prices for the means of life occur), this instinct of self-preservation also asserts its right, and the quite natural urge awakens to seize and take what is necessary for life, above all food and drink, wherever it can be found. Law, custom, morality, religion, and whatever all these straitjackets of bourgeois society may be called, have, of course, considerably constricted the instinct of self-preservation, especially in the manifestation of grasping; but in a great and general redness nature bursts all artificial fetters and bonds which constrict bourgeois society, and nature asserts its rights."

Church News.

In addition to the one parish that was formed 10 years ago in the west of St. Louis Co., Mo. in Centra township, there were 3 others in the vicinity, all of which had been served by Father Mueller. The work was too much for one man, especially since school had to be held in two places. Also, the congregation on Manchester Street, the strongest in the area

the more calendars are filled, with the greater! Thank you, every local Lutheran should take the opportunity to get a calendar of a better kind in the house. Of course, we cannot avoid to remember the word of the apostle also concerning this calendar: "Test all things 2c. For example, on the page of the month of June it says: "Everyone who lives ungodly is also a false prophet, a false teacher"; which is obviously false. Then, in the calendar itself, the Gettysburg "Kirchenbote," the "Kirchenfreund," and other papers are listed as "Lutheran journals," which is equally erroneous, since, as far as the "Kirchenbote" is concerned, it would have to suffice to be Lutheran that one calls oneself Lutheran, although one defends reformed doctrine and unrighteous practice. We can assure you that we only mention this for the sake of our conscience and in no way detract from the merits of Rev. Brobst's achievements in this work for the Lutherans in the least and do not want to spoil the fruit of it.

The calendar can also be obtained from St. Louis through Mr. Otto Ernst. The prices here at the site are as follows:

The piece . . . 5 cents.

The dozen ... 50 cents.

Receipt and thanks.

With heartfelt thanks confesses to have received from the Young Men's Association at Paitzdorß Perry Co. 8800; from Mr. Thomas in the (dem. at Paitzdorß Perry Co. 8100; from Mr. Nagel in St. Louis 8100. -- Conc. colt. 2nd Der. 1854.

G. Grüber.

Received by Mr. P. Röbbelen for the construction of the Conc. Coll. of Mr. G. Mich. Schäfer in Frankenmuth \$200; for the Frankenmuth Zöglinge of the Gymnasium in St. Louis at the high' time of Mr. Job. Wilh. Kern's and the wife of the same, Maria Sabina, née Enselberger, collected 83.50; for the same enclosed 50 cents.

C. F. W. Walther.

30 cents

as an extraordinary contribution for the Wittwe Eisfeldt find was given to the undersigned by Mrs. Johanna Nagel for onward conveyance.

St. Louis, d. 14 Dccbr. 1854.

Otto Ernst.

Get

n. to the synodal treasury:

From the congregation of? Holls zu Cntrcvitte, Ills. \$2,00 (have been erroneously acknowledged in No. 6 for the MissionS-Cassc.) b" to the Synodal - -Missions - Casse:

Nothing.

e. for the maintenance of Concordia - College: Don Mr. W. Müller in Frohna, Mo. -1,50

"Pastor Löber there, 5,0
from the St. Louis Gemunde-KirchbofS-Casse, 400,M
/ "-----catchbook-coffee 350,00
"-----College-Casse, 1M.00

The latter three posts in the months of August 1852 until with December 1854.

ü. for poor students and pupils in Concordia- College and Seminary:

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,,, B. F. H. in St. Louis, 73,00

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" of the congregation of the Lord I". Hattstädt in Mon

roe, Mich.

8,01

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Dr. Martin Luther's warning to his dear

German ----- 5

Dessen von den Schleichern und Winkelpredigern, - 5 Conversations between two Lutherans about the M e-.

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The following books, pamphlets, picture books, pictures, etc. are available to both undersigned as **Christmas presents** at the prices listed below.

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Can be able to - - - 5

*) The books that have been displayed up to this point and that had been expected for a long time had not yet arrived at the time when the newspaper went to press, but since, according to the news that has arrived, they can arrive any day, they have been excluded from the display.

St. Louis, Mo,

Printing Office of the Lutheran Synod of Missouri, Ohio, et al. egg.'

Volume 11, St. Louis, Mon., Jan. 2, 1855, No. 10

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The fifth chapter.

This chapter differs from the previous ones in that it deals with the revelation of the Lordship of Christ, while the fourth simply dealt with the fact that Christ is and remains the Lord and is worshipped as such. However, they are both intimately connected with each other. Whoever compares the content of the last chapter with the experience he gathers in the fragment of time that makes up his short life, will find it hard to believe that Christ really rules the world. Only when the sum of all world events will balance all plus (what is added in an arithmetical example) and minus (what must be subtracted), which confuses the one who calculates it in the midst of the stream of events, may we hope to find what has happened on earth in the most glorious harmony with the fact that Christ reigns. The contradiction in which faith, which walks in the light of the 110th Psalm, stands with the cry of victory of hostile powers (Ephesians 6:12), could therefore not be overcome. The solution of this is the necessary justification of the proposition asserted in the fourth chapter of Revelation.

Accordingly, in this fifth chapter it is shown how Christ's kingly scepter, however hidden it remains to unbelief, indeed, how deeply it is revealed even to the eye of the faithful by the present evil West with black clouds of unrighteousness.

will finally be revealed to loud praise and glory. It thus breaks down into three! Parts:

- 1) V. 1 - 4 deals with the fact that Christ's regiment of reason is an unaufzählsshes "Mthsel.
- 2) V. 5 - 7 contain the revelation of His reign, which faith receives under the image of the crucified, at the same time as a consolation that in spite of the glorious power of the Lord His kingdom remains such, into which one can only enter through much tribulation.
- 3) V. 8 - 14 crown such revelation with unanimous praise of the believers who participate in the reign as the royal priesthood.

V. 1. The "book" presents all that is to be done under Christ's reign. It is called "written, within and without": Written, to indicate that everything has been prescribed by the Lord beforehand and, according to whether it is from Him or against Him, has been prescribed by Him to the smallest iota or has been contained within fixed limits; inside, with regard to what is from Him, will be done in and with His church for the building of it; outside, because also what remains in the world outside the kingdom of God will be directed just as powerfully according to His will alone, as His gracious power is glorified in all who willingly follow Him. The "sealed with seven seals" expresses the mystery that is the Lord's government of all creatures, a great consolation, because now also the devil

He does not know where to direct all his cunning plots until the Lord, who even as a diplomat has no equal, is ready to strike with his army. But it is even more comforting that he who sits on the throne holds the book in his right hand, that it stands with him alone, what not only his believers will achieve and carry out, but also the devil will do.

Hereby the whole book of the revelation of St. John is given subject and parts at the same time: "the book" is the subject and "the seven seals" are the parts. The 7 is the number of the completion, a whole week and stands here because everything is to be described what will happen until the end, as it points at the same time to certain sections which will interrupt like the days of the week the course of the events similarly as a stalk has its knots.

The fact that Christ holds the book in His hand and takes it out of His hand in the form of a lamb in v. 6 is confirmed in Cap. 7, v. 10 and is explained by the fact that we human children, for whom such images of revelation take the place of letters, no matter how wise we often think we are, must nevertheless confess with St. Paul 1. Paulo 1 Cor. 13, v. 9 ff.: "Our knowledge is piecemeal and our prophecy is piecemeal," and v. 12 - "We now see through a mirror in a dark word," and: "Now I recognize it piecemeal." But it contradicts itself as little as that the Lord Christ sits at the right hand of God and yet still represents us through his intercession as High Priest, that he as true God is angry over sin and yet at the same time as the Lamb who bore the sin of the world under the scourge of this his own wrath bled on the cross.

The great voice of the strong angel is a picture of the world-shaking power in which Christ bursts forth unrecognized. No people of the earth can escape the travail that accompanies the appearance of the Lord. He gives advice to all, and all must notice so much that a mystery is given to the whole world. But they do not notice anything else; this teaches

V. 3. No one knows where this will end. In heaven, it is understood among those who have only been called upon by the rain of all powers to wait for the things that are to come; that the one who knows from whom it comes does not need to be mentioned - no one sees through the plan that the Lord has designed. Even though all the angels there take part in what is going on, it has not been revealed to them; they only desire to see something of it. On earth no wise man fathoms it. There is no one buried under the earth who would have left such a wise word that his writings would help to solve the mystery.

The tears are also a sign that the church of God has the greatest reason to say with the prophet (Ezai 45:15): "Truly you are a hidden God, O God of Israel, the Savior! She groans most deeply under the weight of the judgments of the Lord. Yes, she sighs alone. She represents the Lord in the world and against the world. Just as Christ suffered alone here, while Jerusalem rejoiced; so the judgment begins at the house of God. But this is a hard test for the weakness of the faithful. The light of faith is enveloped in darkness, just as the sun lost its light, Luc. 23, 45. Even the dearest children, in whom Christ has taken form, cry out: "My God, my God, why have you forsaken me? The Lord meets their weakness

V. 5 with the reminder of His strength. An elder points the sorrowful heart to the Lion of Judah. - Not that we see the outcome and look into the mysteries of God's government, but that Christ has come and taken away the devil's power is to be our comfort. An elder - the preaching of the Word of God raises up the mourning congregation.- Gen. 49: "young lion" - Christ remains equally strong for all eternity; he does not age. In the bloom of manhood he accomplished the work of our redemption in the flesh.

Very comforting is the last word: "to break his seven seals." For the very times when the course of events takes a turn as understood by the seals, faith still especially needs the assurance that they are in Christ's hand. He receives it here in an expression such as no other.

human wisdom could find. He breaks the seal! One can only repeat the word. Every interpretation dies on the lips. The purest glow of poetic speech that breathes here makes one feel that it comes from the mouth of one who "came like the fire of a goldsmith" (Mal. 3, 2.) "to kindle a fire on earth" (Luc. 12,49.).

V. 6. "A lamb as it would be strangled."

The strength of Christ does not comfort us if we look at it apart from His suffering form, in which He took away our sins. The lamb >- the blood of Jesus Christ makes the splendor of the heavenly glory bearable.

Of the number seven, the necessary has already been noted. Horn is as much as power and authority. The meaning is: Christ, as he is among the elders, i.e. lives through the preaching of the gospel as the crucified and risen one in the hearts of the faithful, and makes the triune God dwell therein ("in the midst of the chair -and of the four beasts") reaches with his power through all times and this his power is perfect. Seven individual horns, because at special signs Christ's power breaks out again and again. In between, the devil tries his power as much as he can. For example, when Jerusalem is destroyed, one horn knocks the Jewish people to the ground. Then the Gentiles rage. Again a horn that drills the Roman Empire into the ground. A third, which destroys the papacy 2c. Until the seventh day, i.e. until the end, there is still one horn left. Christ's power will not be broken.

The "seven eyes" correspond to you: for next to violence, the wisdom of this world sets itself against Christ. But whether all schools perish; Christ emerges again and again. "The seven Spirits of God, sent into "all the earth," make the fullness of Christ's wisdom and the treasures of his knowledge, which the "seven eyes" first represent, appear as an open fountain, from which all the world draws in faith, because with open eyes it is to flee all false wisdom and every leaven of erroneous doctrine."

V. 8. ff. Under songs of praise and prayers of His own, who have become kings and priests through Him and keep the promise that they will be kings on earth, as little as it seems that they are now, when

the old earth still stands and unrighteousness rules on it: for the saying still applies: "What is visible is temporal; what is invisible is eternal" - the Lord leads His regiment.

Whoever has air, write more about it. For this time I kiss my King's scepter and rejoice that this is a chapter which the Lord Himself has sufficiently laid out, namely that I can remain silent and let the Lord reign. He will do it well! Press the seal of your faith with a comforting aura on it, which you may have read so far.

Like in Germany those,
which within

(Gal. 2:9) are regarded as pillars of the Lutheran church, teach about the church, and regard the Augsburg Confession as a confession of the church. Confession.

The Superintendent in Catlenburg in Hanoverian, Mr. A. F. O. Münchmeyer, who spoke before others at the last Leipzig Conference and, among others, signed the letter of exhortation addressed by the Conference to our Synod, has published a paper under the title: "Das Dogma von der sichtbaren und unsichtbaren Kirche." Göttingen, Vandenhoek and Ruprecht's Verlag. 1854, 181 pages. We find this booklet in the "Sächsisches Kirchen- und Schulblatt," edited by Prof. Dr. Kahnis, in the 81st and 82nd number of the volume of the previous year. We communicate the following from this review:

"The author has treated the doctrine of the visible and invisible church with a view to the next Leipzig Conference, for which a discussion of the same subject has been promised." The author admits not only that "Luther's teaching on the nature of the church remains essentially the same from his first appearance as a reformer until the last years of his life," according to which doctrine the invisible church "stands everywhere in the foreground"; but also that "the same form of the dogma (the doctrine of the church) is found in the Lutheran symbols." "According to Münchmeyer it is beyond all doubt that the church of which the seventh article of the Augsb. Conf. speaks of, can only be -' the so-called invisible church. It is true that the hypocrites and the wicked are also called members of the churches in the outward fellowship of the signs of the church, but this does not denote any true membership if the body of the Lord is understood by the church. The wicked are members of the devil. Therefore the Apology concludes: "If the church, which is certainly Christ's and God's kingdom, is distinguished from the devil's kingdom, then the ungodly, who are in the devil's kingdom, cannot ever be the church, although in this life, while Christ's kingdom is not yet revealed, they are among the true Christians and in the churches, in which they also have a teaching office and other offices.

However, Superintendent Münchmeyer does not make this concession because he himself accepts this teaching of Luther and the symbolic books, considers it scriptural and believes it, but solely for the sake of honesty and justice, which he recognizes he owes to God and his opponents. As praiseworthy and gratifying as this rare honesty is, however, it is sad that Münchmeyer, as a Lutheran bishop who has sworn a solemn oath, does not only himself look for the symbols of our

*) So invisible.

The reviewer says: "The concern about the deviation from the Lutheran symbols, which the author does not hide, he tries to keep down by considering that, even if according to the judgment of all, the author does not hide the deviation from the Lutheran symbols, he tries to keep it down by considering that, even if according to the judgment of all, the author does not hide the deviation from the Lutheran symbols, which the author does not hide. The reviewer says: "The concern about the deviation from the Lutheran symbols, which the author does not hide, he tries to hold down by the consideration that even if, according to the judgment of all true Lutherans, the principles of the Lutheran confession are, according to their essential content, absolutely founded in the Word of God *), this does not at all mean that the implementation of the correct principle is carried out completely purely everywhere and that both positive and negative (i.e., in the case of the somewhat fixed and negative) principles of the Lutheran confession are in the same place. The first is that the two positive and negative opposites (i.e., the ones that establish something and the ones that deny something) against the Roman errors have nowhere once not gone far enough or a little too far. Especially after the strictest of the symbolic writings, the Concordia formula, †) with its sharp distinction between the "sole holy Scripture" and the "other symbols and other writings," the rule must apply: "I hold the Augsburg Confession, the Apology, the Concordia formula, but I still hold the holy Scripture. We must here declare with sadness: O great dishonor, which is hereby done to thee, dear Lutheran Zion, by those who should and will be watchmen on thy battlements! That you have a confession according to the Scriptures, they have already given up even before the face of your enemies. These are not watchmen, but - we must say it, even if it may seem harsh to some - captulants, who faithlessly hand over the castle of our church to their enemies. When a reformist, a unibertarian, etc. speaks in this way, who should be disconcerted? But what should we say when a Lutheran superintendent speaks in such a way, who not only believes himself called to be at the forefront of the work of revitalizing our church in these last sorrowful times, but whom not a few younger servants of our church also look to as a standard-bearer in the great battle that has begun for the palladium of our church, full of trust and hope?

However, we will now let our reviewer tell us which doctrine of the church Superintendent Münchmeyer presents as his own. He writes:

"The author (Mr. M.) approves of the (by the

*) It is wonderful that now in Germany the so-called "strict Lutherans" speak of the symbols just like the people of the local apostate General Synod! Yes, haven't even the rationalists always spoken in this way, in order to cover up their perjury with regard to the signature given to the symbols? Where then have the so-called "ecclesiastical Lutherans" arrived? At the gates of Rome; as we will see above.

†) We must also renounce that the Concordia formula is called the "strictest of the symbolic writings". This is too close to this as to the other parts of our Concordia book. It would indeed be a sad thing if the other symbols were not strict enough, but lax, or if the Concordia formula were unduly strict and thus went beyond the Scriptures! For how could one be stricter than the other with regard to divine truth and yet both be equally faithful to the truth?

He would at most accept the well-known definition (of the papal cardinal) Bellarmin, according to which the church is a visible and tangible group of people, like the hemp of the Roman people or the French empire or the Venetian republic. Only he protests most vehemently against the confusion of that visible church with the Roman one. *) Among the newer theologians, Münchmeyer, in contrast to Höfling, Harleß, Brömel and others, who hold to the difference between the visible and invisible church and preferentially emphasize the latter, does not agree with Löhe, but certainly with Kurtz, with Karsten and especially with Delitzsch in his four books on the church. The author most decisively asserts that the Holy Scriptures know nothing of a double church. The author firmly asserts that Holy Scripture knows nothing of a double, visible and invisible church, but only of the One, which is the Body of the Lord, the House of God. And he considers as the most essential question whether all the baptized, even the ungodly and hypocrites, are members of the One Church, which is the Body of the Lord. The author believes that this question must be answered in the affirmative. If all who are baptized have put on Christ, Gal. 3, 27, and thus the sentence is justified: you are all children of God through faith in Christ, verse 26, if man's unbelief does not cancel God's faith, Rom. 3, 3: then the unbelievers within the baptized congregation, such as those who abstain from the celebration of the holy supper, must be condemned. Even those for whom one should not pray according to 1 John 5:16, furthermore the excommunicated, as they are still under the

discipline of the church, finally even those who sin against the Holy Spirit. Finally, even those who sin against the Holy Spirit, who are absolutely dead, but still cling to the body of the Lord until judgment - they must all be considered members of the body of Christ, as belonging to the one true church, even if their membership is not a blessing to the unrepentant. This membership is not a blessing to the impenitent, but a double condemnation. Those passages of the N. T. where children of the devil are called those who commit sin, or where warning is given against unbelievers who have gone out from the church, but have not been of the church, 1 John 2:18,19, M. tries to render harmless by the remark that someone can be of the devil and yet at the same time be a member of the body of Christ". **)

This is precisely the terrible thing in the teaching of these dissenting Lutherans, that they think they are good Lutherans, if only they do not accept the Roman church as the true church, even if they share the Roman's wrong idea of what the church is. What else do they do but want to oust the papal church from its place and put the Lutheran church in the same place?

This is the same doctrine for the rejection of which the holy martyr Huss was burned by the papists, because the papists knew quite well that with this doctrine the whole papacy, the whole Roman hierarchy (priestly and rather clerical rule) stands and falls. And now - a Lutheran superintendent serves up this doctrine to us again as Lutheran doctrine!

This excerpt from Münchmeyer's writing, which we have taken from the review of the same, will suffice to give the readers an idea of the doctrine in the article of the church, which now wants to get along among many so-called "strict" Lutherans, in Germany. Who is not horrified by such a monstrosity? What masses of errors, especially about the power and effect of the Hertz. What masses of errors, especially about the power and effect of the sacraments, must come together before such an outrageous doctrine of the church could come about? - May God give our patriotic church capable and embracing witnesses of the truth, who will set a dam against the ever more powerful invading stream of the most monstrous errors. But may God keep us in the pure and honest confession of our dear church in simple faith for the sake of His dear Son, Jesus Christ, our Lord and Savior. Amen.

—.....—

The new year a jubilant year.

Jews: we hand over to the readers with this number the first in the new year 1855, we cannot leave unmentioned that the newly begun year brings to mind an important event in the history of our Evangelical Lutheran Church. On 25. September 1555, 300 years ago, was the day when, at the Diet of Augsburg, opened by King Ferdinand of Rome, that important peace treaty was concluded which, under the name of the Augsburg Religious Covenant, publicly and solemnly confirmed and recognized our Church throughout the Roman Empire in all its territories and possessions, especially in its freedom from the jurisdiction of the Pope and the bishops, and placed the Lutherans on an equal footing with the Roman Catholics in all ecclesiastical rights; which also, as a fundamental law of the Empire, "should be and remain in all ways a constant, persevering, unconditional, for and for ever lasting peace." It is not our purpose for this time to demonstrate the incalculable importance of this treaty for us, the Augsburg Confessionals. We have no doubt that the congregations of our Synod will be reminded of this work of God, which has had the most decisive influence on the entire development of our Church, on the appropriate day, or otherwise on a suitable occasion this year. In 1655 as well as in 1755, our church held such jubilee celebrations to commemorate this event, and like every serious celebration of great divine works and benefits, this one also brought our church general revival and other rich blessings. Regarding the importance of the Augsburg Religious Peace, we only recall that when Pope Paul IV, of unfortunate memory, received news of its conclusion, he became extremely angry about it and, under antichristian threats, demanded its immediate annulment.

He demanded that Emperor Carl V and King Ferdinand sign the treaty of peace, declaring that even the sealing of the alliance by mutual oaths did not make the matter valid at all, and that he hereby absolved and absolved all those who had sworn the oath from it by papal authority. Finally, it is remarkable in this regard that the emperor, after he had seen himself forced to sign the peace treaty, thereupon, full of displeasure and annoyance, crushed the pen with which he had done so. God thus showed that the otherwise unbending man had to do against his will what God the Lord thought was good for His church, which had been groaning under terrible pressure for so long. Cf. Gen. 31, 24, Prov. 16, 7, Luc. 2, 1.

The effects and necessity of Holy Baptism.

The "Apologist," which we have disregarded for some time, unfortunately still continues to argue against the Lutheran Church in his well-known manner. In one of the latter numbers of this Methodist journal, our church is again burdened with an error which, as Mr. Nast, the editor, well knows or should know, has always been decisively rejected and condemned. In the number of November 9, Mr. Nast writes: "That baptism and regeneration are inseparably connected with each other has always been a

It has been a fundamental article and main pillar in the Roman Catholic Church. But unfortunately, this doctrine has also crept into the Protestant state churches, especially into the Lutheran and the Episcopal High Church, as a dangerous leaven, and has been put forward in recent times by the so-called Old or Strict Lutheran Party in Germany and by the Puseyites in England, as the most essential and necessary doctrine of faith for salvation, as the real core and star of the Gospel, and whoever contradicts it is condemned by these disguised papists as a profane sectarian and heretic." Further on it now says: "It is asserted that the change of heart, which is called regeneration, infallibly takes place in and through baptism. If, therefore, this assertion is true, the change of heart must take place in every adult, without exception, at the moment of the act of baptism, that is, at the moment when the priest's hand touches the body with the baptismal water, his mind must be enlightened, his will changed, and his affections sanctified. Until that moment he lies in the death-like sleep of sin and transgression, but at that moment he awakens from spiritual death, Christ giving him life; he is now in Christ and therefore a new creature." -

Against this alleged mis

Mr. Nast, with the help of an English scripture, now merrily and triumphantly takes up the fight against the Lutheran Church; he shows, for example, that many baptized adults prove by their conduct how they still lack that divine change; furthermore, that according to this doctrine, everyone who is unbaptized must be lost 2c.-.

Such attacks are a great comfort to us Lutherans. They show that if one wants to attack us with the hope of victory, one feels compelled, on the one hand, to accuse us of errors that we ourselves detest, and on the other hand, to distort the truths that we really confess and hold.

It is not true that a "strict" Lutheran, i.e., a Lutheran who bears that name in truth, believes that baptism "infallibly" brings about in "every adult" the

The Lutheran church rather teaches 1. that only those who receive baptism in true faith are born again. The Lutheran church teaches rather 1. that only those receive baptism for their salvation who receive it in true faith, and that a person is not born again by merely being baptized, as little as the mere hearing of the Word of God, which, along with water, is the main part of the sacrament of Holy Baptism, gives birth again and makes blessed. The Lutheran Church also teaches that an adult can be born again, enlightened, pardoned, a child of God, a new creature, even before his baptism, and that he should be this, and that baptism should only confirm, seal and strengthen him in this grace.

That this is the doctrine of our church, Mr. Nast, as a former, though unfortunately apostate, Lutheran, should reasonably already know from Luther's Small Catechism. For therein it says in clear words: "Water, of course, does not do it; but the word of God, which is with and by the water, and faith, which trusts such a word of God in the water."

But lest Mr. Nast think that this pure doctrine of Luther was later abandoned by our dogmatists, and that the shameful doctrine of the papists, that the mere *opus operatum* (the mere work done) justifies and restores everyone like a magical remedy, here may follow some testimonies of our most famous teachers

on those points.

Johann Gerhard writes: "The sacraments are the visible word and therefore what is attributed to the word must not be denied to the sacraments. The word of God is a power to save all who believe in it, Rom. 1, 16; it is the effective means and instrument through which God works faith for salvation in the heart, Rom. 10, 17. 1 Tim. 4, 16'; so also baptism is not a mere sign, but an instrument and means through which grace and salvation are offered to us.

will be. But by no means do we cherish the delusion of the *opus operatum* (i.e. that the mere doing of the work helps something) but

However, they demand faith for a salutary use of baptism and expressly confess that baptism is of no use to anyone without faith. This faith and the rebirth that comes with it is worked by the Holy Spirit in the hearts of the children through baptism, as we have shown above; just as the word does not help if it is not mixed with faith, Ebr. 4, 2, and is and remains the healing means by which faith is kindled in the hearts of people, Rom. 10:7, the sacrament of baptism is of no use without faith, and is all the less the healing means by which the Holy Spirit wants to increase and confirm faith (in children) in those who do not resist and resist its effect. Our opinion, therefore, is heavenly far from the delusion of the *opus operatum*. For it is something else to speak of the efficacy of the means (of grace) on the part of the offering God in and of themselves; it is something else to say what use those means are without a receiving means (faith) on the part of men; it is therefore a wrong thing that, as often as one speaks of the efficacy of the divine ordinances and of the means appointed by God for blessedness, one immediately brings out of it the delusion of the *opus operatum*. Thus we do not attribute any secret power to the water of baptism, but attribute those divine effects of regeneration, purification, and beatification to the Holy Spirit alone, as the original cause; nevertheless, following the Scriptures, we hold that those benefits are bestowed by the water of baptism, sanctified with God's Word, endowed and composed in it. But we add to this point about the efficacy of baptism that a distinction must be made between children and adults. Children do not resist the Holy Spirit and its effect, and therefore faith and blessedness are undoubtedly imparted to them through baptism; adults, on the other hand, can hinder the salutary effect of the Holy Spirit by actual impenitence and stubborn resistance, in which case the mere work of baptism does not benefit them at all, but rather brings them judgment and greater condemnation. This is perfectly true, that the grace of regeneration is not so attached to baptism that God could not, in case of need, regenerate children without the sacrament of baptism; but from this the objection cannot be made that baptism is not the proper means of regeneration, to the use of which we are bound. This can be explained by a similar example. It pleased God to convert men by the word, Rom.

1,16. It pleased him to make those blessed who believe in it through foolish preaching, 1 Cor. 1,21. He therefore ordinarily awakens faith in the hearts of men by hearing and considering the word; however, this action of God is not necessarily bound to the hearing of the word, because he converted Saul, who snorted with threats and murders (without such preaching). Neither do we say that the power of regeneration is naturally attached to the water as to its subject, or that the grace of the Holy Spirit is attached to it in any natural way and by an inseparable bond; but we say that this power is connected with this sacrament by virtue of the sacramental mystery of divine order as with an instrument and supernaturally for the blessedness of those who believe. It is therefore a different matter with children, and a different matter with adults. We say that in baptism the children are all and every one born again, since they do not resist the action of the Holy Spirit who kindles the true faith, nor do they resist it by impiety and unbelief, nor are they subject to the danger of hypocrisy. And this we prove from the general statements of Scripture concerning the blessed efficacy of baptism, Rom. 6:3: "All that are baptized into Jesus Christ are baptized into his death." Gal. 3:27: "As many of you as were baptized have put on Christ"; and also from the gracious will

God against all; from the universality of Christ's merit, the bestowal of which is through baptism; from the truth and completeness of baptism, which is the same in all baptized children 2c. If not all children were born again through baptism, this would be the case either through the fault of the children, which does not take place because they are the same with regard to the stain of original evil; or through the fault of baptism, which also does not take place because the true and same baptism is presupposedly given to them; or through the fault of God, which also cannot be said because it is not the will of the Father that any of these little ones should be lost, Matth. 18, 14. 18, 14. God's will that all men be helped, 1 Tim. 2, 4; who promises,

is faithful, Ebr. 10, 23. But that some adults deprived themselves of the salvific efficacy of baptism by actual impenitence, as well as hypocrisy and by wilful reluctance, we readily admit; but from this we can by no means make the counter-argument that baptism is therefore not in and through itself the salvific means of regeneration! The Word of God is not efficacious in all to faith and salvation, but will it not therefore be the saving means by which God works faith and salvation? The axe does not cease to be an instrument for cleaving, although it does not cut stones.

Baptism is and remains a bath of rebirth, even if it is given to hypocrites; not with regard to the one who receives it, because hypocrites lack faith and prevent the action of the Holy Spirit, but with regard to its essence or rather the divine institution. It is also objected: "Many who were baptized in infancy live exceedingly evil when they grow up. By baptism, therefore, they have not been born again, for he who is born of God does not commit sin. 1 John 3:9" I answer, "Those vicious people show in this way, not that they have never been born again, but that they have fallen out of the grace and benefit of regeneration. The rebirth and regeneration that takes place in baptism is of such

The nature of this is that evil desire and sin are not completely eradicated and eradicated from the flesh, but that they are forgiven and put to death; and for this very purpose the Holy Spirit is given through baptism, so that those who are born again put to death the business of the flesh through the Spirit and fight manfully against the sin that still remains in the flesh. Now when the man who has been born again and renewed through baptism

If a person groans in safety to the lusts of the flesh and lives according to the flesh, he loses the grace of God, the indwelling of the Holy Spirit and eternal blessedness. We are planted as branches in the spiritual vine, but those who do not remain in it will be cut off.

broken and thrown into the fire. Joh. 15, 6. Therefore Prosper writes: "Whoever denies that he was cleansed from inherited sin, who after baptism was in disgrace, was in the fire.

The one who says that such a person is not to be condemned to eternal death is just as much in error as the one who says that such a person has fallen back into a godless life. (I^oo. tböol. I. äo bapt. H 119. 120. 121.124. 125.)

(Conclusion follows.)

Papist superstition.

Many think, when they read in Luther's writings, what shameful superstition was driven by the people in the papacy and promoted by the clergy in all ways, in order to rip off the poor people's money, that now it is different, now such obviously pagan nature no longer rules in the Roman church. But unfortunately! it is not so. To the disgrace of the Christian name is rather just now almost even more foolish superstitions were practiced in that church than before the Reformation. How could it be otherwise, after the papists despised and hardened themselves against the visitation of grace, which they experienced 300 years ago! They must have been like the pagans, who "God has given into the lusts of their hearts, and have changed the glory of the incorruptible God into an image like the corruptible God. 2c (Rom. 1, 23. 24.). Yes, it is just predicted by the followers of the Antichrist that God, "because they are will not accept the love of the truth" will send "powerful errors so that they will believe the lie" and that the Antichrist will seduce them "with all kinds of lying powers and signs and wonders". (2 Thess. 2:7-12.) Among a thousand examples from our time, only one. For example, the Oertelsche Kirchen-Zeitung, in the number of the 7th of December of this year, says: "In the Rione Regola there is a little church called Santa Maria in Monticelli, where in June an image of Christ is said to have moved the eyes. However, the Vicariate General soon had it removed.

from the chapel to the interior of the adjacent monastery to check whether the rumor was true, and this was the case according to a decree of the supreme ecclesiastical authority; no less than fifty-four witnesses have sworn to it. The picture is now back in the: Church in its former place, and thousands are on their way to it at all hours of the day." Yes, the reporter from Rome (of Oct. 28) testifies, "I do not remember on any occasion to have seen the people in such religious excitement as just now."

That the Roman priests take the people's money by setting up such idolatrous worships, for that is of course what they are after in the end, is something that one would like to see calmly, but that they drag whole crowds down to hell with them, that is what one cannot deplore enough. And not enough that this happens in Italy, the deception must also be trumpeted here as a sanctuary, in order to tear souls away from God and lead them to idolatry.

Resolutions of the Lutheran Synod of Tennessee. Synod of Tennessee, in reference to the Missouri Synod, O. et al. St.

Since the honorable Th. Brohm of the city of New York has appeared among us as a delegate from the Lutheran Synod of Missouri, O. a. St., and we are assured both by personal conversation with him and by other news that the Synod which he represents adheres strictly to the doctrines of the Lutheran Church as set forth in its creeds, and is zealously engaged in promoting the affairs of the kingdom of our Savior, let it therefore be

1. Resolved, That we are delighted to see Brother Brohm in our midst,
2. Resolved, That we return with joy the kind and brotherly disposition which the Synod of Missouri has manifested toward us;
3. Resolved, That we endeavor to cultivate a more intimate acquaintance and closer union with the Missouri Synod;
4. Resolved, That at this end the Honorable Socrates Henkel be appointed delegate from this body to the Eastern Division of the Missouri Synod, which will be held in Baltimore.

and the honorable I. R. Moser is appointed as our delegate to the western division of the said synod at its next meeting.

The above resolutions will convince the dear readers and, respectively, the members of our Synod that my mission to the Tennessee Synod has not been without happy success. The personal acquaintance with yours from our midst has contributed substantially to establish a fraternal trust among the members of this Synod and to remove possible prejudices against us. The Tennessee Synod, although of German origin, has nevertheless lost its German element in the course of time and has become a purely English one. The dominance of the English language, as well as its local segregated location, has so far kept this synod quite distant from the German Lutherans. All the more the opening of a fraternal intercourse with it from our side seems of no small importance for it and for us. A more detailed. A detailed description of our mutual conversations, most of which were not public, would not be appropriate. Suffice it here to say that I perceived a faithful adherence to our common mother church among the pastors present, and that I did not encounter any significant doctrinal differences. It was extremely gratifying to see how these men of both great poverty of English-Lutheran literature have so vividly preserved the consciousness of Lutheran orthodoxy and determination. Their synodal constitution, which was written in 1828, has indeed only excluded the unchanged Augsburg Confession and the small Catechisms as the actual confession of faith; but I have been assured from credible sources that the pastors of the synod are all personally committed to the whole Concordia. This year's synod was not represented in great numbers; it seemed all the more advisable to confine ourselves to the resolutions passed. I reserve for a future time to introduce the Tennessee Synod, which deserves our serious sympathy in a higher degree, with its historical origin, its constitution and other peculiarities, in a special article to the readers of the Lutheran.

Th. J. Brohm.

Something from the Turk.

Lord, You Holy and True One, how long will You judge and not avenge our blood on those who dwell on the earth. (Rev. 6, 10.)

The French and the English with the Turk have won victories against the Russian army. In Paris, all the bells were ringing and people were clasping each other's necks in Bacchantian joy when the false news arrived that Sebastopol, the Russian fortress, had also been won. And the vast majority of newspapers rejoice at the damage done to the army.

of the Emperor of Russia. And the Protestant bishop in Jerusalem prays for his "benevolent Sultan" and his allies and against Russia. And in general the confusion is in the minds and hearts of Christendom that one hardly knows anymore what is right or what is wrong. Thanks, a thousand thanks be to the Preuß. Volksblatt für Stadt und Land, from whose 76th number the following facts are borrowed, that it repeatedly reminds us of what seems to have been forgotten and shows us with whom we have to do it, so that everyone's eyes must go up and over. The favor in which the Turks are held by almost all the people of Christendom is incomprehensible. Have they forgotten what was in the newspapers 10 years ago? For the fact that we have forgotten what happened 34 years ago would perhaps be more excusable! That we have forgotten the Greek war of despair and the hair-raising, more than bestial atrocities that the Turks committed in the process; how, on the first Holy Day of Easter in 1820, the signal was given for the Turkish invasion. The doors of the main church were immediately smashed, those gathered for worship were strangled, and the venerable seventy-year-old patriarch was silenced. In four days, more than 30,000 Christians were murdered in the capital, and from here the mad fury of extermination spread over all the provinces, in city after city, in countryside after countryside, the same tiger-like infernal horrors, on the island of Cyprus alone 10,000 guiltless and defenseless Christians slaughtered, in Moldavia and Wallachia spat upon, the children smashed with stones or tied up by the legs along the road; in Chios, towns, villages and olive groves burned, 41,000 Christians slaughtered, 30,000 women and children dragged into slavery; The Janissaries (Turkish soldiers raised from stolen Christian children) were denounced to the Turkish people as secret Christians, 8,000 were burned alive in their barracks, and

18,000 were executed and thrown into the sea. But the fact that we no longer know what happened to the Turks 10 or less years ago is not excusable. Do we not know anymore that 10 years ago in Darmstadt a "Help Association for the Support of Christians in the Orient" was formed, which issued an appeal with these words: "A cry of despair and anguish of the unhappy Christians in the Orient reaches our ears and hearts. - The news of the persecutions and excesses which the Muslim population and the soldiery have indulged in against the Christians in Adrianople, Latakiah, Jerusalem, Aleppo, Diarbekir and other places are horrible and heartbreaking.

The nameless atrocities of murder, fire, and the rape of women and girls, which these brutes perpetrate against our brothers and sisters, whose only guilt is the holy name of Christianity, which they bear together with us, are unbelievable. Completely defenceless and helpless in the face of the impotence of the Turkish government, they are at the mercy of their cruel tormentors and can (an entire Christian village in Albania is said to have bought its salvation with them) protect themselves against such atrocities only by denying their Christian name, only by apostasy from Christianity.

A general persecution of Christians with all its usual horrors had broken out - official reports of the Christian bishops from various provinces, Macedonia, Albania, Bosnia, Bulgaria, in Europe and Asia, reported how the Christian children were spat upon by the Turks, the parents tied to trees and slowly roasted, the boys violated, and murder, burning, plundering and unspeakable satanic atrocities were committed by the Christian abusers for months! And the Turkish authorities did not stop. Only when the Sultan feared that the murderous gangs, which had now organized themselves for the persecution of the Christians, would get the desire to revolt against his own rule, he ordered a standstill. This is the "benevolent sultan" of that evangelical bishop!

These outrageous persecutions of Christians - so wrote a respected writer at that time - give us yet another proof of Turkish education and gratitude. It is not the Turkish mob, but the Turkish national spirit that perpetrates these outrages; this spirit has not only always remained the same, it has become worse. Originally it was barbarically cruel, but heroic at the same time; now it is murderously cruel. Because Turkish diplomats figure in the Christian courts, because Turkish officers went to school in Europe, some good-natured people believed that Turkey had been won for humanity, that its hatred of Christians had disappeared. Now the most terrible and bloody proof to the contrary has been delivered. And what the Turks are now doing to their Christian subjects, they would much rather do to all of us. If they had the power, they would do worse to us than at the time of their invasion of Europe ... It really requires a very small degree of knowledge of history and human nature to realize that the Turkish statesmen, as often as they have to say an unthreatening flattery to the Christian powers, mutter ten curses about the Christian dogs. . .

Has it already been forgotten that at that time in Constantinople even the "Frank quarter" (the part of the city inhabited by the Christians) was set on fire by the Turks and about 300 houses burned, that under the eyes of the Sultan his general hunt for Christians was started, - of course they had to release the prisoners again. Has one forgotten how in 1845 more than 80 Christian villages and spots on the Lebanon were laid in ashes by the raging Druze; how the monastery at Abey go

How the persecution broke out also in the plain of Beirut, and the Christian families wandered around the country, homeless and without food, and fell from one robber and strangler to the other? And the Turkish officials? they did not control the atrocities, but made themselves accomplices and the Turkish troops supported the persecution. At that time - nine years ago <- agents of the French government tried to put a stop to it, but who opposed them? who hindered them? the English agents!

Finally, at the urging of the envoys of the Christian powers, the Turkish government sent its Minister of Foreign Affairs to Syria to bring peace. How did he do it? Has everything been forgotten? He ordered a general disarmament, that is, the Christians, who could defend themselves, were deprived of their weapons; they promised to protect them, and they handed over 15,000 rifles! Their persecutors abex were allowed to keep the rifles, even the chief of these Christian abusers was acquitted, but the most distinguished among the persecuted were thrown into prison, and the persecution now broke out in earnest! The Turks beat to death whoever they wanted, under the pretext that not all weapons had been handed over; they attacked the monasteries, maltreated the defenseless inhabitants in the most horrible way, hanged the monks by the feet and beat them with their heads against the ground, plundered far and wide, burned, tortured the women, and even killed them.

The Turkish commissars and troops, who were tortured with selected satanic tortures, tried to find out from them where their men were hiding or where treasures could be found. In Gazir, the bishop, priest and other Christians were beaten, gagged and thrown into a cave, into which water was poured. This was done by the Turkish commissars and troops who were sent to Syria to make peace.

What the Turkish peace commissars practiced in Syria was a system of continued oppression, a systematic and regular persecution of Christians, a chain of humiliations, degradations and ignominious tortures, which were intended to drive from the minds of our fellow believers there every shadow of a memory of their human dignity, and which were inflicted on them deliberately only in order to make them pay as hard as possible for the crime of the share which Europe seemed to take in them, in order to torture them.

And the envoys of the Christian powers wrote to Hirt and back and forth, and the Turk laughed in their beards. Yes, that Minister of Foreign Affairs, the instigator of the terrible "feudal work", became the envoy in Lon-

don. And Sir Carl Napier said publicly in the English Parliament at that time (not yet ten years ago): the Turkish government is the most disgraceful that exists under the sun. This said the same Karl Napier who now commands the fleet in the Baltic in league with the Turks. But in ten years one can forget much, lose much sense of honor, and forfeit one hand and both hands to the devil, after- which he was first given a finger.

In Smyrna, at the same time, almost the entire quarter inhabited by the Armenian and Greek Christians went up in flames, more than 4,000 houses lay in ashes, and when the arson was still going on in other houses, who was finally caught in the act? the police soldiers of the Turkish pasha! At the same time the Turkish mob threatened the Christians with new arson and general butchery. In the following year the persecutions did not stop. In Bosnia, the Christians were persecuted until they crossed the border of the Eastern Empire, and also the Eastern subjects were maltreated and murdered, and their heads were put on poles at the border. Colonel Jellachich with eight companies: undertook a foray to chastise the Turkish rabble, but almost fell into their hands himself, and New cut-off heads adorned the border. Only a larger division of the army succeeded in forcing peace from the Turks.

That was the Turks until 1845, and they are still in 1851. But we are witnessing the gruesome spectacle that in 1854 Christian kings are vying with each other to take the Christian king's place in the world.

deric Turks to take up residence in the middle of the european rulers!!!

In the history of **fallen** mankind, there is an infinite amount of iniquity and but in the whole world there are **many**

There is no nation in **history** that has heaped atrocities upon atrocities of the **most monstrous** kind so

vastly, so massively, so systematically and uninterruptedly for centuries as the Turks! The pure lust of cruelty, the complete dehumanization of all human relations, the naked absolute bestiality, combined with absolute disloyalty and with absolute arrogance, increased to the point of madness -- in a word: The perfect revelation of the devil is Turkishness, and in three parts of the world the transformation of the most prosperous countries.

The devil's dream is the work and fruit of the earth in terrible deserts, in places of misery and wretchedness! (Pilgrim a. Saxony.)

Rabot, Duke of the Frisians.

Charles Martell, commander of the Franks, had overcome the Frisians together with their duke in 734 and brought them under his control. He had the pagan idols torn down and had them taught and converted to the faith by Bishop Wolfram and other Christian teachers. When this Rabot was already standing in front of the baptismal font and was to be baptized, he asked where his ancestors had gone, whether they were in heaven or in hell. When the bishop answered him: All those who do not recognize Christ go to hell, Rabot went back and said: "It is better that I go to hell.

with many than few and come to where my elders also came. - Wasn't that a foolish thing to say? But you, child of the world, who follow the big bunch, do you do it better?

Dr. H. Göde dies unprepared.

In Wittenberg there was a lawyer and canon, Henning Göde, an Epicurean man. When he was ill, Dr. Luther came to him to comfort him. When he saw that he was very weak, he said: O Mr. Goede, you are a weak man, you should make a promise to God, confess, receive absolution and supper, so that you would be ready, if God required you, to die blessedly on Christ. The Epicurean man answered him: "There is no need yet, God will not deal with me in such a Swiss way and thus surprise me; but soon he lost his speech and died the next day without confession, prayer and sacrament. Therefore it is said: Today, today, because you still hear the voice of the Lord, do not harden your hearts, but turn to God.

The seven sacraments. We have already heard once in the Lutheran that a papist preacher proved from it that there are just seven sacraments, because the country servants never cursed at two, but always at seven sacraments and because at Cana there were six (!) water jars in the wedding chapel.

Another astute Roman theologian, Santius Porta, in a sermon delivered before Pope Benedict XIII, for the sake of which joner was elected Magister s. *Palatii*: it is very clear that there are seven sacraments, because the word "*Dominus*" (Lord) in the Hail Mary consists of seven letters, of which D (*Dimissio* peccatorum, forgiveness of sins) is the sacrament of penance; O (*Ordo*, spiritual state) is the sacrament of priestly ordination; M (*Matrimonium*, marriage) is the sacr. I (*Initium*, beginning of Christianity) the Sacrament of Baptism; N (*Nexus*, union) the Sacrament of Confirmation; U (*Unctio*, anointing) the Sacrament of Extreme Unction; S (*Sanctum*, the sacred) the Sacrament of the Last Supper. - Who can deny that there are no more and no less sacraments? - From this you can also see how a man has to start in order to reach positions of honor in the Roman Church.

The baptism of bells.

As is known, the Roman Catholics go so far in the abuse of holy baptism that they themselves baptize bells and give them a baptismal name. Montanus has in his "historical news of bells" from the time shortly before the Reformation itself one; Pathenbrief mitgetheilt, in which several nobles ask the council to Tennstädt, at - the upcoming baptism of several new bells

Gevatter z" stand. The letter reads as follows:

"Honorable, wise gentlemen, we are willing, God willing, to consecrate our bells on the Sunday *Exaltationis S. Crucis* according to the order of the Holy Christian Church and to have them baptized: our amicable request is, for God's sake, to appear at some time with us along with other good friends and to be grand patrons with us. We want to take the reward from the most high God and the patron 8. Sixto and the holy virgins 8. Julianen; so we want to earn it gladly. Votum Sunday after NFÜlii ^.nno 1516.

Curt and Clauß Vitzthum von Eckstett, along with the altar people."

The reader must not think, however, that this was perhaps only an abuse of private people and therefore not to be attributed to the Roman Church itself. The Pontificale Romanum (Roman Book of Ceremonies) describes in great detail the customs and ceremonies to be used for the baptism of bells. It says, for example: "The bishop puts salt into the water and says: This mixture of salt and water causes a salutary sacrament in the name of the Mother, the Son and the Holy Spirit. Then the bishop begins to wash the bell with the said water. . . . Then, with the holy oil, he makes the sign of the cross on the outside of the bell.... . saying: "Lord, let this sign be consecrated and sanctified in the name of the Father and of the Son and of the Holy Spirit. Peace be with you" 2c.

The use of bell baptism arose under Pope John XIII, who first consecrated a newly cast bell and gave it the name John. "This use has remained in the church from that time on," writes the Roman Catholic church historian Baronius about the year 966 AD.

The words that the papists put into the mouth of every church bell to indicate its function are well known: "I worship the true God, call the people, gather the clergy, worship the saints, teach the feasts, mourn the dead, drive out the plague and evil spirits. And it is precisely this power that the bell should receive through baptism.

Ecclesiastical message.

After Mr. P. F. Steinbach, with the consent of his congregation, accepted the appointment to the German Lutheran Church in Sheboygan, Wisc. Church in Sheboygan, Wisc., Mr. Heinr. Jüngel, formerly of Peru, Indiana, has been duly appointed by St. Paul's congregation in Liverpool and has been assigned to his new office by order of the Reverend President of the Middle District of our Synod, Prof. vr. Sihlers, into his new office by me on 14 Dec.

May the Holy Spirit help him. Spirit help him, partly to
The first is to plant, and the second is to water what was planted earlier, so that it does not die, but blossoms happily and bears fruit that is pleasing to the heavenly gardener.
H. C. Swan.

Addr. kev. II. Juen^el
Inverpool V. 0.
Jleclina Oo., 0.

Receipt and thanks.

Signedcr^beslbeinigt hiemit dankend, von Herrn Past. vr. Sihler to have received 85.00. - May the faithful God reward him according to His promise here temporally and there eternally.
Concordia College, Nov. 26, 1854.

Ernst Böse.

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Volume 11, St. Louis, Mon. 16 Jan. 1855, No. 11.

(Sent by Pastor Röbbelen.)

The Revelation of St. John.

The sixth chapter.

Dr. M. Luther writes about this: "In the 6th, the future tribulations begin, and first of all the physical tribulations, as there are persecution from the worldly authorities, which is the crowned reuter with the bow on the most steed. Item, war and blood, which is the roué with the sword on the red horse. Item, theure Zeit und Hunger, welche ist der Reuter mit der Wage auf dem schwarzen Rost. Item, pestilence and gland, which is the turkey in the image of death on the pale horse. For these four plagues will certainly always follow on the ingrates and despisers of the word of God, but also more disturbances and changes in the authorities, until the last day. As is shown at the end of the 6th chapter, and the sea,lm of the martyrs also do this with their cries."

V. 1. u. 2. First seal: signifies the persecutions by the ordinary authorities in peacetime (white horse).

V. 3. and 4. Second seal: means the bloody wars, the decline of the empires.

Third seal: means famine "do not harm the oil and wine": Mercy alleviates punishment; it can also be a sign that, while all orders, customs and rights have perished, the oil and wine of the Good Samaritan remain, and the vineyard of the Lord continues to flourish.

(As physical hardship and great temptation promote faith, they do not stifle it.)

V. 7 and 8. Fourth seal: means pestilence.

V. 9. to 11. Fifth seal: the souls under the altar, the blood of the martyrs.

The altar indicates that the blood witnesses are a sacrifice pleasing to God; "under the altar" means that the altar remains in spite of this, that the church does not succumb, which seemed to be the case when the witnesses of the truth were strangled, but that it is always built up gloriously over the corpses of its confessors, and that precisely because those fall who faithfully held the banner of the cross until death, they flourish quite visibly. The blood witnesses had to bear a heavy yoke; they did not see the victory of the church, they labored and groaned in meager time; after them the altar was raised high. - Their cry recalls Abel's blood, comforts and awakens the hope of the last day, because in spite of the victories that the truth celebrates, injustice retains the reign. Nor does victory follow immediately.

. V. 12 to 17. The Sixth SealChange of Regiments. - It is now revealed that the wrath of the Lamb has been the cause of the terrible plagues that have come upon the world, which was not believed before. The sun and the moon are darkened: for that which hitherto took the place of the heavenly light loses its shine; the stars fall from heaven: are the celebrated names which shone in the darkness of this world; the sky

The beautiful dreams of Olympus and its glory flee away, the visible glory of the temples and altars fades away, and what remains is a wrapped book, the holy scripture, whose secrets do not delight the eyes and ears and are revealed to the senses like the pagan doctrine of the gods, but are closed, a foolishness to reason; all mountains and islands are moved: for the regiments are shaken and yet there is none that would give refuge as in former times in Roman times; and the kings 2c. hide themselves in the clefts and rocks of the mountains: you will find days that were the same for the Gentile world as the Jewish people experienced in the destruction of Jerusalem, as the Lord had foretold (mountains fall 2c.), where one chooses in vain everything that promises protection for one's refuge (the protection as Werg Jes. 2.), flees to the already torn orders and powers ("gaps"), rebuilds externally what has fallen and because the old orderly power (the mountains) wavers and powerlessly falls apart relies on the powers that have natural strength without being consecrated by tradition ("rocks on the mountains"), are added to the mountains, the orderly authority and power, so that they support them and yet achieve nothing more than that everything falls over the heap and, even more terrible than this terrible collapse, the eternal wrath of the Lamb shakes the hearts, which they finally see flaming out of this nocturnal cloud with an unbearable twitching in their consciences, so that what they recognize as the inevitable judgment of the Lord can still be seen.

for blanket and screen from the consuming fire of his holy nearness.

Although in all these individual judgments the sequence does not necessarily include the time sequence, still less our eyes can reckon with certainty the image in the clouds, also approximately repeats itself more often, which would be fulfilled only in the perfection, which God has reserved for himself, nevertheless, if one wants to interpret once also this interpretation would be justified: that the first 6 seals cover the time up to the migration of nations. The recognizable goal is the victorious breakthrough of the public recognition of Christ. Thorough conversion is generally not. The wrath of the lamb (v. 16 and 17) is striking the world. People worship and bow before the power of Jesus' name. The papacy then reaps the fruits of this mighty blow, which has trembled for centuries, as it can be seen as clefts and rocks on the mountains: For it is based on the old Roman rule, and because it confers the Roman imperial dignity, the mountain leans on the same, also the gap fits perfectly, because it arises at the same time with the division of the eastern and western Roman Empire and the refuge, which the servile trembling of the peoples seeks in the legal ceremonial service of the church is apparently nourished by the same at a time when it also splits.

The first four judgments then fall with the fifth, which runs through all of them, into the first centuries and need not have taken place in order as they are enumerated, as this is especially evident from the fifth.

Note 1. The first seal could also be interpreted differently: either to the church, so that it would give it victory (crown) by the wide spreading of the gospel (bow) among all the following plagues; or to an enemy of the Roman empire, as the first impulse to the fall of the same, which would correspond to the sixth seal - for instance to the Persians, on whose resistance the power of Rome first broke (for this speaks the bow, the white dress as a sign of you gcs, as well as the last word: "to overcome" rc); or finally to Constantine the Great. G., who was victorious through the cross and, as it were, only wielded a bow himself, since the deadly! This, too, fits and recommends itself especially as a consoling image, which, moreover, emerges unsought from everything that happened until the overthrow of the old world in the eyes of the Christians, for whom such things are written. The following follows as causes of the same purpose, to overthrow the idolatrous altars in the pagan world and to bend all knees to Christ. The other things do not appear as a tribulation of the church, but as a preparation of the way.

Especially the words v. 2: "and a crown was given to him, and he went out to conquer, and that he conquered" move me to accept the latter interpretation. But I decide to put this aside as a private opinion of Luther's explanation.

The 11th verse points prophetically to the time of the papacy. When everything was preparing for the overthrow of the pagan world, **the** number of martyrs seemed to be full, but it was Not yet, because the altars themselves, which were built over their bones, served already at that time only that the spirit of the blood witnesses ("under the souls of those") was subdued, while one honored them with stones, later however from the temples, in which they stood murder pits became.

The seventh and eighth chapters.

"The 7th and 8th chapters contain the revelation of spiritual tribulations, as there are many heresies. And before that, a consolation picture is presented, where the angel draws the Christians, and wards off the four evil angels. So that one can be sure that Christianity will have pious angels and the pure word even among the heretics. Just as the angel with the censor, that is, with your prayer, shows. Such good angels are the holy fathers, as Spiridon, Athanasius, Hilarius, and the Concilium Nicenum, and the like.

The first evil angel is Tatianus with his Encratites, who forbade marriage: item, wanted to be pious by works, like the Jews. For the doctrine of works holiness had to be the first against the gospel, and probably remains the last, without always getting new teachers and other new names, as Pelagians, 2c.

The other is Marcion with his cataphrygians, Manicheis, Montanis, 2c. who boast their spirits above all writing, and drive, like the ser burning mountain between heaven and earth. As with us the coiner and the gushers.

The third is Origen, who, through philosophia and reason, embittered and corrupted the Scriptures, as the high schools have done in our country.

The fourth is Novatus with his Cathars, who refused repentance and wanted to be the purest before others. The Donatists were also of this kind afterwards, but our clergy are almost all of four kinds: the

scholars who know the histories will know how to calculate this, because it would be too long to tell and prove everything.

The 7th chapter contains the announcement of the plague and the divine remedy against it, the 8th describes it in more detail. That spiritual tribulations, namely false teachings, are to be understood under this plague is evident from the image under which it is presented in chapter 7, v. 1, and already brings the order with it. After the general promise of victory Cap. 4. and 5. only the most conspicuous movements have come into the light of prophetic distant vision, which should shake the world and also painfully touch the children of God. Their final goal was the glorification of the name of Christ, as the conclusion of the previous chapter showed. Now follow the struggles of the church for God's glory, which are very distant from the superficial observation of a mortal eye, to which we otherwise owe a glimpse of world history, and which even blur into the sphere of clouds. These have, as it were, cast their shadow on earth in the aforementioned bodily tribulations: for it is fitting that even the ungodly hand of the children of men should, at least where

He will be aware of what God's kingdom experiences on his part. As there it was about thrones and dominions, about fatherland and all kinds of goods, so also here everything is about scepter, home, inheritance 2c. But one argues about the Lord's regiment, about the eternal fatherland in heaven, only the pure doctrine as the nourishment and strength of the soul.

Therefore, the "after" in the 1st v. is not to be thought of a time sequence. Rather, the contemplation goes back further than into the beginning of the time painting rolled up before. When looking at a landscape, the eye can first rest on the mountain peaks at the edge of the horizon and then follow the course of the river on whose bank one is standing.

Let us now take the pit light that the fathers placed at the entrance before they went to rest after their day's work and point with it into the dark shafts. We are astonished anew, but the treasures of wisdom and knowledge on which our eyes feast are as old as the light that shows **them** to us; even the sinking and unclogging of the tunnels was done for us by the ancients.

C. 7 v.. The "four angels" are false teachers and their spirits. They "stand" ready to harm. Notice how the devil who sends them masquerades as God's monkey. His chariot shall have four horses like the Lord rides on four cherubim. And how the church is now built on the word: Go ye into all the world rc, so will he also possess the four corners of the earth.

"The four winds of the earth" are the pure and purifying teachers of the church. The image of the wind is taken from the storm roar a>n the day of Pentecost and at the same time indicates the heavenly origin of the breath of life au which sustains Christianity through the vehicles and organs of the Spirit, while that already indicates the impotence and fall of the false prophets, that their patrons are on earth. The number 4 reminds of Ma2c. 16, 15 ("all the world").

"Earth" - "sea" and "tree" express the generality of the plague. No church, be it on the mainland (earth) or from an island (sea) or hiding in the rocky gorges, in the wasteland of the forest (tree) shall be spared, i.e. outwardly the whole Christendom will be reminded of the rule of false doctrine, e.g. by the lack of pure teachers.

If one wants to interpret, then the earth is approximately the hereditary ground and soil, the sea center! of the traffic outward and the extension of the borders, tree the daily food and Nothdurft. Without picture: In the church, as far as it has already been built, there is no life, because the pure doctrine has been suppressed. This is also the case with the spread of the church, where all kinds of human seeds overgrow the good seed. What else can be the result of this than that no real fruit grows, the souls do not find healthy nourishment, in short: a spiritual famine?

It is also significant that the devil begins his work by holding the four winds, the influence of the pure teachers and hindering them himself. So fearful are God's trumpets to him; so little can he hope to accomplish anything if the faithful servants of the Lord remain on the plan.

But just as the devil has it in mind, do not give it out to him. L. 2. by the "other angel" is to be understood Christ, cf. mal. 3, 1. He does not stand on a corner of the earth, but ascends from the exit of the sun. He therefore has a heavenly original line and can command the princes of darkness. He fends off the messengers of the latter and in the meantime shaves off his limbs so that they can meet the threatening danger: for God does not let anyone try his ability. But how he does this Luther said in the preface. Shortly before the onset of all the devastation that the devil wreaks in the church according to God's decree (cf. "to the four angels who have been given", i.e. stowed away by God; otherwise they should not come), he awakens quite gifted, brave witnesses of probity and also sends an Elijah now and then during the prevailing apostasy. Through the preaching of such witnesses of the Lord, the faithful Christians are so strengthened for the hour of temptation that they can then confess the pure doctrine as those who have been sealed in the forehead with it, i.e. are not ashamed of it before the world. The "with a loud voice" indicates that Christ, in the grace-filled time in which he thus divinely preserves (seals) his own, makes them as it were fireproof, of which no man understands how it is only possible, takes care of quite loud and insistent proclamation of the pure doctrine. The Church is experiencing something of this today.

Those who let themselves be sealed are from now on until the end of the chapter the only object of consideration. They are the only ones on whom the eyes of God are fixed, as the 7000 who do not bend their knees to Baal, while the visible assembly, which adorns itself with the name of all that they have, scares away the Holy Spirit as long as the lie reigns in it.

They are divided into two classes, in the first of which the Indeu alone come, according to the principle of St. Pauli Rom. 1, 16: "the Jews destroy and also the Greeks," the number of the Jews is already closed, (but only synecdochically means a countless number, which is written v. 4. ff. of it). This points to the hardening of this people, which, with few exceptions, prevents the Holy Spirit from working among them.

All must confess that only God, who was in Christ and reconciled the world to Himself ("the Lamb"), has preserved them in temptation, and is also the only source of their salvation v. 10.

V. 11 and 12 indicate that the gracious salvation and the glorious victory of the The whole of heaven participates in the eternal rejoicing of the chosen few, who are in themselves, however, innumerable.

V. 13. ff. From the distant goal of blessed eternity, to which those who are sealed attain, the view is now directed to the path they must travel in time. The fact that one of the elders reminds us of this is meant to be a reminder of how necessary it is for Christians to be mindful of the heavenly calling they are receiving, so that they will not be offended by the tribulation. At the same time, it shows that the ministry of preaching is especially concerned with enlarging and strengthening the children of God, so that they will allow themselves to walk in the footsteps of the one of whom, without once asking, "Who is he? (especially apostate elders who stood under the cross with shaking heads), because he was even covered with shame, so much unrecognizable - and who said:

"Whoever wants to be my disciple, take up his cross and follow me.

(To be continued.)

Why are the preachers

in the

holy scripture called servants and their office a ministry, a service?

Johann Gerhard writes the following about this: "The name 'service', which is given to the church office, reminds both the church servants themselves and their listeners of many necessary and useful things.

The ecclesiastics, namely: 1. that they should recognize that their office is not a political regiment, a despotic rule, but an ecclesiastical service, an errand and a diaconia. This designation is therefore to be opposed to the pride of the Roman high priest, the pope, and the papal bishops, who, under the pretext of ecclesiasticism, arrogate to themselves a dominion and ascribe to themselves the power to give binding laws in conscience and to decide in matters of faith according to their own judgment. However, the secular authorities are also called God's servants (Rom. 13, 4), because they also serve God in the direction of their office, and this service attributed to them with regard to God does not exclude their despotic (unrestricted) rule with regard to their subjects; therefore, they are called a sovereign power in v. 1, to which everyone is obliged to be subject. But to the pastors of the church the serving would not only be attributed with regard to God, but also with regard to the listeners or the host; therefore they are not only servants of God, servants of Christ, servants of the New Testament, servants of the gospel, but also servants of the congregation or church Col. 1,25, servants, by whom and through whose work the people are brought to faith by means of the preaching of the gospel 1 Cor. 3, 5.

The apostle himself adds v. 21-23: All things are yours: whether Paul or Apollo, whether Cephas or the world, whether life or death, whether things present or things to come; all things are yours. But you are Christ's, but Christ is God's, where the whole multitude of the church is set before the ministers of the Word. 2 Cor. 4:5: We do not preach ourselves, but Jesus Christ, that he is the Lord, but we are your servants for Jesus' sake. And from this source flows the very serious admonition, opposed to the apostles, when they desired to gain a certain political dominion, Matth. 20, 25. Marc. 10, 24. Luc. 22, 25: The worldly princes rule and the overlords have power. It shall not be so among you; but if any man will be mighty among you, let him be your servant. To this also belong those apostolic words 2 Cor. 1, 24: 'Not that we should be lords over your faith 1 Pet. 5, 3: 'Not as they that rule over the people 2c. (2) That in all and every part of their office they may exercise the fidelity and diligence due, when they hear that they are legates of another, servants of that supreme self-ruler and stewards of the heavenly Father of the house, to whom they will one day give an account of their household. And as it is said of the priests and Levites, who performed the duties of their office in the tabernacle and temple, according to the Old Testament, that they "stand before the Lord to serve him," Deut. 10:8, because of the special presence of God around the ark of the covenant, so also the ministers of the church are to perform all the duties of their office, as it were, before the Lord, in whose stead they stand. Here the apostolic saying 1 Cor. 4, 1.2. is to be referred to: "Let every man take us for this, that we may be Christ's servants and stewards of God's mysteries. Now do not look for more in the stewards than that they be found faithful.' Likewise the parables of Christ Matth. 24, 45: 'Which then is a faithful and wise servant, whom his lord hath set over his household, to give them meat in due season? 2c. Matth. 25, 14: 'As a man going over country called his servants,'. that he might give them fine goods^ 2c. Luc. 12, 42: "What a great thing it is for a faithful and wise steward, whom the Lord sets over his servants, to give them their portion in due season! 2c. - Finally, this designation reminds the audience: 1. that they show their pastors the due honor and respect as God's legates and servants; therefore, when the apostle had said of the household of Stephanas 1 Cor. 16, 15. that they had ordained themselves for the service of the saints, he adds v. 16: "So that you too may be like such servants to yourselves and to all who help and work." Although pastors are servants of God and of the church, they are not to be regarded as common slaves, but as servants to whom honor, esteem and respect are due.

That they should be obedient according to God's own ordinance 1 Tim. 5, 17. Tit. 2, 15. Ebr. 13, 17. 2c. 2) That they should be devoted to them with filial love and sincere benevolence, since they hear that they are not forced under the yoke of civil bondage, but are called to the fellowship of spiritual liberty by those who do not desire to rule over them despotically, much less tyrannically, but to be devoted to them and deal with them fatherly, with paternal benevolence; hence it is that the apostles call their hearers here and there children, but themselves their fathers. 1 Cor. 4, 14, 2 Cor. 6, 13., 1 Joh. 2, 1. 18.- 1 Cor. 4, 15. Gal. 4, 19."

sl-06. tüool. äo ruin. eool. § 7. ^

The effects and necessity of Holy Baptism.

(Conclusion.)

The other insinuation of the Methodist "apologist" was that the Lutheran church teaches that no one can be born again who has not received baptism; our church therefore binds not only people but also God Himself to this means of grace. The following testimonies of pure Lutheran teachers may serve against this accusation.

First of all, the great theologian Johannes Brentius from Würtemberg writes in his Latin interpretation of the Acts of the Apostles about the words: "Can anyone refuse the water so that these who have received the Holy Spirit will not be baptized, just as we have? (Acts 10:47): "Peter rightly considers that the Gentiles are to be received into the fellowship of the gospel or of the Messiah through baptism, even though they were not yet circumcised. For baptism, by the institution of Christ, is, as Paul declares, a bath of regeneration and renewing of the Holy Spirit, and of purification from sins, whereby God saves them that believe. For thus saith Christ, He that believeth and is baptized shall be saved. But that these Gentiles were already born again by faith and renewed by the Holy Spirit before baptism. This is clearly proven by the gift of the Holy Spirit. This is clearly proven by the gift of the Holy Spirit, which miraculously fell upon them. Therefore, they could not be excluded from baptism with any right. For whoever possesses the greater and more excellent part of the sacrament, why should he be excluded from partaking of the lesser part? For a sacrament has two parts, one is a visible creature, the other an invisible grace or spiritual gift, which has reached the visible part through the word and the institution of divine goodness. So also baptism has first of all visible water. But the mere water is not a baptism or a sacrament; it is only one part of the baptism or sacrament. On the other hand, it has an invisible gift, namely the cleansing of sins, the washing of sins, and the washing of sins.

birth and renewal of the Holy Spirit. And this part is the main and most excellent one, for the sake of which also the visible creature is ordained by God as an instrument. Therefore, whoever, out of divine kindness, is gifted with the rebirth and renewal of the Holy Spirit before receiving water, as happened to these uncircumcised Gentiles, who can refuse that he also be doused with water? Peter therefore commanded them to be baptized in the name of HErru. For although these Gentiles did not need to be baptized, that they might be born again and renewed by the Holy Spirit. Spirit, it was nevertheless necessary to obey the order of God, who had commanded the apostles to baptize all Gentiles and who had subjected all believers to baptism, saying: "Whoever believes and is baptized will be saved. In addition, baptism is not only an instrument by which those who believe are initially born again and renewed, but also a symbol by which believers are publicly declared to be the people of God, and by which those who are tempted by various temptations are confirmed in the faith of regeneration. It is therefore not something idle and superfluous that these heroes are baptized after being born again."

(In no. IIom. 51.)

Johann Gerhard writes: "The Calvinists object: Sometimes those are baptized who have already been born again through the Word and the Holy Spirit. Sometimes those are baptized who have already been born again through the Word and the Holy Spirit, as can be seen from the example of the eunuch Apg. 8, 38, and those on whom the Holy Spirit had already come before Apg. 10, 49; since baptism was not a

means of rebirth for those, it cannot be said that it has this purpose in others. Although these and several others were truly born again before the use of baptism, this does not detract from the efficacy of baptism, so that it should not be and be called a bath of regeneration. (2) This can be explained by the example of the divine word, which is heard from many who have been born again before; nevertheless, the word is that healing means by which we are born again as through the incorruptible seed 1 Pet. 3) Therefore, just as faith and the gifts of the Holy Spirit are increased in those who are born again through hearing and hearing the Word, so the same happens through baptism; indeed, baptism also seals the gift of regeneration in them. 4) In the question of the benefits of being born again, we must be aware that the gift of the Holy Spirit is not a gift of the Holy Spirit. (4) In the question of the use and benefit of baptism, therefore, a distinction must be made between infants and adults. For infants, baptism is primarily the ordinary means of rebirth and cleansing from sins, 2c. and subsequently the seal of righteousness and confirmation of faith; for adult believers, baptism serves primarily as a seal and testimony of God's grace, filiation, and eternal life, but in un

In a subordinate way, it increases the renewal and the gifts of the Holy Spirit. Infants receive the firstfruits of the Spirit and faith through baptism, and adults, who receive the firstfruits of faith and the Spirit through the Word, receive the growth of the Spirit through baptism.

slmo. tllool. æe 8. vapt. H 12 8. ^

The same: "Let us see by what reasons Vellarminnts excludes all the unbaptized from the Church. It is certain', he says, 'that the (catechumens (unchurched believers preparing for baptism) are not really and actually in the Church, but only according to the possibility of belonging to it, just as a conceived but not yet formed and born man is called a hasty man only by virtue of the possibility lying in him of becoming so [potentia]. For we read Apgsch. 2: "Those who accepted his word were baptized, and were added to three thousand souls that day. I answer this: 1. The believers (catechumens) are either really in the church or they do not become blessed; there is no third thing, because outside the church there is no implantation in Christ, the head of the church, the gift of the Holy Spirit and eternal blessedness. Therefore, if Bellarmin admits that believing catechumens are blessed, he must also admit that they are actually of the Church, and not only in possibility. 2 The believing catechumens are born of God through the word of truth and through faith in Christ; they are therefore wrongly compared to an embryo that is not yet formed and not yet born. The first sentence is clear from the fact that not only is the sacrament of baptism called a bath of rebirth Titus 3:5, but also that the word is the incorruptible seed from which those who believe are born again 1 Pet. 1:23, Jac. 1:18, and that those who accept Christ in true faith are born of God: are born of God. John 1:12, 13. We therefore reverse the comparison: just as a child who is formed and born is actually a human being, so the believers are actually born of God and therefore are also actually in the church. (4) Those who flock to the church are of two kinds. For some receive both the word with true faith and the sacrament of baptism at the same time; But others, after having received the word in faith, are not baptized, either because of necessity, like the thief on the cross, the martyrs 2c carried away to violent death before receiving baptism, or of their own free will, like the catechumens, whose baptism in the first church was postponed until the feast of Easter, like Ambrose, who, while not yet baptized, was called by the people of Milan to the episcopate. Those of whom Lucas Acts 2:41 says that they were added to the Jerusalem church belong to the former class, for it is explicitly said of them that they were

have received the Word and been baptized; the words "and were added" are therefore to be referred to both of the preceding members, namely, to the reception of the Apostolic Word by true faith, and to the acceptance of baptism, by which both faith was sealed in their hearts, and that reception into the Church was confirmed . . . 6 This distinction is also to be noted, that the effect of baptism on infants and on believing adults is to be judged differently. As for baptized infants, baptism is the only ordinary means of regeneration and the only door to the church; but in adult believers, baptism does not first effect regeneration, of which they have already been made partakers through the Word and faith, but it seals regeneration, confirms it, and increases in them the gifts of the Holy Spirit". (Ros. tüeol. äs sselss. H 55.)-

We therefore take the liberty of recommending these testimonies to Dr. Nast for diligent study. He will then, in any case, be enlightened about the doctrinal system of the Lutheran Church, which he has lacked up to now. We know that it would be too much for a man like Dr. Nast if we asked him to revoke his essay and to declare that the true Lutheran Church, to which our Synod also belongs, does not have this papist leaven; but we cannot help but at least express this wish and urge Dr. Nast to study it. Nast that he should finally begin to study the Lutheran doctrine thoroughly, before he again speaks out about it in his paper or lets other ignoramuses speak about it in his paper, or that he should keep silent about it altogether.

(Submitted by Pastor Hoyer,) **World Trade.**

In contemplating the world affairs of all times, we will always feel as if we were on uncertain, wavering ground or as if we were on a surging sea, and we will look at and grasp the only thing that is secure, firm and enjoyable, the unshakable foundation, the rock of the ages, God's justice and love in His wondrous government, with heartfelt joy and to the refreshment of our anguished soul. For years, however, world affairs have not pointed so earnestly and urgently to God and His holy Word as they do now at the beginning of the year of the Lord 1855. It is quite impossible to point out even one event-

It is true that as far as the United States is concerned, the President's message sent to Congress on December 4 of last year indicates to us that the Government of this country, both domestically and in relation to the rest of the world, is in danger. It is true that as far as the United States is concerned, the President's message, sent to Congress on December 4 of last year, indicated to us that the government of this country, both domestically and in relation to other states, has everywhere maintained a righteous measure within the existing limits.

The report on the treasury of the V. St. also shows that not only has the expenditure of over 51 million been made, but also that the capital and interest of the provincial treasury have been paid out in excess of 24 million, and yet over 20 million remain in the provincial treasury.

However, the more satisfactory the prosperity of the state government might appear to us, the more glaring and distressing are the consequences of the intemperance with which a large part of the citizens of this country have made ventures and indulged in the courtly way of life in the past years. In the last quarter of 1854, wholesalers, factory owners, entrepreneurs of all kinds have been struggling with the grimmest lack of all credit, and frauds and swindles have come to light that could hardly have been dreamed of before; Around New Year's Day 1855, unemployment and the loss of saved pennies due to the collapse of the Baukcu and savings banks are now revealing themselves to a frightening degree among the workers; not to be counted are the inhabitants of our cities, who on New Year's Day felt the hunger of the last hours of the old year and had no earthly prospect of bread for the days ahead. Christians consider this a chastisement of God; will it lead the people of the V. St. to repentance? God wills it and God will not be mocked.

The view of the world affairs in Europe falls everywhere on uncertainty and wavering. For more than three months now, the English and French have been lying in front of Sepastopol in the Crimea; at times they have been canonizing day and night on that fortress or that city of fortresses; they have been fighting bloody battles with the Russian army, which stands by her side, and with the almost daily

In particular, there has been a gruesome killing at Jukermann, in which four English generals alone have died; diseases have taken away almost as many soldiers as the battle; a storm has finally recently destroyed 43 English and French ships and in them many people and food and clothing for the poor starving and freezing troops. However, in spite of all these sacrifices, the English and French have not yet gained as much in

The fortresses of Sebastopol are ruined and cannot be repaired overnight, and their call for help is so loud that the English Parliament has proposed to recruit German and Swiss soldiers and to send the militia of the country itself to the theater of war. The

The latest news brings the confession of the English that for the time being they can do no more than maintain their position; actual attacks on Sebastopol have not been made for a long time. On the other side, England and France have gained something they have long desired. On December 2 of last year, Austria concluded a treaty with them, the contents of which are communicated to us, and

The agreement between Russia and Austria is that if Russia does not enter into real peace negotiations by the beginning of 1855 in accordance with conditions already laid down, Austria will conclude a treaty with England and France for the joint enforcement of a lasting peace, but until then will occupy the principalities on the Danube without hindering the Turks, the English and the French in their undertakings against the Russians. Since Russia had earlier declared that it wanted to negotiate on the basis of these conditions, Austria interpreted them in such a way that Russia immediately spoke out against them and is now gathering large masses of troops not far from the Austrian border. Prussia does not want to know anything about this treaty of Austria and is negotiating on its own. The German Confederation has decided to gather its army. Our dear readers see that the old misfortune of disunity threatens our old fatherland; the independent position it has taken up to now in relation to the whole war is already half lost. We answer the question: will not Germany soon be dragged off to war and then be made, as before, the theater of war and the chief sufferer from its horrors? Already one of the scourges of war, the drought, has spread misery and hardship over our dear fatherland, despite the rich harvest. God will see to it that it is piously done according to His good pleasure!

"T/he great red dragon."

("The great red dragon." Rev. 12:3.)

A work of this title has come to us. It consists first of all of a writing by Anthony Gavin, former Roman priest at Saragossa in Spain, who, after fleeing to England, converted to the Episcopal Church here in 1715. This writing was published in 1727 in Cöln also in French (Ts tont äs l'b^lös Romains) later also in Dutch and already in 1728 also in German. In the latter, nemlich German translation under the title: "Der Dietrich, dessen sich die römische Kirche anstelle der Schlüssel Petri bedient," heißt es von den Werke in der Vorrede: "If ever the abominations of the Roman Catholics have been openly discovered in a book, it has certainly happened in the present one, as in which the most abominable frauds of the clergy and monks in Spain have been discovered with such appalling circumstances that one cannot be sufficiently astonished to see, nevertheless, how far the reputation of the same extends. One finds in this book the most credible examples and samples of all the agribusinesses that the papists have long been accused of. The credibility of the author is based on such good grounds that whoever would doubt it would have to conspire all historical applause. Mr. Gavin has everything himself as a former priest in Saragossa from his own Ersah

rung. Although there is no lack of sins in the evangelical church, such sins can by no means be taken for the consequences of the teachings of this church, since these do not give rise to idolatry, bloodthirsty persecutions, superstitions, or the like. We sincerely wish that all who read this scripture may give up their eyes to recognize the wickedness of communion with the Antichrist and to abhor such." (p. 17 ffl.) Even the famous historian Löscher says in a review of this book that he read with astonishment the revelations of papist atrocities - secrets contained therein.

The second half of our English American work contains several valuable additions, partly descriptions of the atrocious errors and abuses, partly news about the state of the Roman Church in the United States.

The work is recommended to all who wish to glimpse the gruesome, otherwise hidden interior of the Roman hierarchy. It is available from Samuel Jones, Boston, Mass., heavily bound in muslin with rich gold ornamentation and well-executed emblems and illustrations for the price of \$1.2.

The New Theological Journal.

Although our synod asked the current editor of the "Lutheraner" to leave the publication of the theological journal until the new high school director takes office, three reasons have determined us, after consultation with our Reverend President and several other colleagues, to begin with the publication of the designated monthly journal already this month in God's name. First of all, several of our colleagues have already sent us so many valuable submissions that the first two issues are already almost completely filled, among which especially one essay deals with a now "burning question", the publication of which is therefore just about time; it is a review of Wucherer's writing on the holy ministry of preaching. Ministry of Preaching. Secondly, it seems as if the filling of the vacant position of director here could be postponed for quite a long time, while among us the need for a journal becomes more and more palpable, which can also take up what the "Lutheran", intended more for a general readership, must either reject or can only take up with impairment of the rights of a large part of its readers. Finally, the beginning of a year seems to us to be a particularly suitable time for the start of a new journal, which we would not like to miss.

The members of the Synod do not need a report on what the journal intends to give, since they themselves have prescribed its tendency, material and form. For our friends outside of our association, the following serves as news:

The paper is published each month (later on each first day of the month) in one issue of 32 pages in octavo with cover excl., a volume of 12 such issues for the price of \$2.00 in advance payment, under the following title:

Doctrine and Weirs.

Theological and ecclesiastical - contemporary monthly.

The paper is not to be a friend of the church, but a servant of the church, not above or beside, but in and under the church. It will not give itself up as a playground for those who set out to attack the doctrine of the orthodox church and its sanctified institutions, and, even if not to overthrow them - for even the gates of hell are not able to do that, let alone the gossip of wisecracking people - to try and shake them. The Holy Scripture and, according to it, the Concord Book of our Evangelical Lutheran Church will be the norm of all essays to be included, the Scripture the *normans*, the symbol the *norma normata*; both in its simple sense according to the manual of the indisputably orthodox fathers of our church, first of all a Luther, and then a Chemnitz, a J. Gerhard and other holy witnesses of truth.

As the title indicates, the material will be both thetical and antithetical, both didactic and polemical. At the same time, however, according to the title, the task of the journal will be to give as vivid a picture as possible of the state of the church here and in the old fatherland, for which purpose, as far as the position of the church in the homeland is concerned, excerpts from the patriotic ecclesiastical journals will be provided in abundance. In addition, it will be taken into consideration to give especially the local preachers excerpts from the treasure of our ecclesiastical casuistic works into the hands for their ministry, which is so rich in the most diverse occurring difficult cases, and to provide reliable information about the best books of old and new times for the establishment of a Lutheran pastor's library.

Nothing could be more hopeful for the journal than the announcement that the editor of the "Lutheraner" has been appointed by our Synod to edit the "Lehre und Wehre," but we can assure our friends that we have so many capable collaborators that our share in the monthly journal will be reduced to a very small amount and will determine nothing less than its content. However, we must also add the remark at this opening that our Synod, with the publication of this "theological journal", by no means intends to place a similar learned journal for America at the side of the ones now coursing in Germany. Its purpose is by no means to pursue new discoveries in the field of scholarship and especially of theology, but to have an organ which is primarily intended to serve the

The aim is to display and seize the old doctrinal and other treasures of the church and to defend them against new theological or untheological, ecclesiastical or unecclesiastical highwaymen, but also to make as general as possible among us that which is a true yield of new work in the Word of God and in the documents of the history of the church, and especially for the church here.

However small the gift may be, which is hereby to be laid on the altar of the orthodox church of America, we hope to God's grace that it will be blessed for the promotion of truth, for the defeat of error, for the inheritance of the church and also for the winning over of many of its adversaries. May many unite their faithful prayers for this to Jesus Christ, the invisible, united head of the church, with ours! - —

Finally, we note that Mr. Cassirer F. W. Barthel, like the "Lutheran," will also expedite "Lehre und Wehre" and accept subscriptions to it.

The "Luthern Standard"

According to No. 387, a reply to Prof. Dr. Sihler's "Denkwürdigkeiten aus der letzten Versammlung der allgemeinen Synode von Ohio" (p. "Lutheraner" No. 7. I. J.) was received. An unnamed member of the editorial board, however, declares, "it is inconsistent with a proper self-respect to stoop so far as to reply" to such "surges of a fanatical zeal." We cannot deny your writer this, we must confess, our admiration. The Lord seems to have imprinted on himself the words "Be wise as the wise"; only we are sorry that he does not seem to understand this word of the Lord in its connection with "And without falsehood as the deaf", and still less to practice the latter. For he may have been prudent enough to keep silent for the sake of his so-called "self-respect," to which nothing was more dangerous than a public discussion of his own misdeeds, but was this also required by the pigeon-friendliness befitting a Christian? Probably the honest sender had expressed in his reply his astonishment that the "Lutheran" had taken up Dr. Sihler's essay; the man behind the closed helmet grille therefore says, "it did not astonish him in the least that the 'Lutheran' had been willing to serve as an instrument of such carnal zeal. He was obviously at home in such things, as all the world knew." The man who is so spiritually (?) zealous is completely right in this. The "Lutheran" will continue to be "willing" to be an instrument of "such carnal zeal" (as one likes to call it); yes, he will not ask the least bit whether he thereby makes bitter enemies not only of all enthusiasts, but also of all comfortable model Lutherans. The "Luther

aner" knows only too well that even the holy prophets and apostles had to be carnal zealots when they punished the carnal nature not only of the obvious enemies but also of the false brothers. - Consider, you poor people, that the time has passed when people only asked: *what is expedient?* and not: *what is true and right?* - is over; if even we underage children would keep silent at your pretense, the stones would have to cry out against you at this time. It is true that weak ones should be carried, and we can prove it with loudly speaking facts that we have well practiced this carrying by God's grace; but how should we surround ourselves with those who recognize the truth but hinder the course of it because of carnal considerations? - Such must be punished, so that their sins will not be made partial. Amen!

Ecclesiastical message.

After Rev. Hüsemaun had received and accepted an appointment from my former branches in Echester and Salisbury Township, he was introduced to his new duties by me, on behalf of the Honorable President of the Middle Trinit. Dr. Sihler, on the 28th Sunday after Trum. last year.

May the Archpastor and Bishop of all souls also be with this his underpastors and the herds entrusted to him, so they will not lack anything. Amen.

Paul Heid.

The address of the dearu brother is:

Ittv. L. I liwEwnin, earo ok Rev.?. Iloiä, l>oinoro^, Olwo.

Church consecration.

On the third Sunday of Advent, the new Trinity Church u. A. C. in Cumberland, for which the foundation stone had already been laid on the 2nd day of Pentecost, was solemnly consecrated.

Mr. Rev. Sommer preached the dedication sermon on the usual Sunday Gospel and presented to us from it: "The glorious things which are preached in this place. I. the preaching of them; u. miracles on bodily, b. miracles on spiritual miserable. II. The preachers; a. Christ, b. John and their successors. III. the hearers of such glorious things; a. right ones, like John's disciples, b. wrong ones, like the people. The morning service included confession and the celebration of Holy Communion. In the afternoon, the undersigned pastor preached to the congregation according to Psalm 84 about the external arrangement of the service and some special ceremonies, which in this place, through no fault of their own, are considered remnants of the papacy. Before and in the afternoon, the choir performed polyphonic songs.

Our church is a beautiful brick building, 50 feet long, 30 wide and 20 feet inside. The door and windows have a pressed arch form. The altar carries a crucifix, candlesticks and flowers, above it stands the pulpit, to which stairs lead from both sides. The schoolroom, which is attached to the back of the church and connected to it by a door, serves as a sacristy.

May this house also be entrusted to the special care of the gracious God. May he give his word one victory after another and

Let the blessings of the same be passed on to the congregation in abundance, so that it may increase and grow in knowledge, faith, and love, as it does outwardly in number.

In acknowledging the contributions we have received, we express our heartfelt thanks to the kind donors who have helped our shortage, and especially to the dear Baltimore community, and wish them all a rich repayment here and there.

Received from:

Mr. B. H. Succop in Pittsburgh,	GI,00	
" R. Auf der Heide, "	1.00	
the Gcm. of H. Past. Kühn in Enclid,O.	4,00	,,,,,, Hattstädt, 8,45
Mr. Thiemeier in Baltimore at the laying of the foundation stone,	5.00	
" Past. Brohm, "	5,00	
by Mr. Past. Grüber, jun. von:		

Rose 96 cts, Brune 95 cts, Sewing
50 cts, lye 50 cts, puntmann
25 Cts, 3,15
of the comm. of H. Past. Keyl in Baltimore,

\$110,87^

If there should be someone here and there who could spare a mite for us, it would be gratefully received, even the smallest of it. I. Bilz, Pastor.

Cumberland, Md, Dec. 28, 1854.

Charlemagne.

When Charlemagne visited the school in Paris and helped to examine the youth, but found that the noble children were far outnumbered by the sons of burghers and peasants, he addressed them thus: Wolan, you young men who have followed us, continue as you have done.

I have begun to earn praise and reward for your diligence. I will provide you with money and property and make you worthy before others; I will make you monarchs, bishops and popes; you shall rule the land and the people and have the honor of sitting at my right hand. But the rest of you, who (he said to the young nobles) come in with your hair puffed out, relying on your parents' wealth, honor and status, pursuing idleness and lust, neither respecting nor following a Roman emperor's command and majesty, shall not be kind enough for me to

should accept you. And the poor, lowly ones should be preferred to you in all honors, because you put studies aside and from other examples and good teachings do not want to let your mind be instructed to praise, virtue and wisdom. However, since I should feel that you will be equal to the diligent ones with time

You should also do this because of your status.
be preferred to others.

He took the bishopric away from one bishop the next day after he had given it to him, because the night before he had made a great feast, got drunk and slept through the holy office. He said to him: "If you are so negligent on the first day, how would you be if you were warmed up and calm in the diocese? Then you would do nothing but anger God.

He also withdrew the bishopric from another bishop who jumped so ready on horseback and said to him: "You serve better as a soldier than as a clergyman; I may use you in wars, where I can use you better, since your strength and manliness will be recognized manfully. It would be a pity that such a horseman should lie at home: go, let a weak man, who is otherwise of no use, do this at home.

The best book board.

After the imprisoned Elector John Frederick of Saxony in 1548, despite the hope of release that had been given to him if he would accept the so-called Interim, declared himself, faithful to the: Words of God, had declared himself orally and in writing against the Interim, his oppressive imprisonment made him even harder. Among other things, all books, even the Bible, were taken away from him by order of the emperor. The noble Prince bore everything with heroic patience and said: "Even if they take away my books, they shall not tear from my heart what I have learned from them.
would be taken, also say so?

Denial of Christ in the Papacy.

Blessed Kapp writes the following in his "Contributions of Old and New Theological Matters."

"Up to this day there is still a picture of the Virgin Mary on a pillar in the church of St. Mary in Lübeck, under which the idolatrous words are written:

""O Maria a Midlerine twisten Gode unde den Minsken. macke doch dat Mittele twisken Gode unde minre armer Site. Amen.""

Such a denial that Christ is the only mediator between God and man (1 Tim. 2, 5.) clearly shows that the papal church, despite its many crosses and crucifixes and despite its many speeches and praises of Christ, still has the spirit of the Antichrist, "who does not confess that Jesus Christ has come into the flesh" (1 John 4, 3.). 4:3); for this confession includes not only the preaching that there was once a God-man in the world, (which the devils confess as well as the papists), but above all that this God-man is Jesus, that is, the Beatificator, the only Savior, Redeemer and Mediator between God and man.

Receipts and thanks.

Received from Mr. Lasten in Detroit to be assisted by Rev. Schaller \$1.00,

E. Schultz, Concordia College.

With heartfelt thanks to have received from the Young Men's Association at Detroit \$1.00 for its support.
E. Schultz, Concordia College.

With thanks received for the Wittwe Heid from Mr. Röbbelen, § .75
Prof. Or. Sihler, - \$5.00

E. F. W. Walther.

Also received by the undersigned: for the widow Elisabeth:
from Mr. Hellweg to Altenburg, K ,50

for the widow Heid:
? . Bürger, 2.00
Trantmann, 1.00
Hollwege from Altenburg, 50
" and unnamed there, 1.00
St. Louis, January 14, 1855.

Otto Ernst.

With heartfelt thanks against Olott and the benevolent donors, we certify our indebtedness from the two gentlemen of Herr Pastor Hartet in Suway Spring and at Sandy Creek \$5.00 and \$4.00, namely Schäfer \$1.00 and Gils \$4.00.
May the good Lord reward the generous givers temporally and eternally. G. Schäfer.
H. Gils.

With heartfelt thanks to God and the benevolent givers, I hereby declare to have received \$15.07 from the Baltimore congregation for my support in the seminary here.
May the gracious and merciful God repay the lenient givers temporally and eternally.
Fort Wayne, January 7, 1855.

Joh. Georg Schäfer.

With heartfelt thanks against God and the benevolent donors certified to have received from the Gemeinde of Mr. Pastor Volkert, Ackemmburg, Ills, \$1.00.
Fort Wayne, January 9, 1855.

H. Gils.

Received a. to the synodal treasury:

From Mr. schoolteacher Brauer in St. Louis, \$1.00 " the mean of Mr. B. B. Reuther in Michigan - sawautie. Yes. \$6.00
" of the parish in St. Louis, 3, < N
" Herr Heinrich Holzkamp daselbst, 30
" D. Bürger on two years, 2.00
" K. H. M for synodal reports 1, M

b. to the Mission Fund:

" of the congregation of the Lord. Trantmann in Adrian, Mich., 10.00
" of the community of Mr. D. Nennicke in Columbia, Ills. 3.10
" of the parish at St. Louis, 135.15
Kraus Lauter there, 25
" of the parish at Collinsville, Ills. 6.30
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" of the congregation of Mr. D. Schwan in Cleveland, O. - 11.38
e. z. to maintenance of Concordia - College:
" of the parish of St. Louis, 22.00
Collinsville, Ills. 9.55

c. for poor students and pupils in Concordia college and seminary

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H. Kick in Detroit, Mich. for the student.
E. Schulz, 15.00
2. to Concordia - College - Construction:
" F. W. in St. Louis, 5 .00
" Arch. G. Son in Frankenmuth, 2 .00
" Mr. R. Röbbelen, 2.00
" Jacob Nüchterlein, 25
" the St. Immanuelsgemeinde of the Lord. Calf to Lancaster, O., collected in the 1. quarter to the 12th mo. 18.51, 25. 00

namely:

L. by weekly contributions from C. Heck, H.

Harunau Jr, Chr. Hartmann "3 Cts. > \$1,17

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E. K. ü 5 Cts. 2,60

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h. by monthly contributions from W. Wcster- . Hausen, L 10 Cts. 30

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e. by other gifts: I. G. Reist, H. Harr- mann, 81.00, -2.00

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Messrs. I. Bäumner,?. Harnis, Georg Hoffmann, Fr. Jlsclmalm,?. Carl Witte (50 Cts).

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Printing office of the Lutheran Synod of Missouri, Ohio n. a. He.

Volume 11, St. Louis, Mon. 30 Jan. 1855, No. 12.

(Submitted by Prof. Dr. Sihler.)

Father Löhe's report

via

us and its evaluation according to truth and justice.

In the Correspondenzblatt "der Gesellschaft für innere Mission nach dem Sinne der lutherischen Kirche," published by Fr. Bauer, director of the Mission Institute in Neuendettelsau and E. Stirner, pastor in Fürth, there is also a report in No. 5 of the fifth volume on the pastoral conference held in Fürth on April 24 and 25, 1854. In this, Pastor Löhe also gave "a report on the present state of the North American missionary cause"; and in it it reads thus:

"This was immediately followed by Rev. Löhe's report on the present state of the North American missionary cause. The speaker began by reviewing the past twelve years and showing how, under God's unmistakable blessing, the work of the Lutheran mission has prospered on the other side of the ocean. He showed how the present Missouri Synod, so numerous, had come to its present importance mostly through the emergency helpers who had gone out from here and had been induced to join the Lutherans in Missouri who had formerly emigrated from Saxony. Partly the personal deception which these salmon had experienced on the part of their leader Past. Stephan, and partly the democratic current, in which they live, urge them and with them the whole Synod to a view of the spiritual office as a natural fruit of the general spiritual priesthood, which could be substantiated with many passages from individual writings of Luther and older dogmatists, but which appeared not only to the Prussian Lutherans living around Buffalo, Past. Grabau at their head, one-sided and deviating from the Word of God, but also became a reason for our more mature brothers Großmann and Deindörfer, who believed to notice some bad consequences of this ministerial doctrine for the life of the Lutheran congregations in the vicinity, to abstain for the time being from complete adherence to the Missouri Synod, and to persist in this point of doctrine with their approach deviating from that of the Missourians. Grossmann wanted the question of ministry to be treated as an open one, but since the Missourians were not at all willing to accept it, and since a greater tension was to be feared, and since they themselves were proposing to move to Iowa, it seemed to be a way of peace to leave Michigan with the Saginaw Seminary and to transplant it to Iowa on the other side of the Mississippi, so that it could become the external and internal center of the surrounding Lutheran congregations.

Now we cannot help but first express our deep regret in general that Father Löhe was able to write in this way. For most of his statements are not at all consistent with the truth; and as much as we would like to judge, according to love, that the-

If the same are only due to error, it seems to us almost impossible that he could be so stubborn, after we have dealt with him so often and thoroughly in writing and orally, and he could well be informed of something better. However, we want to save our judgment until the end and immediately proceed to prove his erroneous assertions as such, to the honor of truth:

When Pastor Löhe claims "that the Missouri Synod, which is now so numerous, has come to its present importance mostly through "the emergency helpers" who came from here (i.e. from Bavaria and especially Franconia)," this is not true in several respects. This is not true in several respects; for, first of all, with regard to numbers, the brethren who have come partly from Franconia and Bavaria in general make up only about one third of our present Synod, and the Seminary at Fort-Wayne has never had more pupils than after Pastor Löhe ceased to send them over; they came unsought and unsolicited from home and abroad, so that there were usually quite a few twenty together at the institution.

On the other hand, with regard to the weight of the members, from which "the importance" of an ecclesiastical body certainly flows most, it is also not the case in this respect that our Synod "has come to its present importance mostly through the emergency helpers who went out from Bavaria (resp. Franconia);" for as faithful as all of them, by God's grace, have remained to the ecclesiastical confession and, according to the same, have lived in the fear of God and in the fear of God.

as exquisite as is the unity of spirit in which they stand with us, even as on the same confessional ground; - as noble and beautiful gifts as most of them possess, to teach, to defend, to pasture, and to govern, they are nevertheless, with the exception of a single one of some thirty, not yet preferably born among the teaching, counseling, and governing powers of the Synod; And that, comparatively speaking, "the importance" of an ecclesiastical body depends on them, is beyond all doubt for anyone who is impartial and capable of judgment.

When Pastor Löhe claims "that the Saxon brothers have come to a conception of the spiritual office as a natural fruit of the general spiritual priesthood, partly through the personal deception of Stephan, partly through the democratic current in which they live (and according to them, the entire Synod), then this assertion, too, is in several respects not at all in accordance with the truth.

For the time being, the historical truth is that, after God had unmasked Pastor Stephan, the most ambitious, theologically educated and gifted of the Saxon pastors and candidates now made thorough studies in the symbolic books, Luther's and the oldest dogmatists' writings, in order to gain a thorough and clear knowledge of the evangelical doctrine, especially of the nature of the church and the sacred office of preaching and the connection between them.

Since they were sincere in heart and had only followed the doctrine of Stephen in an erring conscience, who had shown them no small pastoral good deeds in his better times, God allowed them to succeed so that the scales fell more and more from their eyes and the evangelical truth shone more and more clearly into their eyes in those two articles of doctrine, reported the erring conscience and at the same time made their hearts happy and certain; For it was not merely an object of intellectual cognition, but a great, serious matter of the heart and conscience, moving and pervading their whole life, which was the truth of the divine word and the testimony and teaching of the church based on it in each of the articles?

But when the dear brothers, by the grace of the Holy Spirit, after heartfelt and painful repentance of their errors in doctrine and practice caused and induced by Stephan, and after great and severe anguish and distress of conscience, had come to the realization of the truth in God's Word and Luther's teachings, they had hardly attained an external knowledge of the local civil conditions, let alone that they themselves, even as future citizens of the Free States, had somehow taken sides with the Whigs or Democrats; - and the assertion of the Reverend Löhe that they were also carried away, as it were, by "the democratic current in which they lived" to their

The author of the book "The Democratic Current", who is a member of the Lutheran Church and who, from his deviation from the Lutheran Confession, suggests that the Lutheran Church's new understanding and pure doctrine of the ecclesiastical doctrine is a slippery slope towards a fanatical heresy, is absolutely groundless and exists nowhere else than in the imagination of Father Löhe, in which, as will be shown later, there are also other things. This assertion of the so-called "democratic current" is absolutely groundless and exists nowhere else than in the imagination of Father Löhe, in which - as will be demonstrated later - there are also other things that the self-subverted producer and owner of such fantasies, in the best case, regards as certain and real facts.

Just as little, however, have we other, non-Saxon members of our synod been seized by this "democratic current", and in blind faith in authority, the Saxon brothers have come to the Lutheran doctrine, well founded in God's Word, of the two articles on church and ministry, but we ourselves have recognized and believe, teach and confess with our orthodox fathers, teachers and pioneers, that this doctrine, as our ecclesiastical symbols testify to it, is the firm, certain, infallible truth of the divine Word and shall remain as such until the end of days against old and new cunning and deceit of the ancient liar, who now deals with nothing less than these doctrines under the appearance of Scripture, but absolutely against the connection of the evangelical doctrine with papist ones: We, as a synod, are also determined, for the assertion and defense of this doctrine, too, to fight tirelessly the good fight of faith, according to the ability that God provides, and not to consider father, son, brother, friend or enemy, human reputation and the heroes of the day; and as sorry as we should be, for the sake of many old benefactions and brotherly help, even with Hern: Pastor Löhe, we do not want to shy away from the same, also out of true love for him.

3 As far as the doctrine foisted upon us by Pastor Löhe is concerned, as if we derived the sacred office of preaching from it being "a natural fruit of the general spiritual priesthood," we have to reject such an assertion quite decisively and reject it as erroneous and untrue. Mr. Pf. Löhe could indeed have been better reported if he had taken a little more time out of his busy schedule and taken the trouble to look at our printed testimony on church and ministry a little more thoroughly; For he would not have found anywhere in the theses on the office of preaching and parish ministry that we derive it, like the fruit from the root, from the spiritual priesthood, but from divine appointment and command, given in and with the Gospel at the same time, but not to a state, spiritually propagated from the apostles by ordination or priestly consecration, of ministers thereby preferred and differentiated in kind from the other Christians, who in the

The Church, as the bride of Christ and the honor of His house, i.e., the congregation of believers and saints on earth, has been given both to everyone in general from the beginning of the sun to its end, i.e., to Christendom in all nations, times, languages, and tongues, and to two or three churches in all parts of the world. to the congregation of believers and saints on earth, as well as to all of them from the beginning of the sun to its end, that is, to Christianity in all nations, times, languages and tongues, as well as to two or three Christians who are gathered together somewhere locally in the name of Jesus; For every assembly of Christians, no matter how small, has the same spiritual and divine goods, rights, offices and powers that the whole church has; each of which, according to its basic evangelical rights, has, by virtue of holy baptism, the authority and power to carry out the divine command and appointment, namely to establish the holy ministry of preaching among itself and to preach according to Christ's word and rule in 1 Timothy 3 and Titus 1. Tim. 3. and Tit. 1. to establish among themselves the holy ministry of preaching and, according to Christ's word and rule in 1 Tim. 3. and Tit. 1: To appoint and ordain stewards and ministers who will administer the common treasure for the common good in public service and office; This appointment of the church servants, therefore, is by no means only for the sake of human order and for the sake of the community, but first and foremost in order to obediently comply with the divine order in the institution of the holy office of preaching and the accompanying sacraments, well aware that God appoints his servants through them and ordains them to public service and office, and that it is by no means up to them to leave such appointment and ordinance to the service of the congregation or to do so.

Nevertheless it is true and certain that these thus called and appointed ministers of Christ and his church, in the direction of their public service, office and profession, do nothing else than administer the common treasure of Christianity, namely the holy gospel and the sacraments, as to which all Christians, thus also every individual, as such, by virtue of his original spiritual priesthood from holy baptism, have the same evangelical right and power, even though, for the sake of God's ordinance, he has renounced it and, with his brethren, has joined another;: He can and may make use of his original rights and power only there, where the rights of the preaching or parish office established by him would not be violated.

This is, in brief, the summa of our doctrine, and every impartial and intelligent reader will see from it that it is not true what Pastor Löhe claims, that we "derive the spiritual office as a natural fruit from the general spiritual priesthood," and that he either has not read our responsibility thoroughly or has not understood it in its context, for the sake of his favorite images and fantasies of the visible church and the spiritual office: contexts, for the sake of his ingrained favorite images and fantasies of visible church and spiritual office, and that

still imputes to us his old popular and habitual preconceptions of our doctrine as really and truly existing; and this, indeed, would still be the best conception of his representation of our doctrine, since injustice would flow more from the delusion of the head and not from the attitude of the heart.

- 4 Pastor Löhe further reports that "this teaching appeared to be one-sided and deviant from the Word of God not only to the Prussian Lutherans living around Buffalo, Pastor Grabau at their head, but also to their more mature brothers, Großmann and Deindörfer, who believed to notice some bad consequences of this leadership for the life of the Lutheran congregations nearby.

Now, of course, if we were to teach as he, in the traditional way, insinuates, without having been able, despite all our efforts, to remove the soot from his blackened glasses, so that he would look at us, then all our opponents would be well justified in declaring our teaching to be one-sided, even erroneous, and contrary to the rule of faith of the divine word; But this is not so, as has just been summarily proved; and no one who has carefully read and considered our printed testimony without partisan interest and prejudice will be able to bring this reproach upon us, that we, in unduly and clumsily emphasizing the one! side of the doctrine (as, e.g. of the invisibility of the church and the general priesthood of all Christians) we have pushed down the other side (of the recognizability of the church and of the ecclesiastical magisterium) in favor of enthusiastic false doctrine; Rather, we are certain and appeal to the judgment of every unbiased and discerning reader who is familiar with the Lutheran doctrinal concept, whether in our theses on church and ministry, together with their substantiation in the Holy Scriptures and their testimony from the symbolic books and the private writings of orthodox teachers, we have not just as much avoided and eliminated the papist and fanatical aberrations as we have evenly summarized both sides of the doctrine.

On the other hand, it is just as obvious and obvious to the same reader that, for example, Rev. Lobe and Wucherer in their booklets have left the standpoint and the guidance of the Lutheran confessional writings and, as it were, have made discoveries and scriptural exegetical crosses and traverses into the Ocean of the Holy Scriptures, whether they would not succeed in finding passages in which their favorite opinions would have some kind of support and foundation; and sift! They found them, although they are contrary to the context of Protestant doctrine, and thus of no probative value at all, and cannot do the slightest harm to the Lutheran doctrinal concept, which rests on this context and is firmly closed in itself. And since Father Löhe himself seems to feel the powerlessness of his little corked wings against the strong walls of the Lutheran confessional festivals and yet does not seem to have any desire to retreat back into these festivals, he is not in the mood for it.

But if Luther would not like to have shot powder and lead in vain before the eyes of his own, he has liked, in a strange way, to call the ecclesiastical Lutheran doctrine of church and ministry, which is consistently attested by the ecclesiastical symbols, "the individual Lutheran view," i.e., Luther's personal private opinion, in his "kirchliche Mittheilungen" for some time. The ecclesiastical symbols had followed this view for the most part out of an excessive reverence for Luther's person and testimony, and out of a certain narrowness, since they had unfortunately not yet had the light of the nineteenth century and its complements of the Reformation. Through this expression and its frequent repetition, however, it undoubtedly happens with most readers, who are also enthusiastic supporters and admirers of the person of Pastor Löhe and for the sake of his words and works, that the actual individual Löhe view or even more the episcopal teaching of church and ministry gradually settles in their hearts and minds as the ecclesiastical Lutheran teaching.

(5) It is also wonderful to read that the then seminary director Mr. Großmann in Saginaw City and Pastor Deindörfer are called "mature brethren" by Pastor Löhe; and why this? 1. because also to them our doctrine seems to be "one-sided and deviating from the Word of God;" and 2. "because they thought to notice in the vicinity some bad consequences of that ministerial doctrine for the life of the Lutheran congregations."

Against this vaunted maturity, however, speak very decidedly the local historical facts and testimonies, which can hardly be invalidated by the approach of the enlargement[^] and embellishment glasses of Mr.

Pastor Löhe.

Mr. Großmann, who has chosen the second edition of Löhe's aphorisms as his symbolic book and has made no secret of it, was cordially and urgently invited by one of us to attend our synodal assembly in Cleveland in 1853 and to present his objections and concerns against our teaching freely and openly. If he had really had the "maturity" of knowledge that he had stated, or if he had still been reasonably unaffected by the belief in authority against Löhe's person and aphorisms, then he would certainly have accepted the invitation and would have presented his concerns and objections openly and frankly, as Pastor Schaller had done earlier, be it that they would have been raised and eliminated by us, and he would have entered into the desired doctrinal unity with us, or that he, "as a more mature brother," would have been able to convict us of one-sidedness and error from Löhe's aphorisms and at the same time provide the magnificent proof that this is his symbolic book. The confession of the Lutheran church, however, stands next to the holy scripture. Mr. Großmann, however, excused himself with the open declaration that he was not yet at peace with himself regarding those doctrinal points,

He said that he would have to continue to think about the matter in silence, that he was afraid of being misled and wavering again in some things that he had already gained, and the like. What "maturity" and firmness of insight is to be inferred from this evasive answer, we leave, without further remark, to the judgment of the understanding reader. This much, however, is undoubtedly evident from his rejection, 1. that he was not yet firm and certain in his heart and conscience of the basic evangelical views, in those doctrinal articles, as divine truth; 2. that he was of an erring conscience. That he was caught and held by an erring conscience and a false reverence for the person and doctrinal opinion of Pastor Löhe, and therefore feared, in possible abandonment of the latter, to violate the reverence for the person of Pastor Löhe by our presentation of evidence; - Summa, a deplorable immaturity, a most un-Lutheran confusion and mixing of the personal and the factual undeniably emerges from this; For otherwise he would have come gladly and willingly and uninvited, and would have acted as openly manly and brotherly with us as we were willing to do with him; for by what other means than by verbal debate, by verbal speech and counter-speech, by honest struggle, by mutual attack and defense in brotherly love and in sincerity of heart could he become certain of the matter, whether we or Pastor Löhe and his friends were mistaken? How could he, in his lonely study room in Saginaw, get a substitute for our oral closer explanations and explanations in responsibility of our doctrine, which he would have had so easily at the synodal assembly?

Pastor Deindörfer, on the other hand, came to the Synod in Fort Wayne as early as 1852, and we cannot judge otherwise, since he, moreover, in a certain respect, probably looked at us at first with suspicious eyes through Löhe's glasses, that the divine truth, in responsibility of our doctrine against Pastor Habel, cleared away his doubts and misgivings and won the victory over his heart and conscience, so that he affiliated himself with the Synod. It is therefore a historical untruth when Pastor Löhe states that he did not join the synod completely; he did it as completely as he could, because since his congregation had not yet joined, he could only be accepted as an advisory member. By joining, he declared, of course, that he had entered into complete doctrinal unity with us, although Pastor Löhe, contrary to the historical facts, claims that he, like Mr. Großmann, had not joined either, since he "still had to persist in his view, which differed from that of the Missourians.

Later it happened that Pastor Löhe offered some members of our synod in Michigan a so-called "ecclesiastical connection" - certainly a strange impression - with him under the condition that they would not accept any appointment to another congregation outside Michigan without his consent,

otherwise they would lose their support by him; "for he must know to whom he must direct the people emigrating from Franconia to Michigan," just as if, without his care and cooperation, they would be stepmothered by the synod, against which he still by no means took a fighting stance, declaring even then that the question of office was still "an open" one.

The president of our synod, Pastor Wyneken, now traveled to Michigan himself, in order to gain an insight into the relationship of the Loehke congregation to our synod and to investigate the complaints of Pastor Clöter in Saginaw against Mr. Grossmann, in that he had stirred up a party in the congregation against its pastor, although he himself belonged to it. Although this latter grievance was remedied, Mr. Grossmann showed no willingness or effort to come to an agreement with us on the basis of doctrine on the points in question; Iowa, as a suitable field of labor for him and his, was not mentioned by our president with a single syllable; on the contrary, he protested against it in a certain respect, when later Mr. Grossmann himself mentioned Iowa, because missionary work was already being done there by us from Missouri. If, however, one of us should have suggested Iowa privately and by chance to Mr. Grossmann, which we do not know, then the proposal was certainly not made by the "Missourians", i.e. the synod, as it is nevertheless told by Pastor Löhe.

But what did Pastor Deindörfer, this second "more mature brother" do? - He tried to persuade his congregation in Frankenhielf to move to Iowa; and although he succeeded with only one member, he left the whole congregation in the lurch and set out for Iowa with this one, also taking with him bells, altar clothing, etc., which belonged to the congregation in Frankenhielf, and all this with the approval and in agreement with Pastor Löhe, who of course had hardly approved of his joining our synod. At that time, Pastor Deindörfer did not make any statement about this way of acting, which is hardly to be approved neither from a Christian nor from a "church-legal" point of view; he also raised neither old nor new doubts concerning the doctrine and did not ask for a decision, but quietly slipped out of the synod, and also later did not give any compelling reason of conscience for his resignation, which was proven from God's word. We can therefore hardly do otherwise than to declare him to be either a weak, fickle and dependent character or even a man who, in a humanizing and servile manner, had attached himself to Löhe's authority and favor, and who, in doing so, had abandoned the justice of the matter.

6 But Pastor Löhe also noted "that the just mentioned "more mature brothers" Großmann and Deindörfer thought to notice some bad consequences of that official doctrine for the life of the Lutheran congregations nearby."

It is true that only "believed" is written here; indeed, none of these bad consequences is mentioned by name; but these words, which are kept as it were gently, are strong and weighty enough to arouse or nourish the suspicion against our official doctrine in the readers of Löhe's report. Now it is of course questionable whether those two observers, which they were surely obliged to do as "more mature brethren," first sought to clarify thoroughly whether those noted deficiencies were really necessary consequences of our ministerial doctrine, or whether they did not rather flow from the general sinful frailty of these and those persons, be they pastors or church members or both together; and in the latter case they had to punish the sin of their fellow ministers out of Christian love, but even against Hrn. Pf. Löhe; in the former case, however, they should at least have attempted, from their point of view, to provide the missing ministers or, if necessary, the entire Synod with proof of how these and those evils were really an evil fruit of their doctrine of the ministry; whether they did so is open to question; but that they did not provide the Synod with this proof is certain. But this much is also certain, that from our doctrine of the ministry, as such, after a causally necessary effect, even one bad consequence cannot possibly be produced; for this doctrine of ours is the divine truth of the Scriptures, which, as such, must produce only good. But just as the law of the Ten Commandments, through no fault of its own, increases sin, and man's corrupt nature takes occasion from it to provoke him all the more violently to the forbidden evil;- furthermore, just as Christ, through no fault of his own, is a snare to many, in that, out of offense at the preached gospel, but from the cause of their evil heart and will, their very malicious unbelief is revealed by it:- so, of course, e.g., the gospel of the Lord can be used as an excuse for the evil of man. If, for example, our evangelical doctrine of the glory, dignity and rights of the spiritual priesthood of true

Christians is used by such and such hypocrites, without their fault, to abuse this doctrine for carnal freedom and encroachment on the rights of the preaching ministry. This effect, however, is, as I said, only accidental and cannot, according to just judgment, be attributed to our teaching, since it does not leave the other side of the truth behind either and, according to God's Word, also puts the rights of the pastorate duly into the light; Furthermore, clumsy encroachments on the latter by individual members of the congregation will be appropriately rejected and punished, partly in the congregations concerned by the pastors and the congregations themselves, and partly, where necessary, by the visiting president of the synod.

Thus we would have proven, according to truth and justice, in what way Mr. Pf. Löhe has done evil to us in that report and has thereby increased the already existing unfounded suspicion against our church confession and practice. God grant that until now his entire conduct against us.

especially after the return of our delegates (whom we had just sent, also out of love and gratitude to him, in order to regain, if God wills, also with him the doctrinal unity heartily longed for and prayed for by all of us) only from an error of the mind, from a lack of thorough theological - dogmatic education and from his enthusiasm for certain favorite images and fantasies in the appearance of the visible church, as e.g. liturgy, so-called apostolic church orders, episcopal church regiment, the so to speak sacramental of ordination, superfluous-articulated congregational orders, the so-called apostolic church orders, the so to speak sacramental of ordination, the so to speak sacramental of ordination. The author is of the opinion that this is due to a lack of thorough theological and dogmatic education and to his enthusiasm for certain favorite images and fantasies in the appearance of the visible church, e.g. liturgy, the so-called apostolic church orders, episcopal church regiment, the sacramental of ordination, superfluous-articulated congregational orders and the like. Finally, we do not want to let this well-meant warning, which has been confirmed many times by history, go unheeded.

If Pastor Löhe does not return from his "own interpretation (but one that contradicts the church confession)" of some biblical passages that seem to justify his favorite ideas to the interpretation and presentation of the same in the confessional writings of the Lutheran church, which is in accordance with the context of the Protestant doctrine, - he rather moves away faster and faster from the blessed guidance of the symbols and even in those two doctrinal pieces of the church and ministry, he increasingly abandons the confessional basis of the Lutheran church: then, without God's special intervention, the following dangers must inevitably arise for him and his followers.

1. He is in danger, in a short time, of alienating himself, first of all inwardly, from the whole doctrinal concept of the Lutheran church in the symbolic books; for it is impossible that one should heartily adhere to it and follow it, precisely for the sake of its obedience to Scripture and its righteousness in Scripture, if one distrusts and doubts even a part of it, or asserts its heresy and Scripture-inconsistency; For if all the articles of the wholesome doctrine are considered as links in a golden chain, it is no longer a chain if even one link is made of brass; "a little leaven leaveneth the whole: A little leaven leaveneth the whole dough"; and one would rightly reject every ecclesiastical creed and doctrine in which even one article did not conform to the canon and the rule of faith of the Holy Scriptures. The Lutherans, in accordance with law and justice, do the same with all other confessions.

The inward alienation in the heart of Father Löhe, however, could easily be followed more quickly than expected by an outward renunciation, be it expressed or through practice contrary to the confession, especially in the execution of his so-called "ecclesiastical thoughts," i.e., his special private passions, in which he imagines himself to be truly and rightly Lutheran and to build "the church of the future.

2. he comes into danger, at first practically, but then also apparently confessionally justified, to take up a kind of intermediate and special position between the Lutheran and Episcopal Churches and in his and his followers'

In the new confession, those things which are subject to Christian freedom, such as the so-called apostolic church orders, a certain form of liturgy, the episcopal church government, uniform congregational orders, etc., are to be emphasized as obligatory articles of faith and binding matters of conscience. The church is not only to emphasize the doctrine of Christian freedom, but also that of justification in an unevangelical way; and where this apple of the eye of evangelical doctrine is so violated that something else is interposed between Christ's merit and the penitent sinner than the gospel, which the sinner must faithfully appropriate as absolutely sufficient and fully effective for his justification before God: There is no longer wood, hay and stubble built on the foundation, Christ, but there is also an error in the foundation of faith, there is an error in the foundation wall of the Protestant, i.e. Lutheran, confession. There is no longer the voice of the church as the pillar and foundation of the truth, indeed, in fact and truth, a new sect has come to the already existing sects that so miserably tear apart the body of the church in its visible appearance, to the increase of misery. Of course, here it would remain with the comforting words of St. Paul, 1 Cor. 11, 19. "For there must also be sects among you, that they which are righteous may be manifest among you." For supposing that this unevangelical and therefore also un-Lutheran direction, although under the Lutheran name, were to gain the upper hand in Germany, and that this very dangerous current were to carry away many, even most, by the reputation of the people's names, then the true and right sons of the gospel and of the Lutheran church would be revealed all the more decisively and, gathered around the banner of the old, good Lutheran confession of the fathers in a united army column, would fight the good fight of faith also against the so-called neo-Lutherans and false brethren. And since this confession, in spite of old and new opponents, is also in the 2 Articles of Church and Ministry the right approach to and exposition of the evangelical doctrine in Holy Scripture, it is the right approach to and exposition of the evangelical doctrine in Holy Scripture. Since this confession, despite old and new opponents, is also in the 2 articles of Church and Ministry the right approach and presentation of the evangelical doctrine in the Holy Scriptures in proper connection with the other articles of salvific doctrine, it must, even with the possible minority of its confessors, nevertheless retain the victory.

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3. he is getting deeper and deeper into the danger of his own activity, i.e. primarily in the implementation of his so-called "ecclesiastical thoughts", i.e. his favorite unchurchly and un-Lutheran fantasies, which have already been mentioned several times above, as if by their realization "the church of the future" would be built and a solid dam against "the democratic current" would be erected here in this country. - We can, however, provide historical proof of his already now increasing Elgen's work; for although the establishment of a school teachers' seminary was discussed between him and our delegates in the late fall of 1851, in order to give our Synod

This seminary, which could have been established most appropriately in Fort Wayne in order to unite some teachers and to reduce the effort for its establishment, was established in Saginaw City under the direction of Mr. Großmann, who now, certainly not without the knowledge and will of Rev. Löhe, who wanted to establish a "church-legal" community with Michigan pastors who already belonged to our synod, took a suspicious special position against the synod and finally left for Iowa with his seminary at Löhe's behest, although most of the students stayed behind without any prompting from our side and later accepted school positions in our synod.

And this seminary is now, according to Rev. Löhe's report, in Dubuque, Iowa "will become the external and internal center of surrounding Lutheran congregations", i.e. Mr. Grossmann-now also pastor-an enthusiastic admirer of the person and the writings of Mr. Pf. Löhe, whose aphorisms, as already mentioned, are his symbolic book-this man, with his factual immaturity, but blind admiration of Löhe's "ecclesiastical thoughts," should, will, and will work with energetic fanaticism for the spread of individual-Löhe Lutheranism.

4. He comes more and more into danger of suffering damage to the inner simplicity and purity of heart as a result of his own increasing influence, with the help of the friends he inspires; for it cannot happen any other way, as the history of the church shows many times; Whoever, in the above-mentioned way, falls into such or similar so-called "ecclesiastical thoughts" and thereby becomes inwardly insane "from simplicity in Christ" in knowledge, also falls into all kinds of human means and devices when carrying

them out. In doing so, he will also fall into all kinds of human means and devices, which are by no means in Christian harmony with justice and love.

To this: Means now belongs e.g. already the earlier mentioned offer of Mr. Pf. Löhe against pastors in Michigan and members of our synod to enter into "ecclesiastical" fellowship with him; furthermore, his special position with the schoolteacher seminary in Saginaw; furthermore, the infusion of distrust against older members of our synod into such brothers who wanted to come over from Germany to serve our church and who were in contact with him; and this not only in recent times, but already earlier: For he knew well that those older members were not particularly fond of his "ecclesiastical thoughts", and much less of their execution; and hence it came about that, as a result of many a gossip and immature or untrue scribblings of his followers, he became distrustful of them and also instilled it in them, without ever questioning them openly, honestly and fraternally about the actual facts and, where necessary, punishing them face to face. Yes, that's why the later and especially the last two brotherly edicts happened, who were sent over to the seminary at Fort Wayne 1-1/2 years ago by Father Löhe and his followers, were expressly warned against us and our teachings. Do you think this was done honestly and sincerely, Christianly and conscientiously? Mr. Pf. Löhe and his friends knew very well that for us the doctrine of church and preaching ministry and their connection was no longer an "open question," as it has long since been closed in essence by our church confession. Why then do they send the two young people into a doctrine which seems to them to be erroneous and contrary to Scripture? Shouldn't they have more seriousness in their, at the same time confessionally - erring conscience, that they don't send unfounded and ignorant people where they can be seduced? Do they no longer believe the words of St. Paul: Gal. 5. "a little leaven leaveneth the whole lump? i.e. if we really err in those 2 articles, then our whole doctrine can no longer be pure; and how can they send us over even one with a good conscience, who would possibly, even probably, fall into our, i.e. in their eyes, erroneous doctrine? And did not the above warning sow distrust from the outset against the institution at Fort Wayne, which gladly received the new arrivals in heartfelt confidence and on the assumption that they would bring the same with them? If the power of truth and the knowledge of the coherence of the evangelical doctrine, even from those two articles, had not won the victory over them, it could easily have happened that later, when they entered the service of the church, they would not have spread the Lutheran, but the Löhle doctrine of church and ministry in their congregations.

Praise be to God that they became unfaithful to the person (of Rev. Löhe) without any special human involvement, but by the simple presentation of the truth and according to the testimony of the symbols, as also happened to the brothers sent over earlier, by God's grace, through the makers of truth and sincere hearts, about whose alleged unfaithfulness to him Rev. Löhe, as we hear, complained so bitterly in his farewell address to the last sendlings to Iowa and exhorted these latter to better faithfulness against him.

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Ah! would like to - this is our sincere

*) How differently it reads in the "General Instruction," which Pastor Löhe and his co-signed friends gave to my brothers sent over on February 15, 1815. There it says § 2: "You sign voluntarily and without persuasion, also without reservation, in lieu of an oath, all parts of the Lutheran Book of Concord. You confess that according to the measure of your knowledge you find the pure doctrine of the divine word laid down in them, that you have nothing sound in them, neither great nor mine, that contradicts the word of the Lord. If, God forbid, they should ever come to a different conclusion, they will apply all seriousness and diligence to get to the bottom of the truth and resign from the Lutheran preaching ministry if they have struggled in vain to restore their conformity with our Concord. Nor do they wish to retain any Lutheran school office in this case."

This is how Father Löhe stood almost 10 years ago, and how he stands now! In what, then, does the lamented disloyalty of his former students against him consist? In the fact that they remained faithful to their obligation and to the cause of the church confession, but he did not. - —

Wish, prayer and intercession- the Lord Pf. Löhe, through whose hand God has done us so much good, and has even helped to build up our synod into a bulwark of the Lutheran church in this country- would he the sooner the better be freed from the self-deception of his so-called "ecclesiastical thoughts" and the resulting deviation from the church confession, "He would rather return to the church as a repentant son of the church from the self-deception of his so-called "ecclesiastical thoughts" and the resulting deviation from the ecclesiastical confession and use the beautiful noble gifts that God bestowed upon him, as he did in the past, to serve the "common benefit" of the church, but not the realization of those "ecclesiastical thoughts. Then he would avoid the dangers indicated above just as much as he would become one heart and one soul again with all faithful witnesses of the truth in old and new times and with all sincere and righteous Lutherans who are unwaveringly attached to the good confession of the fathers, precisely because of his complete obedience to the Scriptures. God grant this for the sake of Christ; Amen!

Postscript.

We must confess that the attitude of Father Löhe, with which he assigned his position to the school teachers' seminary established in Saginaw, is a real mystery to us. Both the sending of our delegates, of whom Schreiber was the *ses^eiucr*, and their negotiations with him, as well as their entire attitude in Bavaria, must have convinced Father Löhe that the Synod was very concerned and therefore used all possible diligence to maintain the right unity or, where it was endangered, to fortify it anew, but that truth was more important to it than unity, and that it was not even in agreement with Father Löhe and his friends. Löhe and his friends at the expense of truth, and that in good conscience she does not want to admit that the question of church and ministry is still open. Only after having gone through the "New Aphorisms" with Herr. Löhe, that they could be convinced that there was real agreement between them and Mr. Löhe on the doctrine of church and ministry, and that Mr. Löhe also indicated this by saying that when they were willing to continue the discussion of the same, he himself put the book back with the remark that since we found agreement on the principles, it was not necessary to continue the discussion of them, only then did the establishment of a school teachers' seminary come up for discussion. Not with Rev. Loehe alone, but in a company of friends who took a lively interest in the church in North America, the matter was raised and discussed, and it was decided, after Rev. Loehe made known his reluctance to combine it with the institution in Fort Wayne, to establish it in Detroit under the supervision and active cooperation of Rev. Löhe knew that he, who had previously been connected with him in the most intimate way, both by personal love and respect, as well as by the same views regarding the line, no longer agreed with Mr. Löhe on the last point, but had turned to the "Missourian" doctrine, i.e. to the truth fully testified to by our church in its confessions. How could it occur to Father Löhe in his dreams to believe that the Synod would be served by a seminary?

as it was afterwards erected by him? Or that the delegates, who readily admit their lack of diplomatic skill, would have said a word about this matter if they had not *bona fide* regarded it as a foregone conclusion that the seminary would not be run primarily in the spirit of the Synod, but, though established mainly through the loving help of German friends, would nevertheless be placed entirely under the supervision of the Synod as a proper institute of the Synod, even if the delegates believed they could assure the brethren that the Synod would gladly grant them a vote in the election of teachers, 2c. would gladly grant them a voice in the election of teachers, and in general, as the intimate alliance that exists between us and them entails, would show the greatest possible consideration for them? At that time, they still believed they could assume that Father Löhe regarded himself quite simply and simply as a fellow servant who wanted to work in community with the members of the Synod of his part, which God has entrusted to him in the order of his work in America.

Has it now, of course, by the constant reproaching of enjoyed benefits, by complaining about the independent movement of the Synod, about allegedly experienced ingratitude, inconsiderateness, violation of dutiful piety 2c. If it has been made abundantly clear that the Synod, in his eyes, has no other position to him and to the Committee for North American Affairs than, say, colonies to the mother country, or missionaries sent out to the missionary society that sends them out and claims a kind of patronage, we are happy to leave it up to the judgment of fair readers whether it is more of a disgrace or an honor for the delegates, even if not the slightest thought arose in them, as if it were only possible that the Synod could have a different relationship to Rev. Löhe and his fellow advisors and friends than that between servants of one master, of whom one part brings lime, another stones, depending on how the master assigns each one his position and work, and who now rejoice in the construction that the master is carrying out, and in which he dignifies them to be allowed to do handyman work. We also leave it up to the conscience of Father Löhe whether we have ever lacked what the Holy Apostle Romans 12:12. Rom. 12, 10, that one should precede the other with reverence, if only he wants to measure and weigh according to the weight and measure of the sanctuary, and not according to the false ones of the world.

In their conviction of the simplicity of Father Löhe, the delegates and the dear brethren in America

rejoiced with them that the need they had felt so painfully for so long, and which made the brache even more dear and precious to them, was to be remedied by the love of the German brethren.

But how so very different things turned out!

Candidate Hacker, who had become well known and dear to the delegates, and of whom they could have the firm conviction from his joyful acceptance of the profession that he would work in complete agreement with the Synod, was replaced by Mr. Großmann, who was very little known to them. The institution was not moved to Detroit, as had been agreed, but to Saginaw, and thus pushed into the middle of the Franconian colonies, where many spiritual children of Father Löhe were of course personally attached to him with full love. There was no talk of an affiliation with the synod. On the other hand, Mr.

Großmann quite bluntly stated that he did not agree with the Synod in the doctrine of church and ministry, but was completely on the side of Father Löhe (here the doctrinal difference between Father Löhe and the Synod, which we thought had been overcome, was expressed again) and showed so little desire to approach the Synod with confidence that he did not accept the urgent and friendly invitation to attend its meetings, which were just beginning. The Synod as such has never known whether the institution should stand to it at all, or in what relation. - Thus the Synod had the long-awaited school teachers' seminary, i.e. it now had a teaching institute in its midst, which it should love, cherish and care for, on which its members should work, from which it should see its school teachers emanate, to which it should hold itself highly attached, and whose board itself - professed a doctrine, which was most vehemently opposed by the Synod, and about which it had for years been exposed to the most appalling blasphemies! Hardly ever has a group of servants of the church, working under heavy privations and hard fights, been more bitterly deceived! I would almost like to add: Hardly has a cruel game been played by friends and brothers with otherwise already poor and oppressed people!

At the same time, Mr. Löhe, not satisfied with the verbal promise of the delegates that, wherever possible, he would be consulted on the transfer of the pastors in Michigan, and that his voice would be listened to, demanded of them, admittedly in very mild terms, that they also commit themselves in writing against him not to leave their positions without his consultation and consent, and without further negotiating with the Synod, to which those pastors and their congregations belonged.

Who can deny that only love, which turns everything to the best, believes and hopes everything, and therefore also tolerates and tolerates everything until tolerating and tolerating without at least speaking and protesting becomes a sin for it, that only this love can prevent us from seeing in these actions of Rev. Löhe the presumptions of a self-willed private man, vis-à-vis an ecclesiastical body and ecclesiastical regiment, who imagines himself called to act with fatherly prudence and insight in a country he has never seen, whose conditions he can only imagine to have learned to know from reports, which through a tremendous distance, and even more through the completely new conditions, so very different from those in the old fatherland, the otherwise still so clear view, and the still so accurate judgment, to have to supervise the childish arrogance of a body, and if necessary to make it harmless, to whom the Lord himself has entrusted the leadership, supervision and promotion of his kingdom affairs in the not so small and insignificant district assigned to him, and who in his work and sacrifice "before God and man can refer to the testimony of his conscience in the Holy Spirit that he at least wants to prove faithfulness?

What kind of fruit could this way of acting of Father Löhe probably only bring? Just think of the whole situation! The synod is in a fierce dispute with another synod about a doctrinal point which, according to its firm conviction, is not only decided in the clearest way in the symbolic books of our church, but which is also so intimately connected with the other fundamental articles of our faith.

The controversy is connected with the fact that especially as soon as it is practically touched and acted against, the whole doctrinal edifice is destroyed, the right life is hindered, and the church is delivered into the arms of its hereditary enemy, the Roman Antichrist. The dispute is no longer a matter of mere scientific discussion or friendly debate, but of life and action. The spirits are really planned on each other. It burns within the congregations, at least those directly touched by it and further demanded. In the congregations, the doctrine, as a part of God's counsel, is preached about as well as the counter-doctrine, and the dispute is even discussed in the congregational meetings that frequently occur here. At home, people talk about it, and in the closet, they bring it before the Lord with tension and supplication. Of course, the Franconian colonies in particular are involved because of their relationship to Father Löhe. What else could Father Löhe expect in such a state of affairs than that by founding a seminary with an enthusiastic supporter of his person and doctrine at its head, pushed into the midst of these colonies, which until now stood in cordial agreement with the synod, the spirit of discord would be sown in them, and they themselves, or at least a part of them, would leave the synod and be brought to him. For if he claims that the question is still an open one for him, and therefore he does not stand up against us, one would first ask: "If the matter is not yet decided with you, why do you act as if it were decided, while at the same time you demand of us that we, who have long since considered it decided, should act as if it were not yet decided? Then one would like to prove to him that his opinion contains your deception in several respects. For, in the first place, he cannot deny that he leans quite decidedly on the side of our opponents; Secondly, even he for whom a doctrinal question is really still open in a hurry, if he finds himself out of the battlefield, and if the question itself occupies his conscience, must defend himself against the defense of his own doctrine, as well as against the attack on the counter-doctrine on the part of those for whom the question is no longer open, must argue against it, and at least defend the standpoint of his neutrality by producing counter-reasons against the asserted doctrine, i.e. he must strengthen the opponents. That is, he must strengthen the opponents, keep the weak in fearful suspense, and finally try to win them over. Even an armed neutrality gives up its character as soon as it moves from its territory with troops to that of one of the contending parties in order to hinder its operations. And this is what Father Löhe has obviously done with the establishment of his institute, and that he should not have done it intentionally is hard to believe, even for love, since the consequences of his step were too obvious to be able to evade his sharp gaze. Where Father Löhe could conclude that he had the vocation to do this must, in our opinion, remain a mystery to anyone who has even a superficial concept of God-ordained ecclesiastical order. In vain, Mr. Löhe jolts us that we wanted to force him to give up his position between us and Rev. Grabau, and to take part for us. Although we thought we had reason to believe that Löhe was in agreement with us, we were deeply saddened when the opposite occurred, but we simply confined ourselves to asking him at least not to plant his banner against us in the midst of a district which the Lord of the Church has now declared to be his own.

once assigned to the care of our synodal body. Would not every church authority, e.g. the Prussian Lutheran Church College, have acted in the same way under the same circumstances? But of course, who would have us poor Americans imagine that we could found our own independent ecclesiastical body, be known, and accordingly act independently? - Well, since we alone have the responsibility before God upon us, we have certainly lived in the opinion that we also have a vocation and grace for this. And even at the risk that this word, like everything we say and do before the dear brethren in Germany, might be interpreted as the arrogant presumption of ecclesiastically inexperienced, immature, and therefore reckless strikers, we cannot but most decisively deny Father Löhe the vocation and the right to erect a "warning rod and barrier" for "our arrogance" by establishing this institute in the midst of our synodal congregation. Nor do we acknowledge that he worked for us, but only that he worked *ni* it us for the common Zion, as it belongs to a fellow servant. We thank him with the church for the labors and labors which he, as its member in the service of the Lord, has undertaken for it; we honor and respect his glorious gifts, and his person, whom the Lord has graced with them; we keep him to our love, willingly give ear to his wisdom, if it can and will advise us; would! We would be pleased if he fought with us for the common faith, and we want to approach him with all reverence, but human considerations must cease where God's word and conscience force us to take steps that seem contrary to all. For we are more closely connected to the Lord and his church than we are to Löhe; we are more highly obligated to him, indeed solely obligated to him, solely responsible to him. And although only we cannot convince ourselves that all our friends in the dear old fatherland have turned away from us with praise, or approve of Löhe's way of acting against us, we would still rather be abandoned by the whole world than forgive something to the truth and the right. For in the end, the Lord is our only refuge, our stronghold, our helper and savior.

Ms. Wyneken.

The Immaculate Conception of the Blessed Virgin Mary.

Recently, a so-called conciliar meeting was held in Rome, which, among other things, had the purpose of deciding on the point mentioned in the heading. In Oertel's "Kirchenzeitung" it says about it as follows:

"It is not a question of whether Jesus Christ was conceived by Mary without original sin (for that is self-evident), but of the fact that the proposition, already generally believed, that Mary herself, although descended from Adam only in a more natural way than we do, was conceived without the stain of original sin because of Christ, whose mother she was to become, and on the basis of his infinite merits, that this proposition, hitherto voluntarily believed, I say, must now be established as a formal dogma or required article of faith. This doctrine was until now only a generally believed pious opinion in the Catholic Church, but not a formal doctrine of faith, so that all Catholics would have been necessarily bound and obligated to believe it inwardly. According to

But to whom the Holy Father was bitterly besieged from all parts of Christendom. But when the Holy Father was bitterly besieged from all parts of Christendom to express the seal of ecclesiastical authentication to the doctrine of the Immaculate Conception of Mary by a solemn decision and resolution, so that no one would be authorized to doubt it, Pope Plus IX saw himself prompted a few years ago to request an expert opinion on this matter from all the bishops of the Catholic world. reasons and proven from the holy teachers and fathers of the church from the oldest times of the church (!), then m[^]imehr the spiritual governor of Jesus Christ on earth, Pabst Pius IX. wants, wants to establish the generally believed pious opinion for the greater glory of God and for the special glorification of Mary, whose intercession is in such great need especially in our time, as a formal article of faith, so that all Catholics, if they do not want to cease to be Catholics, are strictly obliged to believe in it. - Immediately, then, on the last feast day of the Conception of Mary (December 8, 1854), our beloved Holy Father, in the presence of the bishops assembled in Rome, solemnly established and declared the doctrine that Mary was conceived immaculate and without original sin as a formal and unifying article of faith."

Behold, dear reader, the poor papists must accept as new articles of faith whatever the pope brings out of his bag of tricks, even if it is so clearly contrary to Scripture and even to the Church Fathers and the earlier papal theologians. For the latter is also the case here, as we intend to prove elsewhere.

Idolatry with the cross here in America.

Thus Mr. Oertel writes in his "Kirchenzeitung" of: December 14 last year:

"From Albany we receive a letter: I have to report the following about our last mission: For the glorification of Mary, the altar in our Holy Cross Church was very beautifully decorated and about 200 lights were seen burning on the altar. The altar in our Church of the Holy Cross was beautifully decorated and about 200 lights were burning on the altar; however, during the planting and adoration of the Holy Cross, the decorations were really magnificent. Cross, however, the decorations were truly magnificent; nothing was spared on the part of the congregation to give full expression to the glorious ideas of the venerable missionary."

Dear Lutheran Christian, the papal church is still the same as it was 300 years ago, when Luther came out against it and attacked its idolaters with zeal. Yes, it now comes out with its idolatry, where possible, even more insolently than it did then, when, after a long period of undisturbed rest, it was suddenly struck by the lightning ray of the Word of God, sought only to excuse itself and would gladly have withdrawn from the gaze of enlightened Christians that fell upon it. But the wound that the animal received at that time has been healed (Rev. 13:3). It has regained its strength; what it once excused, it has now proven to be right and divine with the help of infernal logic (art of reason) and now practices it without shame and shyness.

(Sent in. Delayed.)

Church consecration.

On the 23rd Sunday after Trinity, Nov. 19, 1854, the Lutheran congregation of St. John at Long Green, Baltimore Co., Mds. consecrated their newly built log church with thanksgiving to God and great joy. It is the same

on a hill, in a beautiful area, about 13 miles from the home of the undersigned. Small and simple, it is furnished with a beautiful pulpit, altar and pretty pews; on the feast day, for which the Lord gave very favorable weather, it was, in addition to the more delicious spiritual ornaments, decorated with green trees, garlands and wreaths, on the back wall were to be read the words: "God's word and Luther's teaching, pass now and nevermore!"- As last year at the dedication of our larger frame church in Hartford Co., also about 12 miles from my home, so also this time Pastor Keyl, the church music and singing choir, with some more friends from our sister congregation in Baltimore, delighted us with their visit and gracious participation in the dedication. In front of the church door, the song "Now give thanks to God" resounded with the sound of the trumpets far over the mountains, into the long, green fields. After the holy vessels had been handed over, the undersigned held the consecration prayer, as he also performed the altar service. Mr. Past. Keyl preached the sermon on Luc. 19, 1-10. The topic was: The gracious presence of the Lord Jesus in His Word and Sacrament: 1. the desire for it, 2. the granting of it, 3. the fruit of it.

May God bless the important and beautiful testimony of His servant! Before the sermon, the aforementioned choir performed the hymn: "How holy is the place, here is nothing but God's Hans,,"; after the sermon, 4 voices with solos: Macht hoch die Thür 2c N. 31 of our hymnal. The whole solemnity was thereby lifted not a little and we were deeply pleased and refreshed, which is why we cannot refrain from thanking Mr. Past. Keyl and the choir of singers.

This congregation was founded about 5 years ago by Mr. Rev. Hoyer, and during that time held its services in very different and remote places; especially of late some have had to walk hours to church, and are now exceedingly glad that our dear Lord God has given them a nearer, certain and suitable place and house of worship of their own.- In the parish in the center of which the undersigned resides, about 20 miles from Baltimore, no church house has yet been built.

In telling you this, dear brothers and fellow believers, we greet you all Pray for us and with us, dear brothers! And the grace of our Lord Jesus Christ be with us all! Amen.

M. W. Sommer. Pastor.

Twenty-fifth anniversary of office.

Certainly most of the dear Lutheran readers will be pleased to hear that the Rev. President of the Eastern District Synod of Missouri, Ohio, etc., Pastor E. W. G. Keyl, of Baltimore, was allowed to celebrate his 25th anniversary in office on the 14th Sunday after Trinity, September 17, 1854. The celebrant did not want to allow a public announcement of it, but the writer of this will not be forgiven for having announced it briefly. For it is fitting to praise God's works and miracles in the church of God and before the whole world! And is it not a miracle of God, when He hastened a human child 25 long years in His grace?

and in His holy. Work! Yes, if He graciously lets it happen that much fruit is produced through such spiritual work, as it is the case here and as loud testimonies from Germany and America testify. Oh how many sermons have been preached by this servant of Jesus Christ during these 25 years, how many a blow has been given to the devil and his kingdom, how many a soul has been called to Christ and comforted! Wouldn't we, dear readers, have enough cause for the works of the second commandment: Praise and thanksgiving to God?

To say a word about the celebration, the church council in Baltimore had invited the five closest pastors, of whom only Rev. Nordmann and Past. Sommer could come. These two with the church council greedy in the early morning of the said day to the jubilarian, who suspected nothing, and surprised him with greetings, thanks and congratulations. Some gifts of honor had already gone in. Early in the morning, Pastor Keyl gave a very important sermon on the Sunday Gospel and added where and how long in each! places he had administered the sacred office. He concluded in a moving manner with prayer and thanksgiving to God; then Holy Communion was celebrated. In the afternoon Rev. Nordmann, and in the evening Rev. Sommer. The church was festively decorated with flowers. During all three services, beautiful music and songs were performed with dignity by the congregation's choir of musicians and singers. Also, all three times the large church was abundantly filled. Since the congregation was also surprised with the celebration, the joy was even greater and will remain unforgettable for many. Later, the church council presented the jubilarian with a beautiful, large crucifix (white body on black wood), worth about 16 dollars, which is now displayed in the church on the altar along with two lights!

Glory to God alone!

God's Cemetery Dedication to Baltimore.

Since the congregation in Baltimore felt compelled to lay out a new graveyard, the joy of the congregation was all the greater, since finally a beautiful, level, well-bordered, large place had been found for it. Only in the middle of the churchyard stands a large oak tree, (Genesis 35, 8 Lamentation oak) there is a large

heart formed by sand paths, which is to be the burial place for preachers' and teachers' families. The whole churchyard is artfully divided by sand passages, and a large part has been designated for family burials. - On the 2nd Sunday of Advent, December 10, 1854, in the afternoon at 3 o'clock, this churchyard was solemnly dedicated as follows: Almost the entire congregation had gathered on the beautiful day at the site, one walked in a very long procession, which moved twice slowly around the oak tree, during which time the song N. 111 "Jesus my confidence," was sung. First the girls, then the boys of the school, then 2 pastors, among whom was an officiant neighbor who had preached early just 7 miles from Baltimore, then the church council and churchyard committee, and lastly the men and women of the congregation and the guests. All gathered around the preacher, Rev. Keyl, who stood on an elevation under the oak tree. After the congregational singing, the choir of singers sang in a profound and dignified manner, the newly rehearsed hymn: "Blessed are the dead who die in the Lord 2c," in four voices with Solo's sung. This was followed by the very beautiful and instructive dedication sermon; in it, the most important things that occur in the Old and New Testaments and the history of the church concerning burials were edifyingly compiled with great diligence; then, in the sermon, the bodily picture of a God's graveyard according to 1 Cor. 15: how here the bodies in God's field are handed over as grains to the earth and rot, but only to be resurrected after a short sleep in eternal youth; how we should therefore renew our baptismal covenant daily and go towards our grave, so that none of those who lie here may be resurrected to eternal misery! Few eyes remained tearless, because here the place, its meaning, even every blade of grass preached with a loud voice.

Our Father, singing of the hymn 281 verse 7 and 8 "Let me at my end 2c", - Collecte and blessing followed, after which the crowd, richly blessed, directed their footsteps home.

Receipts and thanks.

(Delay t.)
Thankfully, I hereby certify to have received from Mr. Johanning at Waterloo, Ills, \$3.00.
I. A. Hügli.

With heartfelt thanks to God and the benevolent giver, I hereby certify that I have received K5.00 for my support from an unnamed person in the parish of Pastor Seidel.
May the benevolent God reward the lenient giver temporally and eternally.
Concordia-College, January 24, 1855.

F. Ahner.

From the Young Men's Association at Paizd., Perry Co., Mo" I certify to have received hicnniü\$5.00; likewise from the Young Men's Association of the congregation of Mr. Pastor Seidel \$6.00, for which I wish God's abundant recompense in body and spirit to the mild givers and especially to my dear youth friends.
Concordia - College, January 24, 1855.
G. Grüber.

- With sincere thanks received for feeding the students and Schiller in Concordia- Collegium:
1. from the municipality Mr. Past. Hockel'S \$10.05 for the student Bcwie;
 2. from the common to Nenbiclefeld: 202 pounds of beef and pork, 2) Bushcl potatoes;
 3. from Mr. m the community at Sulplmr- spring, Mo" two piglets.
- Concordia College, Jan. 24, 1855.

L. Wüllner, College - Economy - Administrator.

Also received by the undersigned are:

	For the widow Eisfeld: From Mr. Pastor Johannes--^\$,58
	For Wittwe Heid:	
From Mr. Pastor Sommer\$,50
" Mr. Pastor Daib-K	,25	
" whose community		2.74
" whose school children		,49
" Mr. P after StubnatzyK		,50
" Mr. Pastor Kühle		\$,50
" the congregation of Mr. Pastor Kunze\$4		,50
" Mrs. Nagel		\$,50
" Mr. Heinrich Kalbfleisch\$1		,00
" Mr. Tirmcnstein Sr .		\$1,00

St. Louis, January 30, 1855.
Otto Ernst.

With heartfelt thanks I hereby certify from the municipality of Herre Past. Sallmann \$1.75, from Hcnm Heinrich lind Wilhelm Sporlcler, Gemeideglicder in DM- man-tpoint \$1.25, from Mr. Ludwig Gricbel in Fort-WaM \$1,00 and for the church history of I. S. S. \$1,00. May the benevolent God reward the mild ones with rich blessings here temporally and there eternally.
Fort Wayne, Dec. 22, 1854.

Joh. Kön. Lud. Moll.

The ouitnugslist will follow in the next number.

Misprint in previous number:

S. 86, Sp. 2, ZA 7 v. u. read instead: der Lebre-desLchre. " , " 3, " 27 - , " " er-cS.
" 88, " 2, " 9 " " " " 6 .—

O. b'uerbrillAer.

Volume 11, St. Louis, Mon. February 13, 1855, No. 13.

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The seventh and eighth chapters.

Continued.

The eighth chapter.

V. 1. "And when it was 2c - there was silence in heaven about half an hour." So much higher are the temptations esteemed in heaven, which the church suffers from false doctrine. So much greater is also the protection that the children of God can expect from there. They need it more in such dangers than in physical distress, for the latter finally moves people to compassion and strong support, while the world scoffs at spiritual distress. As comforting as the first verse is from this point of view, it also seriously admonishes us to watch and pray. The silence that reigns in heaven is at the same time a hint to those who on earth profess that their walk is in heaven, to take care that they are not moved.

V. 2. "And I saw seven angels coming before God" -- these are the spirits of false prophets who are to be given room after divine judgment and as devils are very willing to do so, but still wait for the sign when God will grant them harm. Cf. 1 Kings 22:21, Job 1:6, "and seven trumpets were given to them" - i.e. they were now allowed to perish. The seven trumpets are seven new false teachings. Also with this the devil imitates the Israel of God. The Church, he preaches, has become a pagan Jericho: like Joshua, I attack them with the sound of the trumpet, which will drown out all other preaching and so powerfully stun the hearts that they will finally surrender to the new Holy Spirit, whose gifts are to be understood under the number seven.

V. 3. "And another angel" 2c. The other angel is again Christ, cf. Cap. 7, 2. He represents the saints who prayerfully meet the new attempts of the devil. This happens sooner than the trumpets of false prophets are allowed to sound, indicating that God first prepares His elect before the devil is allowed to do anything against them.

V. 4. and 5. "And the smoke 2c - voices, and thunder, and lightning, and earthquake." The prayer of the saints has great power for Christ's sake, is the meaning of the fourth verse. This proves itself in the church by glorious gifts of the Holy Spirit: this is the meaning of the simile of the fifth verse. So the teachers of Christianity can get free space, mouth and wisdom, if there are right prayers. The images under which the rich cornucopia of spiritual gifts is presented, which Christ poured out on the church at the prayer of the groaning His own, prove that in such times especially powerful sermons of repentance are preached: for they are taken from Sinai.

V. 6. ff. The first four heresies, according to Luther:

1. Tatian 2c. Self-chosen holiness did not alone prevent the living fruits of the
It was not only a false doctrine of faith, as faith itself could not exist with it, but also resisted purely human virtue and killed natural life (e.g. abstinence from marriage). The tyrannical cruelty of this false doctrine is presented under the image of hail, fire and blood. Its devastating influence is reflected in the burnt trees and the scorched grass. The fact that the creature of God, instead of being sanctified by the word, was murderously destroyed in man, instead of being renewed from the service of sin to the pious use of the earthly gifts, and that the devil therefore satisfied his lust for murder especially in the body by such ravings, is indicated by the "fell on the earth". If one wanted to pursue the meaning of the parable in more detail, then the trees, next to the fact that they are symbols of the fruits of faith, would, in contrast to the grass, denote the nobler instincts of human nature, which develop in the civil being, while the grass, which nourishes the animals, would represent the sensual needs of the children of Adam.

2. Marcion 2c -: a burning mountain. If

The former established self-chosen holiness and thus deviated from the Word of God, so they were misled by secret revelations, dreams and the like, which ignited many souls with captivating fervor. In this way they went into the sea, i.e. they measured themselves without any restraint of the spirit, let alone respecting the guideline of faith to fathom the depths of the Godhead. That they had death in it

The third part of the sea became blood. Many who had hitherto lived in the sea, i.e. had not despised the knowledge of God, which since the time of the apostles had covered the earth like the waves of the sea, also became the prey of the murderer through the magnificent fireworks with which the devil lured the third part of Christianity out of the ships and from the islands into the highly red-colored depths - "the third part of the living creatures in the sea died. Yes, whole ships rowed towards the great false light and burned, i.e. many a Christian community was driven with its leaders into the net of such false teachings - "the third part of the ships were destroyed.

3. origenes -: the fallen star. The mixing of philosophy with the: Evangelio turns into wormwood what was sweet. He who had been a star in the sky, i.e. an excellent teacher in the church, now burned like a torch: for, since he followed worldly wisdom and brewed reason into faith, he fell into darkness; but he was a torch in the darkness, having more light than another worldly wise man, because he drew the gospel into the fabric of human thought. He fell upon the rivers of water and fountains of water. Who should lead water of life into the realms and bring light from the grounds of the word of God, the teachers of Christianity were lured by the seductive example of the fallen star to couple human wisdom with heavenly revelation.

4. novatus 2c. - Sun, moon and stars are beaten, day and night are deprived of light. If here sun, moon and stars are distinguished as lights of the day and the night, then this is a pointer to understand these images in such contrast and to distinguish them in the interpretation of the parable from the figurative sense to which sun, moon and stars would otherwise lead. According to this, it would be "atze to think of the sun, as the light that governs the day, as the eternal forces by which the church^A is carried, while the moon and stars would refer to the civil being and especially to the authorities. "It was struck" 2c then indicates the rebelliousness against the church and civil order which would be the basic trait of the new heresy. The consequence, of course, had to be that "their third part was darkened," the beneficial influence of both powers, heaven and earth, suffered a standstill, because at least as many as broke away from them were deprived of their salutary power, but to the bad profit of those who had arranged such a thing: namely, that just for them "the day did not shine - and the night the same. All this is true for the Donatists and Novatians. They did not change any articles of faith, but rebelled against the ruling ecclesiastical power, wanted to drive duly appointed bishops out of office on trivial pretexts, and when the authorities did not help them, they blasphemed the same and did predatory Hordes (the Circumcellions) to their bodyguard. By this they only deprived themselves of the blessing of fellowship, that "day and night did not shine upon them," i.e. neither the grace of Jesus Christ, the light of the church, nor civil peace refreshed them.

If one does not want to consider the contrast of the day and the night, then one also came: under the sun Christ alone, under the: Under the moon his bride, the church and under the stars especially the shepherds and teachers of Christianity. The meaning is this: such heretics deny the Lord who bought them, because under the hypocritical pretense of a stricter discipline than is compatible with Christ's spirit, they paint the Savior not as the Good Samaritan, but as an executioner and cane-master, so that his face no longer shines when someone trusts the mask they hold up to him: in front of their eyes, so that his face no longer shines when someone trusts the mask they hold up to him; with this they also leave the church, which now no longer remains a kind mother who weeps for her erring: sons, no faithful housewife who lights a light to look for the lost penny, but harshly and contemptuously stains everything that approaches her repentantly with the shibboleth of the Cathars: noli me tangere, quia purus sum (Do not touch me: for I; am i holy); in particular, however, they! themselves from: devils against faithful teachers, as Novatus wanted to knight Cyprian, Novatianus wanted to knight Cornelius, and the Donatists, in their hatred of Caecilian, went so far as to deny the power of all his official acts, because he had been consecrated by a bishop who was blamed for having delivered the sacred Scriptures in the Diocletianic persecution.. the star should not shine at all, indeed the whole church, which held with this Cecilian for his sake, should have lost the right of the children of God, and the gifts of the Holy Spirit, and all churches, which stood in connection with it should be so stained and polluted, that n:an should "avoid" them. But what one denies the recognition of the church of God, that one loses himself.

V. 13. shows that there is a noticeable difference between the previous four and the following three plagues. I saw and heard angels flying through the midst of heaven: the "saw and heard" is meant to indicate that what is yet to come is more palpable; the "midst of heaven" refers to the greater generality of the dangers ahead:

Who could grasp this?-the whole heaven echoes with a "Woe!" as often as the contending church is threatened. Should not all the sighs of embattled souls become melodious if their corner is in heaven, if even the most ardent lamentations of a string trembling in the thick of the battle for eternal truth find their resonance there? But, as we see here, it is the other way round than it seems to us. It is not on earth that we first sigh, but in heaven we are preceded.

(Sent in by Pastor Hoyer.)

Of political freedom.

Leave politics out of the Lutheran, will you not speak thus, my dear readers? - And certainly, if we wanted to get involved in a church newspaper in political issues of the day, elections of state officials, differences in the principles of the Whigs and Democrats, for example, and similar political matters, you would rightly call out to me: what is not in your office, leave it alone. Be not afraid, I will not speak to you of such matters; God willing, you shall not call my saying of political liberty presumption.

"Is this also freedom, is this a free country?" cried Michel Deutscher, who had just arrived on American soil on Thomas Street in Baltimore and was being held by the arms and legs of two policemen, so that he would not exercise the right of fist or the right to kick a German brother. Michel thought that this was freedom, that everyone could do as he pleased; he did not think about the fact that his German brother, whose back he wanted to work on, was certainly not free in the land of freedom, and that if he himself once came under the will of a stronger man, his own condition would not exactly be "distinguished by freedom. Acting according to one's own will is arbitrariness, but not freedom. In 1793, the French once tried to set up the national constitution in such a way that every citizen in France would be allowed to act according to his will; this could not be done entirely without law, they well realized, but only the law of nature, which was inherent in everyone and whose observance they called virtue, was to apply. The result was that the stronger ones in the country ruled over the weaker ones according to their will, those who did not want to obey the law murdered and then fought and destroyed each other, until finally the strongest of them all, Napoleon Buonaparte, rose to the highest power, shut the mouths of all resisters with cartridges and ruled according to his will, i.e. more despotically than the Emperor of Russia. So it went where one did not even want to let the mere arbitrariness rule, but rather sought the freedom in keeping a law, the so-called natural law.

"Yes, it is true, we live in a free country," Paul Errungenschafter exclaims in the overwhelming consciousness of his sovereignty, since he has just cast his ballot to the polls for the first time. He means with many that freedom lies in the fact that the citizens of a country elect their own authorities and through their own deputies impose the necessary laws, also the necessary conditions or tariffs. But Paul, for my sake, has elected with 100 others those who are to be his authorities or representatives, 102 others, on the other hand, as a majority, cause people to come out of the oars whom Paul does not want, whose

The people of the country, who are in the same position as the people of the country, are the people of the country, who are in the same position as the people of the country. Beautiful freedom, poor Paul! 102 or perhaps to have a couple of million kings, after how the majorities fall; in the end you long to get out of such many-headed rule and back to your old fatherland, where you had at least only one king or prince.

Oh, what! cries Grobian Politikus, you are a tease; the will of the majority must prevail, there is no other way. I reply: go ahead, I know that too, that among civilized peoples more or less the will of the majority rules; only I maintain that political freedom does not exist in such rule of the majority.

Says Friedlieb Schmeichler: My dearest, the people are noble, generous, well-behaved, the majority of them will not rule tyrannically over the minority, but will preserve their rights as their own. - Do you think so? Your opinion is contradicted by the world history. In the Republic of Rome, shortly before the birth of our Lord Christ, the majority had become so base, mean and cowardly that they left the government to the one who gave them free bread and public entertainment. At the time of the French Revolution, at the end of the last century, the (active) majority of the French people was "like a swarm of mad bees swarming around Robespierre like around his queen bee" and stung to death everyone who somehow still thought of law or was suspected of thinking of law. The largest part of a majority may be well-meaning but completely misguided. The essence of political freedom is not that the will of the majority of the people is done.

But from Friedlieb's mouth we just heard a little word, this one: "Right," and a saying about "preserving right." Right and freedom must be at least close relatives, because special rights of a community are also called freedoms, e.g. the freedoms (i.e. the special rights) of the University of Halle or of the carpentry profession in Nuremberg. Perhaps we will realize what political freedom is when we ask and learn what the "right" actually is.

The right of individuals, as well as whole communities of people, corporations, peoples, is everything that ensures and guarantees that they can fulfill and carry out their profession, office and service. You have a twofold profession, a heavenly one, that you are a member of the Christian Church, a citizen with the saints and a member of God's household. You are a member of the Christian Church, a citizen with the saints and a member of God's household, and you have an earthly calling, that you are a member of a nation and a citizen of a country, and as such you carry out certain works. By certain orders and laws you are guaranteed or ensured that you fulfill your heavenly calling; for example, you can freely join a congregation whose confession agrees with the Scriptures.

Whoever would disturb or hinder you and the congregation to which you belong, so that you could not worship for your inheritance, would be punished by the authorities; the congregation to which you are connected may own property for church and school like an individual person or citizen of the country: these and other sureties and guarantees, by which you are protected in the fulfillment of your heavenly profession, are your rights or, if you consider whole congregations, rights of the Christian congregations. As far as your earthly profession is concerned, your right consists, for example, in the guarantee that you can carry out your ministry in the family without anyone preventing you from doing so: that is, if someone wanted to take your child away from you, he would be prevented from doing so or punished for it, and the child that might have been taken away from you in this way would be returned to you. Another part of your earthly occupation is given to you with your business, and with it again other rights; so the farmer, on the other hand, is secure against his neighbor plowing him out of the field, the craftsman against his customer cheating him out of payment, the merchant against swindlers counterfeiting his bills of exchange, the judge against the punished taking revenge on him because of his judgments, the scholar against his books being reprinted: all with one word rights: Words called rights. Your profession, that you are a citizen of a country or a city and are under the regiment of an authority or perhaps have an office of authority yourself, includes other rights. Not only some people, but also societies, companies for the execution of important works, trading companies, railroad companies receive protection and promotion for their undertakings; these are their rights. In short, where there is profession and office, there are rights as varied as the types of human profession themselves - they find protection and guarantee for the unhindered work in the heavenly and earthly profession.

Right and duty are closely related to each other. You have rights with your profession, your neighbor with his; while he is not allowed to interfere with your right, you are not allowed to interfere with his either; he respects yours, you his; if you have the right of a landlord, you respect the right of the servant; If you are a farmer, see to it that your cattle do not get into your neighbor's wood grain; if you are a craftsman, do not deprive your neighbor, your craftsman, of his customers; if you claim the protection of the government as your right, pay your dues so that the authorities can manage protection: what your neighbors, fellow citizens, land may claim as their rights, that is your duty to render them, of course, as far as it concerns you. If you have rights, you also have duties.

The rights and duties of the citizens of a state are determined by the laws, i.e. by the regulations in which the rights of the individual citizens as well as of the whole community are defined.

The first step is to determine the number of citizens (corporations) and to regulate the behavior of all among and against each other. Note a difference here. There are laws that specify the principles according to which the individual citizen and the citizenship of a state are to be granted justice; the compilation of these principles is called the basic law or the constitution of a state. This is distinguished from the laws that determine the individual rights of citizens and citizenships according to their various professions. Thus, the right of every citizen to engage in a respectable business of his own choosing in the place he chooses is a proposition of the Constitution and, in particular, of the *Bill of Rights of the United States*.

but among others, no slaughterhouses may be established in the streets of this or that city (such as Baltimore or Philadelphia), is one of those laws which grant a right to corporations, in the latter case to certain inhabitants of a city, and impose a duty on others, in the latter case the butchers, which does not apply to the whole country. Some states, such as the German Empire before 1850, later Prussia, and Austria before 1848, have precise legal provisions for their individual citizens and corporations, but no constitutions, since the government itself must form the principles of its actions, but in such a way that it is bound by the existing law of the land and may not act in contradiction to it. Other states, such as the United States itself, have a constitution, but they leave the derivation of the rights of the individual members of the state, corporations, citizens, citizens 2c. from the basic laws of that constitution to the ongoing work of Congress, the legislative assemblies, the courts, so that gradually, as the need arises, the individual rights of the individuals are established and recorded.

But no, exclaims my dear reader, where do you actually want to go? You promised to show us what political freedom is, and you have shown us, first, what law is, namely, the guarantee and assurance that a man or a community of men can fulfill their profession in all its parts; second, what duty is, namely, that one respects the right of another; third, what law is, namely, the determination or establishment of the rights and duties of the citizens and citizenships of a state. What then is political liberty?- I answer with a counter-question: What would you, dear reader, call the political condition of your people or state, if in it you and your fellow citizens were all at once fully guaranteed that you could fulfill your profession, each one of you the sensible one, all of you your common profession? Would you call such a state political servitude?- I mean, that would be a state of political freedom. This is the

political liberty, that the right and duty of every member, citizen, or civic body of a State shall be established and secured by such laws as shall truly vouchsafe or secure to each the exercise and performance of his profession.

You see, freedom and law are intimately connected, inseparable, which is why reference is also made to the Basic Laws or Constitution of the United States when it is to be proved that political freedom prevails here. If you live in a free country and practice the trade of a carpenter, for example, your neighbor, the wheelwright, may not take the wood you use for the practice of your profession and trade against your will in order to practice his trade with it: the law prevents him, protects you; but with regard to your neighbor's trade, the law protects him and prevents you from taking his wood against his will and using it in your profession. Your profession is secured to you against your neighbor's interference, your neighbor's profession is secured against your interference; you limit each other, and by such limitation you are both free. My readers can easily cite a lot of similar examples and thus realize that freedom rests in the law, not in lawlessness.

Therefore it can happen that the citizen of a free country, in which the best laws prevail, is a miserable slave. He is so if he does the good laws of the country only out of fear of punishment, that is, with a reluctant heart and an angry mind. Such a man will never be free, whether he lives in a state of political freedom or political servitude. The fact that there is political freedom in a country does not mean that the inhabitants of that country are all free. You must do the good law of the land with a willing heart and a joyful mind, and then you yourselves will be free people. But no one learns this from himself, nor can he learn it anywhere except from the word of God. The word of God teaches you to recognize the will of God in the good law of the land, and thus declares your keeping of it to be a service to God Matthew 22:51 Romans 13. And again the word of God, the gospel, makes God's command and service dear and valuable to you, so that you take pleasure in it according to the inner man Romans 7:22 and thus also gladly keep the good law of the land with all your heart. If you want to be free in the free country, stand by the word of God and stand by the Christian church and help to build it; if you want your children to be free, build Christian schools and churches for them. If the Son of God, Jesus Christ, makes you free, you are free indeed. John 8:36.

Political freedom is a very beautiful and excellent good, but he would be very mistaken who would like to believe that with it the happiness and prosperity of a country and a people are already founded and given. Staatsge

Laws, no matter how wisely drafted, can only ever determine the behavior of the citizen toward his fellow citizen up to a certain limit; they can do no more than ensure that one respects the right of the other. What a dreary, sorrowful life one would lead there, where men served each other only in so far as the right of each prescribes'. One would not steal from the other, not beat him to death, such would be forbidden by the law of the land, but the brother would not help his brother's property and food to improve and protect, would not help him in all his physical needs, unless he were appointed as a policeman. Patience, kindness, compassion, mercy, rejoicing with the happy, weeping with the weeping, giving, lending without hoping for anything in return, in short, all service of love, all social intercourse, sparing and bearing the weakness of one's neighbor would be excluded where political freedom alone should constitute the happiness of a country; for that by which it is founded and maintained, the state law, is not able to command even one of those delicious services of love. That the citizens of a country render Samaritan service to one another can only be effected by the word of the Lord Jesus, who himself is the true Good Samaritan and makes those who thus believe in him into Good Samaritans. If you want to be happy, truly happy, in the free country, believe in the Lord Christ and gather together in Christian congregations; if you want your children to be happy, build churches and Christian schools for them and educate them yourselves in discipline and admonition to the Lord. The state law is not even able to protect against what is called chicanery. How often do neighbors force their neighbors to move out of the neighborhood, without the neighbor being able to use the help of the law against it? They take care, for example, to discover the sinfulness and evil of his ways, and then bring it up among the people behind his back, robbing him by such gossip of the honor which he, like everyone else, needs to fulfill his profession, e.g.

to manage his household and educate his children - and soon he must leave. Or a richer man establishes close beside him the same business he is engaged in, attracts all customers by the splendor he knows how to spread around him by virtue of his means - the poorer man has to leave. Factory owners pay such miserable wages for sour work that the worker must starve; the usurer withholds payment for supplied work as long as possible in order to make money with the money necessary for it; in short, one citizen can subjugate and tyrannize another in a free country without the laws being able to control this. Or is he who is forced by the chicanery of his neighbors to move away not at least as badly subjugated as the serf peasant in Russia whom his landlord may not even drive from his house and farm? You can see the advantages of political freedom

unless there is mutual goodwill, unselfish kindness, loving-kindness and reverence among you and your fellow citizens, and these virtues you will only be able to instill and acquire for yourselves and your children by doing God's word and keeping it among you by founding churches and schools. The Holy Spirit, who comes through the gospel of Jesus Christ, is a Spirit of power, love and discipline 2 Timothy 1:7. 1,7

In order to make the political freedom guaranteed by the laws really available to the citizens of a country, a righteous authority and faithful officials in general are required; they are now called presidents, judges, senators, representatives 2c. Those officials, for example, who are responsible for the finances, income, and expenditures of a state, can plunge the country into debt through bad administration and thus make such high impositions or tariffs necessary that the citizens of the country are put out of the position of being able to completely fulfill their earthly profession through excessive payments of this kind, so that they suffer a loss of their freedom. It is because of high impositions that many countries in Europe, and many states in Germany, have come to be known as having less political freedom than the United States; but those impositions are the result of atrocious financial management, especially during the last two centuries. How much worse and more destructive encroachments on the liberties of the citizens of a country can be made by judges and, in general, by such officials who are to administer the laws given for the protection of life, limb and profession! Such? Handling of the laws always demands two main tasks. One is: to execute what the law commands, e.g. to slash the life and property of the citizens; the other main work is to make new laws as soon as new professions, citizenships or corporations acquire rights, or the earlier laws have become inadequate in the course of time. That an unfaithful judge, in spite of the most ingenious laws, may acquit the villain who bribes him and punish the innocent, that jurors (the *jury*) themselves may be induced to acquit a manifest murderer, everyone knows; that officials or agents (representatives, senators 2c.), who are entrusted with the drafting of laws, abuse their power and overthrow with new laws existing rights and liberties of individuals and whole members of the state, has happened often enough at all times; the independent existence of the The. States, in which we live, reminds us constantly that about 1770 the English legislators, the Parliament, wanted to impose taxes on the then colonies in the area of the present V. States against the known and recognized rights of the same. Political liberty is endangered by nothing so much as by disloyal public officials.- Therefore we elect all these officials ourselves and always only for a few years, says the citizen of the United States of America.

States; in this way we cause our state officials to fulfill our, the people's will in the drafting and execution of the laws: we respect just this as a main piece of our freedom. - Ah ha! cries Paul Errungenschafter, you see, that is just political freedom, that our, the people's will can be just as despotic as the will of a king or emperor, or Napoleon for that matter. Where the officials of a state are dependent on taking the will of the people as the standard by which they are to draft and execute laws, they must obey the will of the majority of those who reveal their will by casting their votes. This majority, however, is perhaps only a very small number of the citizens of the country, out of 20 million comprising only 2 million, has made itself a majority by forcing the respectable and upright citizens, through wild goings-on at the primaries and at the polls, not to vote at all everywhere, and now brings officials from the helm who seek only the benefit of the majority that favors them, actually of the leaders of the majority, the ambitious, the greedy rich, and so on. A. and violate the rights of most citizens, or of certain classes of them, the poor, for example. Yes, the real majority of the citizens of a country, the overwhelming majority of them, can be so misled by cunning and ambitious minds, talented scoundrels, even by widespread and powerful errors, that by the choice of their officials laws arise, measures of government are taken which destroy the freedom of the country. In the state of Athens, of which Acts. 17, the people elected the officials themselves, just as in the United States; there, an Alcibiades was able to trample underfoot all rights, everything that had otherwise been sacred to the Athenians, under the applause of the people; there, thirty officials, employed to review and improve the former laws, but by no means to overturn the constitution, were able to really overturn this constitution and to arrogate to themselves the entire power of the state even for a longer period of time. Even the constitution is not a firm, immutable protection of the freedom of the country; the ambitious or greedy official or representative will interpret it in such a way that in the end he will still misuse it as a cover for his unlawful endeavors and make the misguided people believe that they are being led in accordance with it. Who, finally, can guarantee me that not even the powerful in the country will put an end to the constitution by a forced majority and thus bring lawlessness, injustice, anarchy and despotism themselves to rule? The will of the people, even if it is thought to be guided by the basic laws of the country, the Constitution, is no guarantee for the freedom of our country, must not be the guideline for the conduct of the officials of our government. But, you ask, what guarantee do we have then, since the civil servants

teten by the people themselves and therefore only such men come into office who agree with the will of the majority? We have a protection, a guarantee for the freedom of the country, stronger than the rocks and mountains of God. God's word and commandment is that protection, that surety. If it were the will of the majority of the people to keep God's commandments, officials would also be elected who have the serious will to do the work of their office in accordance with God's commandments. The people would not demand of them that they do their will, but that they do God's will; they themselves would neither hypocritically seek to enforce the will of the people nor ambitiously and greedily seek to enforce their own will, but rather, according to the guidance of the divine word, give and preserve for every citizen the right granted to him by the Constitution and other laws. The basic law of all basic laws and constitutions are the holy Ten Commandments of God; literally described in them are the very fewest laws that are used in a state, but they are the source of all good laws that really establish the right of all citizens; they are the sun and all other laws, as far as they are right, the rays of the sun; as little as I may demand of a state law that it be copied literally from the holy Ten Commandments. Ten Commandments, so much more must I demand of all laws of a state and all practice thereof that they do not contradict the H. Ten Commandments. Ten Commandments. He who knows God's commandments knows that where they are obeyed, justice is certainly done, political freedom certainly reigns, whether the state be a republic or a monarchy.

In the same way, it would be important to enable the citizens of the United States to make God's holy commandments the basic law and guideline of their entire conduct, especially also of their participation in the affairs of state, elections, etc., and thereby cause the government to administer the Constitution and the law in general according to the same infallible guideline. This can only happen through the preaching of the gospel, because through the faith of the gospel the law is established Rom. 3, 31, and whoever is

converted to the faith of the gospel certainly has the will to keep God's commandments Rom. 7, 19 ff. All work for the spread of the kingdom of God, what we do to establish Christian congregations in all states and regions, to build churches and Christian schools, as this ecclesiastical work and striving, always serves to lead the people to the righteousness by which a people is lifted up, to suppress sin, which is the ruin of the people. I know that there is a civil righteousness that is not wrought by the faith of the gospel; the pagan Romans, among others, were distinguished by such righteousness several centuries before the birth of Christ. But it has never and nowhere been of permanence and duration; it soon collapsed, with it the states in which only it was known and practiced! Nor should the citizens of a state, who can have the so much higher and better righteousness of love for God through Christ, be satisfied with that low civil righteousness; Indeed, I certainly do not say wrongly that in these times of the preaching of the gospel that civil righteousness can only be practiced by those who have never heard the gospel, because all those who hear the gospel and yet do not want to practice a better righteousness than never the old pagan Romans would come under the judgment of hardening and would not even equal the Romans. In the gospel of Jesus Christ the power is given to obey God's commandments and therefore also to obey all laws that do not contradict the commandments of God: Therefore, with our example and with the Word, which God has especially chosen to be His instrument, let us spread the gospel all around us, and with our prayers and our possessions let us strive that churches and Christian schools may be built, and that in them the word of the living God may be preached fully, loudly, and with a joyful opening of the mouth. There is no better means to build a dwelling place for us and all the inhabitants of this country and our children, in which justice and peace kiss each other; yes, and this means, the word of our God, is perfectly capable of this, capable of giving us the power to attain the noble good of political freedom more and more and to possess it more and more worthily.

Even the unbeliever who has really studied a little in the history of nations will admit to me that political freedom exists where good laws give all citizens security for the all-round fulfillment of their occupation; that the individual citizen is only really free when he does the good laws of the country with heartfelt pleasure; that finally freedom comes to the individual citizen's enjoyment only when all serve each other with mutual love and with the respect for law which the law commands also render each other the friendly help which the law can never command. Even in this the unbeliever, who has once seriously looked at the Ten Commandments, will agree with me that if all laws in the country were made and administered according to the Ten Commandments, there would also really be political freedom. But the unbeliever will shake his head at my assertion that the happiness and blessing of political freedom can only be granted to us through faith in the gospel of Christ. In response to my proofs from history that the true Christians have always been quite good citizens and that Christianity has everywhere brought about mutual love and fairness, and has especially spread purer laws and justice in the government of the nations, he will reproach me with the strides of the religious wars, the raging of the Inquisitions, the follies of the fanatics, and even, at the present time, the separation and division caused by the diversity of the faiths.

I would answer him in vain that all these disgusting and frightening things are not the effect of Christianity but the effect of the fact that the perpetrators and instigators of these abominations are well aware of the gospel. I would answer him in vain that all these disgusting and frightening things are not the effect of Christianity, but the effect of the fact that the perpetrators and instigators of these abominations have heard the gospel, but have not accepted it and believed in it, and have therefore been given by God's judgment to do what is not fit; an unbeliever does not understand this, it is foolishness to him and he cannot recognize it. So we must invite him to convert to the faith of the gospel; if he then does not experience for himself that Christ's gospel is a power of God that gives him a delight in all good law and the will to keep it, then we will not blame him if he calls us hypocrites and liars. Eternal thanks be to God, that with His own word He has sanctified the laws and ordinances of countries and states, as far as they are not contrary to His commandments, and with His gospel He has given us the power to keep them freely and cheerfully; Glory and eternal kingdom to our God, who founded and built an eternal kingdom above these earthly states and kingdoms, in which only traces of freedom will ever be found, and called us to it, so that we may rejoice in earthly freedom, but when earthly bondage presses upon us, we may bear it confidently and joyfully as those who are free with the eternal freedom of the children of God.

Doctor Kurtz

reports in its "*Lutheran Observer*" that the Lutheran Synod of Northern Illinois, which

The church, which counts 20 preachers, including 10 Norwegians, has included in its constitution the declaration that the Augsburg Confession and Luther's Small Catechism are "correct" (correct, without error).

To this the learned (?) Lutheran (?) doctor makes the remark: "This seems to us to be the same as declaring that the Confession and the Catechism, as far as they go, are equal to the values of God and therefore an infallible guide. Is not such an article in a synodal constitution a human imposition, an ecclesiastical presumption, and a despotic oppression of the conscience? How many of our best and most pious American Lutheran preachers must such a constitution necessarily exclude from the synod and from hearty cooperation? This is undoubtedly a step backward, a tremendous leap back to the forefathers of the American Lutheran Church. In this enlightened ('.') land of free thought and action, such high churchism cannot hold its ground for long; its most real fruit is bigotry (false religious zeal), contempt, strife and division. Strife and division.

The reader will see from this how people who have always said, "Only the Bible and no symbols!" finally come to the point of claiming that one can never say that what one believes or speaks, teaches, writes, prints, etc. is true.

2c, even if it is taken from the Bible, is true; whoever says this is already a pope in the flesh or at least a papist to such people. Such people are those doubters of whom Scripture says: "They are like the wave of the sea that is driven and wafted by the wind." (Jac. 1, 6.) Their faith depends on the changing winds of the time. And not enough that they themselves are always learning, and yet never come to knowledge, they also, in ghastly bigotry, respect all who dare to say that the truth is not only in the Bible, but also in their hearts, that they have recognized the truth and therefore confess the truth. Whoever claims that he is not mistaken in certain doctrines taken from Scripture, they attribute to him with incomprehensible bigotry that he declares himself infallible (incapable of error) like the pope, as if to be certain that one has not erred in a cache taken from the Bible would be as much as to be certain that one cannot err!

The "Lutheran Herald"

replied in the number of Jan. 1 of this year to our remarks made against him in number 8 of our paper under the heading "On the Doctrine of the Church". In it he complains 1. that our "purpose" here was to prove the article in question in the "Herald" "to be offensive in doctrine and to make it suspect." Answer: To "make suspicious" is ungodly; the writer of those memoirs knows himself free of this; to commit this sin here was also not possible, since the article in the "Herald" was really only too suspicious, indeed

contained no small errors. As far as its own justification is concerned, the "Herold" refers to the fact that the article we attacked was printed from the writings of a Saxon Consistorialrath, namely Mr. Lang-Beins, and that this writing had already been mentioned in 1850 "in almost all (?) Lutheran (?) journals and praised as solid and well-done. Answer: If the "Herold" is already reassured by such things about the orthodoxy of a writing, then we can only pity him and especially his readers.- To this justification, the "Herold" then reports what comforts him in our attacks, namely: "That the Lutherans in Saxony are just such Lutherans as the Herold and his readers also want to be, with God's grace." Short answer: If the "Herold" is satisfied with such consolation, then it is indeed hopelessly lost.

In the "Herold" reprinted writing of the Consistorialrath, it is taught that "the office of preaching is instituted by God" and that it is by no means "anything other than a community service". In this the "Herold" thinks to have found the true key to the fact that we subjected to censorship what he had copied from that writing about the church. He writes:

"We believe that these and other similar expressions may not have pleased the "Lutheran. But what was to be done? To vent about these expressions would be unpolitical! Therefore, he waits until he thinks he has found another support. Answer: It is very common for people of base motives to presuppose equally base ones in others; hence Mr. Herold thinks that even the "Lutheran" thinks that godliness is a trade and, in his fight for truth and against error, is guided by the applause of the people, which he may or may not expect. Thank God, the dear herald shows with his unworthy insinuation that he knows neither the character nor the doctrine of the "Lutheran. Let the "Herold" know that there are still honest people in the world, even in the midst of the Yankies, and by God's grace the "Lutheran" also belongs to them, whom "politics" could never keep from punishing an error, if he considered it necessary for the glory of God.- Incidentally, the "Herald" does not allow itself to be drawn into an actual defense, but only declares, in good Papist fashion, our reply to be "quibbling," and adds: "We are assured that if all readers of the 'Herald' and the 'Lutheran' were to read the article, which is the subject of the discussion, and the review in the Lutheran again carefully together, they would come to precisely our conviction. Answer: We are very much inclined to believe that these thoughts are really in the heart of the anonymous writer. *Ultra, posse nemo obligatur* i.e. one cannot reasonably demand from anyone that he understands something that goes beyond his horizon. - When the herald finally expresses his satisfaction that our criticism was "written in a friendly spirit," the herald is thereby judging himself if, on the other hand, he answered us so unworthily, and if he felt too weak to address the matter theologically, then did not at least remain silent. But we have often had the opportunity to notice that in America one pays homage to the principle: *8io nos, non uollis*, i.e. so do we, but so shall we not be done. The "Herald" has only himself to blame if we have now despaired of engaging in Christian brotherly controversy with him, for which we had offered him our hand.

Verdict on the "Lutheran Herald"

Thus writes about the same the "Reförmirte Kirchen - Zeitung" of Chambersburg, Penn., in its number of January 15 of this year:

"The Lutheran Herald, published by H. Ludwig, New York, is in its 4th year. It seeks to mediate between the two extremes in the Lutheran Church in this country and represents the milder, Melanchthonian view of the Sacraments. We read the Herald with pleasure and wish him one of his best.

merit worthy of recognition and encouragement."-

We, the editor of the "Lutheraner", almost doubt that this loud praise of a Reformed man will be very pleasant to the "Lutheran Herald", as pleasant as a quiet praise of this kind might be to him. We do not write this in any way because we begrudge the herald the praise that the Reformed have for him; but we take this opportunity to declare that we do not lust after such patronage and that as "Lutherans" we do not seek to "represent" a milder, so-called Melanchthonian, but simply the Lutheran fasting over the sacraments and arid articles of the Christian faith by God's grace.

Confession of a Methodist.

Thus writes a Mr. I. H. Bahrenburg, probably a supervising Aeltester, from the Sud - Indiana District in the "Apologist", in the number of 11 Jan. I. J.:

"That our church has already suffered much damage from unfit preachers, no man of understanding will deny." - —

We belong to these men and, as we hope, all Lutherans of the same sex, who would have the opportunity to get to know the Methodist preachers. It is appalling what ignorant, crude, good-for-nothing preachers are often to be found among the Methodists, who, as a rule, are all the more impudent in their dismissals and all the more mad in all kinds of raving, the lower the level of education on which they stood when they were elevated to the position of a preacher. The poor Methodists seem to us to suffer most from those subjects who, because they could not atone for their failure to be teachers in Germany (Jac. 3, 1.), have joined the Methodists here in order to finally leave the awl, or needle, sawhorse, plow, anvil 2c. behind and try to convert others, after all their attempts to convert their own valuable persons have failed. Since the above confession, if it is sincere, shows that you know the Methodists quite well yourself, it would be unnecessary to give specific examples. If only a true repentance would be connected with this open-hearted confession, there should also be a Lutheran absolution as soon as possible.

Luther's exhortation to learn to speak English.

"I don't think much of those, Luther writes, who only speak one language and despise all others. For I would gladly raise such youth and people, here also in foreign lands, could be useful to Christ and talk to the people" (i.e., not just about business, as many Christians here, even young immigrants, do not get any further in English); "that it does not happen to us as it did to the Welsh in Bohemia, who lost their faith in the English language.

have been so caught up in their own language that they cannot speak intelligibly and clearly with anyone, unless he first learns their language. This is not what the Holy Spirit did in the beginning; he did not wait for all the world to come to Jerusalem and learn the language, but gave all kinds of tongues for preaching, so that the apostles could speak wherever they went. I would rather follow this example; and it is also right that the youth should be trained in many languages: who knows how God will use them in time? For this purpose also the schools are endowed." (Deutsche Messe und Ordnung des Gottesdienstes von 1526. Tom. Hal. X, 279.) Hereby, however, we by no means want to give the word to those Germans who put their mother tongue so low above English that they can hardly understand it anymore and even less speak it properly. If a German Lutheran is to learn English in order to be able to serve his neighbors in earthly and spiritual matters, it is of course for his own sake an even more sacred duty to preserve the jewel of the German language. For what language has the treasures of divine science that German has?

(Sent by Pastor Schick in Chicago.) Dr. Martin Luther's **sämmtliche deutsche Werke**, nach den oldest editions, critically and historically edited by Dr. Elspenger, Plochmann, Schmid n. Irmscher.

(Erlangen and) Frankfurt am Main by Heyder and Zimmer.

Since Luther's complete German works are now available in this edition in 64 volumes, we repeatedly draw the attention of the Lutheran's readers to it. This is the first complete edition that contains the writings of Luther that have been brought to light for the first time in a hundred years, including those missing from Walch's edition. Thus, for example, volumes 44 - 47, which are printed according to a

Wolfenbüttel manuscript, are neither included in Walch's nor in any other edition.

In front of Walch's edition, which until then was the most complete and convenient, this new edition still has the following merits:

While the Walch'sche does not give a proper account of the original prints and manuscript sources on which its text is based, and also does not say whether the manuscripts used were original or copies, this one gives in literary-historical introductions for each individual writing a bibliographical overview of the original prints and the proof of their printing in the various older collections.

The language of the Walch edition is not the language of Luther, but that of his editor. The Erlangen edition, on the other hand, gives the German writings in the original pure text according to the original edition printed under Luther's own eyes in Wittenberg, with careful retention of all language peculiarities and the exclusive use of the German language.

The orthography and punctuation have been adapted to the present, so that Luther's language has remained untouched as the peculiar imprint of his spirit.

The many changes, additions, and omissions that have crept into Walch's edition are so significant that in the first 18 volumes of the second and third sections alone, no fewer than 10,404 variants of Walch's edition have been corrected according to the original texts. *)

The Erlangen edition is thus not only the most complete, but also the only critical complete edition.

The German writings of Luther are arranged in this edition in the following sections:

Volume 1- 6. house postilla.

" 7-15. church post.

" 16-20. miscellaneous writings.

" 21-23. catechetical writings.

"Reformation Hist. Writings.

" 27-32. polemical writings.

" 33-52. Eregetic writings.

"The publisher has recently reduced the retail price of the complete German writings of Luther to 214 Prussian Thalers. The publisher has recently reduced the retail price of all of Luther's German writings to 214 Prussian Thalers, which is a new proof that he is primarily interested in the interests of science and the church. At the same time, he promises the cheapest conditions for the purchase of 25-50 copies. Individual sections are also available, e.g. the complete German exegetical writings in 20 volumes for 7-2/3 Prussian Thaler. Thaler; also individual volumes for Prussian Thaler.

We conclude our advertisement with a suggestion to our brothers in office. Should they not feel induced, in view of the extremely cheap price, which is quite insignificant for this rich country, of this most valuable edition of Luther's German works, the greatest treasure of German as well as of all Christian literature apart from the Holy Scriptures, to draw the attention of the more ambitious members of their congregations to it? What a blessing Luther's writings could again become for his dear Germans in the present time, if they were only given into their hands and properly used by them! For Luther's name and Luther's word still have a good sound for every German ear. The pastors should seriously take on the distribution of Luther's German writings also among their congregations, and above all, larger copies should be imported from the appropriate places, so that they would be easily and always available to everyone.

Whoever has Luther's works in his heap has a great treasure!

The dear Mr. Pastor Schick will allow us the remark that, although we only have to confirm the truth of what has been said, the large number of variants in no way makes the Walch edition as a whole unreliable and unusable, nor does it dispute the in other respects significant advantages that it has over all other editions. D. Red. d. Luth.

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St. Louis, Mo,

Printing office of the Lutheran Synod of Missouri, Ohio, etc. Ei.

Volume 11, St. Louis, Mon. February 27, 1855, **No. 14.**

(Sent in by Pastor Röbbelen.) ,

The Revelation of St. John.

The ninth chapter.

Luther: "In the 9th and 10th, the real lamentation begins, because until now the physical and spiritual tribulations have been almost a joke, compared to these future plagues. At the end of the 8th chapter, the angel himself says that three woes are coming, which the other three, that is, the fifth, sixth and seventh angels, will bring to an end, and thus to the world. Here both spiritual and physical persecution come together, of which there shall be three, the first great, the second still greater, the third greatest of all.

So the first mob, the fifth angel, is Arius, the great heretic, and his companions, who has plagued Christianity so horribly throughout the world that the text here says that the pious people would rather have died than have seen such things, and yet they had to see such things and not die. Yes, he says that the angel from hell, called the destroyer, is their king, as if they wanted to say that the devil himself was riding them. For they have persecuted the true Christians not only spiritually, but also physically, with the sword. Read the story of the Arians, and you will understand this figure and word.

The other woe is the sixth angel, the shameful Mahomet with his companions, the Saracens, who have inflicted great plague on Christendom with teachings and with the Schärt. Beside and with the same angel, you-

With such woe all the greater, there comes in addition the strong angel with his rainbow and bitter book, that is the holy papacy with its great spiritual glow, who measure and seize the temple with their laws, push out the choir, and set up a larval church or outward holiness."

So far Luther. We now take only from the 9th Cap. V. 1-12. These contain a prophecy of the Arian heresy, as we know. Let us shyly see if everything fits.

V. 1. "I saw a star" etc.-: i.e. a teacher of the church falls from heavenly wisdom to reason.

"The key to the well of the abyss": false doctrine has its well in the kingdom of darkness. He who teaches falsely opens it with the help of Satan. But he is only a tool; the work does not end with him.

V. 2. "And there arose a smoke out of the well, and the sun was darkened.

and the air"-: the sun is the HErr Chri-

stus, which was darkened by Arius' lie that Christ is not truly God. The air is the faith that does not remain pure when Christ's glory is diminished.

V. 3. "out of the smoke came locusts" 2c.: indicates the multitude of false teachers that Arius drew after him".

"like scorpions" -: for false doctrine poisons the soul and bites the conscience, because it leads from Christ and His righteousness to works of its own.

Also, you can put the grasshoppers on the hölli-

The first step is to interpret the spiritual spirits who are given power over the souls that depart from the truth.

V. 4: "They have not offended the grass of the earth, nor any green thing, nor any tree." The Arians left the Word of God according to the letter, and they were so constrained by the testimony of the orthodox that their speeches could not deprive the simple children of God of faith in Christ.

While the pure confession had still been on the plan without the Spirit of God.

The grass is here the pasture of the divine word. "Green" are the tender shoots, "tree" the fruits of faith.

V. 5. "did not kill" - indicates that no bloody persecution is meant, but plague of souls.

The word "tormented" -: for torment of souls, also bodily restlessness and fear was the consequence of the reign of the Arian abomination.

"five moons"-: a certain time, compared with the time in the 10th Cap. eight times as short as the papacy. Now the Arians came up with the fourth century and disappeared in the fifth from the Roman empire. According to this, the papacy lasted 800 years, as is also true if one places its beginning in the eighth century and its end in the sixth century. But this poisonous tree reaches with its roots as well as with its crown a little further. The Arians lost only in the eighth century

The papacy was also there earlier than it documented its pretensions with false documents, because what in itself cannot die despite the death wound it received three hundred years ago. The papacy was also there earlier than it documented its pretensions with false documents and has, because what in and of itself is death cannot die despite the death wound that it empsiu g three hundred years ago, forteristirt. Yes, since it is actually only Baal in new armor, so the years of his pagan ancestors are added to him and one may therefore boldly also in the broadest sense put the age of both epidemics to each other in the given relation. If, however, one wants to measure quite sharply and only look at the bloom time in the narrowest sense, the following calculation results

1. The ratio: 5 and 42. Since these do not merge into each other, one must take each twice, which, as is well known, does not change the ratio. The age of the Arian heresy therefore relates to that of the papacy as 10: 84.
- 2 The Arian heresy flourished from I. 321 to 388, thus lived for 67 years.
- 3 According to the given ratio, the papacy flourished for four fifths of a year in 562. If we subtract this from the last year of the flowering period, i.e. 1517, the beginning of the full flowering of the papacy falls in the year 954. That was the time when the whores ruled in Rome.

"Incidentally, the "five moons" are at the same time a comforting reminder that this plague of the church will not last long according to heavenly time and that even as long as it lasts, it will not always be equally severe, especially if it torments the believers externally (5) like the moon waxing and waning through loss of meeting houses, expulsion from the country, and the like.

V. 6: "Seeking death and not finding it 2c: As has been said before, even those who reject Christ must in their own way become aware that the judgment of God has come. In our days, for example, the unbelievers feel no less than the children of God that the hand of the Lord is heavy upon us. Pressure and distress of every kind in the old world, pestilences, terrible misfortunes, the most unsafe, of which one has a feeling in every place, war and war cries, earthquakes now and then: all this must serve to make everyone feel that a heavy thundercloud is casting its black shadow over the whole earth. To a certain extent, this was also the case when Arius and his followers raised their heads. At that time, as the history of that time teaches, there was a yearly state of affairs in the whole world. The old Roman Empire was inwardly shattered and was overrun by wild hordes. It was a time that one would rather not have lived. This is what the sixth verse wants to say: hence the general version: "the people. But then it is also implied that the Arian heresy will fall into eternal damnation. The false doctrine gives no peace and therefore always leads to such a state, as it is described here. Finally, the words also have the meaning that the orthodox Christianity in those days would have preferred to die than to experience such an abomination that their head should be overthrown from his throne. Pious Christians at that time longed for the times when the devil openly attacked them with bloody violence.

V. 7. "And the locusts are like the reefs prepared for war."-The Arians were picking fights and disturbing the peace of the church.

"like crowns": - They fortified their rule by civil authority and force, but their Hanpt was only "like crowns": for they were not themselves the supreme power, and the royal priesthood they spurned, because they did not truly believe in him who made us kings and priests.

"their face like the face of men." Cunning, human persuasion and other human means had to help them. It also aims at the denial of the divinity of Christ.

V. 8. "Hair like women's hair"-: no manly spirit was in them, no faith and trust in God's power, no steadfastness in persecutions. Their chief weapon was flattery and court favor. Through the intercession of an emperor they also initially rose. The eunuchs championed them thereafter. Thus the royal priesthood had become defiled and effeminate.

"Their teeth were like the teeth of a lion: with cunning slander they did so much damage, like the infernal lion, that Athanasius could not stay away from their rage for a long time.

V. 9. "And had armor as of iron"-a beautiful counterpart to the armor of a warrior of Christ: their confidence was built on brass and iron; but only "w i c e iron," because they were not soldiers themselves,

but were feared only because of the succor they found in the emperors as if they themselves had the force on which they relied.

"the rattling of their wings": - not the wings that gleam like silver and gold, which the Holy Spirit wields, and whose rustling of a heavenly kind scares away the devil and gives vent to pressed hearts, but they rattled, as on the chariots of many steeds that run to war. Ignited by hell, their tongues fanned the fires of war, and they were sorry that they did not do more.

V. 10. "Tails like scorpions"-: they hid the poison, after the manner of the false teachers, because otherwise they would not have found an entrance; but in time it came to light whose spirit's children they were.

"For although at first it did not seem as if they had hostile intentions toward the sheep of Jesus Christ, yet their prickly nature revealed itself behind them, driving them to mock and persecute the faithful confessors of the Lord.

"to offend men"-: it was, after all, an insult to all mankind that the Son of Man was not true. God, but they also offended simple hearts by mockingly touching their treasure.

V. 11 "had over them a king, an angel from the bottomless pit"-: if their patrons had understood this word, they would have repented.

(To be continued.)

(Sent in by Past. Fick.)

Agnes.

"I have already been loved by another (Jesus) and made his own with the ring of his faith .

In the wreath of flowers from the garden of God's martyrs, St. Agnes is emblazoned as the white lily. Her very name indicates this, for Agnes means the chaste, the pure. She was descended from your noble family of the capital R o m . Her delicate build, her lovely face and the purity of her whole being attracted the eyes of the noble young men from the first families of the city, who tried to win her favor. But even earlier her love had been devoted with all her undivided heart to him who, though in the eyes of the world has neither form nor beauty, yet of him the believing soul speaks with full fervor: "Thou art the most beautiful of the children of men." Her whole life was consecrated to her heavenly bridegroom, and her holy love, which knew nothing more than him alone, succeeded in winning many of her friends and playmates for the Lord Jesus.

The son of the praetor Symphronius had once caught sight of the thirteen-year-old maiden on her way home to her parents' house, and had fallen violently in love with her. He asked her to marry him, offered her the most exquisite jewels, and held out the prospect of the most brilliant life that wealth, honor, and all worldly pleasures and delights can grant. Agnes rejected all his temptations and replied: "Depart from me, you evil seducer, who would like to lead me into manifold grave sin and finally into eternal death through your desire. Yes, depart from me, for another has already won me and made me his own with the ring of his faith, one who is much more powerful than you in gender and honor. He has set my outstretched hand and my neck with precious stones, and marked my face, that I should love no other beside him. Yes, he has shown me all his unspeakable treasures and promised me them as property if I do not become unfaithful to him. Therefore, I cannot look at anyone else besides him, much less accept him and leave the one to whom I am married out of heartfelt, fervent love. His Abel, his power, his face, his love far surpasses anything else that can be found on earth.

The impetuous youth, whose carnal mind had directed her words to an earthly bridegroom

He was so distressed by this answer that he became ill. When his father heard the cause of his grief, he decided to ask for the hand of the virgin himself. The pride of the pagan might have felt particularly hurt by what his son had told him about the power and high status of the supposed rival, and he therefore boasted to Agnes especially about his own high position and how powerful he was in the regiment at Rome. Agnes, however, maintained that she could not be unfaithful to her first bridegroom. Now Symphronius at least wanted to know who this unknown bridegroom was, whom the virgin enjoyed so much, and only now did he learn what Agnes had never wanted to deny, that she meant the Savior of her soul, the Lord Jesus Christ.

Now the proud praetor changed his role. He left the house, and immediately sent his satellites, who had to seize Agnes and lead her before his judgment seat. Here, out of consideration for his son, he first sought to induce the maiden to deny herself by words of flattery and the most enticing promises, and, when that proved fruitless, employed the harshest droblings to accomplish his purpose by fright and fear. He had fire lit before her eyes, and the rack, iron hooks, and other instruments of torture brought. But the god of strength had made his abode in this weak vessel. Surrounded by executioners, the tender, thirteen-year-old maiden watched all these preparations unshouldered, even cheerfully, and seemed to await with joy the judicial order for the chastisement. Then Symphronius might have suspected that with all his torments and tortures he would be disgraced by the heroism of the youthful confessor. He quickly thought up another plan, which he hoped would be more successful. He first told the virgin that if she spurned his son any longer, she would have to become a priestess of the goddess Vesta. Agnes replied that she would never serve a dumb and deaf idol that was devoid of all life and all feeling. Then Symphronius, with solemn emphasis and invoking his official dignity, gave her the choice of either becoming a priestess of Vesta or of being exposed to public dishonor in a house of fornication.

With the equanimity of a soul that knows itself well protected in the guard of him who has drawn us into his hands, Agnes answered him: "If you knew the Lord whom I serve, you would not expect me to do this! Jesus Christ is a hoard of his brides. So I also cheerfully despise your threatening words, and firmly believe that I will neither sacrifice to your idols, nor give my body to others for shame and disgrace. The angel of the Lord is with me, he also will guard my body. The Son of the living God is a strong wall to me, which no one will overthrow; he is also my watchman, who never sleeps, and my protector, whose protection endures forever."

"So I hand you over to public dishonor I" cried the praetor full of anger, and gave orders that Agnes should be stripped naked and led publicly into the house of fornication. But to the virgin happened nevertheless, as she had believed. The almighty God made it possible for her to cover herself sufficiently with her long hair all over her body. She stood there like a silent sacrificial lamb, but confident in God. The radiance of innocence enveloped the blessed one like a heavenly robe of light, so that even on the street the crowd passed her by quietly and reverently, as if she were a saint. No one threw even an injurious glare at her. And when she was brought into the house of shame, she received - how? no one knew - a white robe, in which she wrapped herself, and then fell down and prayed: "Lord Jesus Christ, I give you eternal praise and thanks that you have included me in the number of your maidens, and now you have also sent me such clothing".

But now the wild son of Symphronius rushed into the house, and although he was frightened by the dazzling splendor that surrounded Agnes, he still wanted to take pleasure in approaching the virgin with sacrilegious desire. But before he could touch her body, he sank to the ground as if struck by a sudden lightning bolt. His comrades had followed him, and when they saw him lying on the ground, they exclaimed in horror: "Come, you citizens, this shameful woman has by her sorcery killed the Praetor's son." The people gathered in heaps, and there was a great clamor. Some shouted that she was a sorceress; others that she was pious and innocent; others that she was a blasphemer. Symphronius also hurried to the scene, and when he saw his son lying in front of him in a disembodied state, he exclaimed: "O shameful woman, did you have to work your magic on my son? Agnes replied, "My God, to whom he wished to give more glory, has struck him." "Well," cried the praetor, "by this I will see that thou art no sorceress, if by thy prayer thou revive my son." Then the maiden bade them all go out, kneel down, and

pray. And sifting, soon the youth straightened up, but horrified, he rushed out and cried, "There is only one God who created the heavens and the earth and the sea! And this one true God the Christians worship; but all other gods are vain and cannot do anything. They can neither help themselves nor others."

Instead of bowing to the power of the Christian faith, however, the fury of the enemies of the cross increased the more they saw that they were being disgraced by this weak vessel. The idolatrous priests saved themselves together, and cried out that the sorceress and the God-denier should not be allowed to live any longer. "Away with her!" the raging crowd shouted after them. Symphronins, however, was deeply impressed by the whole event; but, being another Pilate, he was as afraid of offending the idolatrous priests as he was of offending the God of the Christians, and so he turned the whole trial over to his deputy.

Aspasius. He ordered that a large fire be lit in front of all the people and that the virgin be thrown into it. The order was carried out, but the flames rose sideways from Agnes and did not reach her. But she folded her hands and prayed aloud: "O Almighty God, eternal Father of our Lord Jesus Christ, I praise and thank you that you have delivered me from the hands of the wicked through your only begotten Son and have graciously protected me from all disgrace. I confess thee with mouth and heart; for thee alone is my desire!"

When Aspasius saw that the virgin remained unharmed by the fire, he sent an executioner who plunged a knife through her neck. This happened in the year 306, probably on January 21, when her memory was celebrated early. Her parents eulogistically picked up the body of the beloved child and buried it in one of their fields on the road leading from Rome to Numentum.

We owe the detail of this news about St. Agnes primarily to Ambrose, who was Archbishop of Milan towards the end of the same century. In the 91st of the sermons preserved by him, he left us a faithful account of her suffering and death, and we conclude with the admonition that the pious man addressed to his listeners of that time: "We should all rejoice over it with all our hearts, but especially may it be for the great inheritance and improvement of all virgins what the blessed Agnes suffered for the sake of her Savior Jesus Christ.

From: Book of Martyrs, vol. 1. p. 275.

(Submitted.)

The current Turkish war also a sign of the times.

People's opinions about the current war between the Russians and the Allies are very divided. Some accuse the Russians, others the Turks, as the real authors of the bloody war and therefore wish victory to one or the other. In my opinion, it can be quite indifferent to the Christian on whose side the right or wrong lies, all the more so since the war is a purely political one. For who will believe the Russian emperor, who pretends that he took up arms only to protect the Greek Christians in the Turkish empire and that he has not the slightest desire for conquest? or who will trust the French and English with so much pure charity to protect the Turk against his attackers?

But far more important considerations are connected with this war, if we ask to what extent the prophecies of the Scriptures about the Turkish Empire are approaching their fulfillment also in this war.

That the Scriptures prophesy about the Turks is beyond doubt. No prophecy is clear

The prophet Daniel. He sees in the 7th chapter a small horn bursting out between the 10 horns of the fourth beast; this horn tears out three of the 10 horns/ has eyes like human eyes and a mouth that speaks great things, blasphemes the Most High and disturbs the saints; it is subject to change time and law, its power lasts for a time and two times and half a time. Then judgment will be passed, its power taken away, and it will be destroyed and put to death. All orthodox interpreters of Scripture, Luther at the head, Melanchthon, Brentius, Aeg. Hunnius, Osiander, Calov 2c. unanimously find in this chapter a prophecy of Muhamedanism, its origin, growth and power and its final downfall.

1. small is the horn because of its small beginning. Muhamed himself was of low origin, small was the number of his first followers; 2. this small horn breaks forth from the 4th animal, i.e. the Muhamedan empire arose at the time of the fourth, the Roman world monarchy, without God dignifying it to call it a monarchy. For the Turk has plundered only some parts of the Roman Empire and clings to them as the disease of cancer clings to the human body; 3. It tears off three of the ten horns of the beast, i.e. it subjugates three provinces of the Roman Empire, Asia, Egypt and Greece; 4. the human cheeks signify Muhamed's and his successors' cunning and deviousness; 5. the whole Koran is full of the blasphemies his mouth speaks; 6. his struggle and victory over the saints is reported in world history from the 7th to the 17th century; 7. it changes time and laws. Just think of the Muhamedan Hegira or Friday as the holiday of the Turks, the Quran that takes the place of the Word of God; 8. its currency is one time, two times and half a time. According to the most common assumption, these times are years, namely prophetic years, of which each day means a year. This would make about 1278 ordinary years. Now put the beginning of the Muhamedan empire either in the year of the first appearance of Muhamed, the false prophet, 611, or of his flight, 622, always the currency would reach to the last quarter of this in. century. 9. Finally, the horn is destroyed and annihilated with the appearance of the Lord for judgment, after this destruction has äugefangen before the final and total destruction.

The first part of this prophecy, and indeed most of it, has already been fulfilled on time; should the fulfillment of the last one be missing? After the Turk has conquered Asia, Greece and Egypt, a standstill has occurred; he may have intended to subjugate Hungary, Austria and Germany, but before Vienna he has shattered his head. For 200 years, the Turkish empire has been in decline, and at present "the sick man" is only made miserable by his allies who are jealous of Russia.

Otherwise the bear of the north would have already torn him apart with his paws. All signs announce a near dissolution of the Turkish empire; and this inexorably approaching epoch is a sign that the last day is at the door. We now certainly have nothing to wait for but the last day; for the Turk will no longer sound horns over the three, Luther writes in the preface to Daniel and in his army sermon against the Turks: because nevertheless Christ has given signs, in which one is to know when the last day is near and therefore when the Turk will have an end, then we can certainly prophesy that the last day must be at the door.

Let us leave aside the political ranting, and let us listen to the current war cries and the thunder of cannons from the Black Sea, as a call to Christianity: behold, the Bridegroom is coming, go out to meet Him! One prophecy after the other is completed. One piece after another of the present judgment of the world is collapsing. Soon the Lord will come and build a new heaven and a new earth in which righteousness dwells.

(Submitted.)

Gin conversation about the American Ambassador. *)

A Lutheran preacher in N. once warned in a congregational meeting against reading the American Ambassador. Ambassador and emphasized what in it could not please any honest confessing Christian or Lutheran. It became clear to many that the content of many of the articles in that magazine did not correspond at all with the sayings of the Holy Apostles, Luther and other faithful teachers. They therefore declared that they no longer wanted to read it. The lesser ones, on the other hand, were not yet

convinced that the Messenger contained such harmful and seductive things, and this might be due to the fact that they had already been reading it for many years, and thus had already come to a crooked, unchurchly direction. Among the former was a certain Ernst, who visited a friend named Anton, who could not be present, on the same day that the meeting was held; since the latter was reading the ambassador, this gave rise to the following conversation:

Ernst. Have you heard that today in the meeting, among others, your ambassador was mentioned?

Anton. Yes. But I cannot agree with what I have heard about it. I have been reading the magazine for many years and do not remember ever finding anything harmful or seductive in it. It speaks of the Lord Christo

*) This conversation had already reached the editorial office some time ago, but had been misplaced. We hope that it still contains a word in its time.

D. R. d. L.

We are exhorted to repentance, prayer, sanctification and the like. I think that one should not warn against such a leaflet. Whoever believes and does as it says, will surely be saved.

E. I admit that there is much good in the Messenger, and I also believe that souls who read it can be brought from death to life and come to faith in Christ. Wherever God's Word is heard or read, spiritual children can and will be born to God, whether they come to a healthy Christianity through pure teaching, or whether, by not being taught to faithfully hold to the whole Word of God, they unknowingly fall into all kinds of error and perversity and thus never attain to a joyful life in Christ.

A. So you are a friend of the ambassador? and so you also wish that it will be read by quite a few?

E. The conclusion is made too soon. However, I believe that as far as unconverted people are concerned, in areas where rationalism prevails, one must be very careful in warning against this paper. But in places where the pure preaching of the Word is, or where there are only awakened and converted people, whatever confession they may belong to, a Christian faithful to the confession will not like to see the paper. Many may be led astray by it, indifferent to certain doctrines of Christianity, and hold to the popular union. Others, however, may be strengthened in their false delusion - a harm that can seldom be healed, since such people are usually full of arrogance and self-conceit.

A. So do you really believe that there are harmful and seductive things in the paper besides the good?

E. Indeed; and if you had been at the meeting today, you would have been convinced of it. At least everything that was said there was immediately clear to me; as I had become suspicious of the paper a short time before. For some years ago I heard that the writer of the paper was a Unionist or Protestant, (even that he had fallen away to the sect of the Anabaptists); from that time on I took a better view of everything that was written in it, and found that the content of many articles, in which, for example, the Union, as it occurred in Germany, was highly praised and a fraternization of all church parties, without unity in doctrine, was proclaimed, did not want to rhyme at all with statements of the Holy Apostles and of Luther.

A. That is strange. How could what you heard, that the messenger was written by a Protestant or a Protestant, make you suspicious of the paper and cause you to investigate and examine its nature more closely?

E. You may not know who the Lutherans are. You have certainly heard of the Union; you will know that in Prussia and in many other countries, the Lutherans

and the Reformed have united, who are called Unirte or Evangelicals after just such unification. Such Protestants now hold that a definite common faith is neither possible nor necessary, especially with regard to certain doctrines; they therefore allow everyone who belongs to their community complete freedom in the articles in which the Lutheran and Reformed churches teach differently; each may teach what seems good to him and what he considers to be the right opinion of Christ; he may also leave everything in abeyance, in uncertainty, in doubt. So whoever says, "I am a Protestant," it is impossible to know what he believes about several main points of the Christian religion. If one asks him what he professes, he is quite capable and refers to two confessions, which are as different in content as light and darkness, in which there are many contradictory doctrines that cannot possibly be true on both sides; he thus reveals that he approves of two kinds of faith and therefore of truth and falsehood.

I once had a local hymnal of the Protestants in my hands. In it was the Lutheran Small Catechism and the Heidelberg Catechism. Both are approved, the Protestants profess both, since the content of both is quite different. In one there is pure, in the other false teaching; in one, for example, it is said that one receives Christ's body and blood under bread and wine, in the other that Christ is not now on earth according to his human nature.

Because I now heard that the messenger was written by a Protestant, so -

A. I already know what you want to say. But I must confess that what you have told me about the evangelicals does not meet with my approval. I would never want to belong to such an evangelical community or church, where opposing opinions are considered equally true, where yes and no are mixed together like water and wine. The name "evangelical" is indeed beautiful, but since the so-called evangelicals of today are such people, I, since I am a Lutheran Christian, would never say that I am an evangelical in haste, because a truthful person must speak in such a way that he reveals the true meaning of his heart to others through his words.

I am glad that you have told me about the evangelicals, and I must confess that I am already beginning to be suspicious of the ambassador. But if I were to say what is wrong, harmful and seductive in the paper, I would have to owe the answer. So what is harmful and seductive in it?

E. I will answer you as best I can. Listen then! Only the teachings in which all so-called Protestant churches agree, e.g. the doctrine of atonement through Christ's blood, justification and sanctification, are presented in the paper.

(apart from the fact that not even really all those church parties come in a hurry concerning the mentioned doctrines), on the other hand, the doctrines of distinction are transitions, (so that paint does not touch anywhere).

Accordingly, such important doctrines as, for example, the doctrines of Holy Baptism and Holy Communion, are always transitions. The same is true of the doctrine of the Lord's Supper, which is always passed over, with the explanation that they are less important doctrines! Yes, it is also said that in the case of the unification of leu-

In the case of the different parties, their particular doctrines (of baptism, the Lord's Supper 2c.) should not even be considered, but one should only see to it that the heart stands right against God and loves the Lord Jesus 2c. But what must necessarily be the consequence of this? Will the readers of the paper learn to value those teachings of the holy sacraments highly, important and dear (as they are), or what will be the case? - —

Thus it is often stated in the paper that we do not want to take the word of a single party, since we are supposed to take the word of the party that has the pure doctrine in all respects. But notice, if only all parties have the general Christian doctrines: according to the messenger, one is as good as the other, and the special doctrines, e.g. the right or wrong doctrine of the person of Christ, of the election by grace, of original sin, of baptism and the Lord's Supper, matter so little that for this reason no advantage can be given to one party over the other. Accordingly, one also wants to unite with all Christians, whatever religious opinions they may have.

Consider all this, and you will certainly agree with me when I say that this can lead the readers of the paper to where the writer of it has come himself, certainly not through the Spirit of God, namely that all

conscientiousness regarding the purity and authenticity of the Word of God is stifled, that indifference to whether the doctrine is pure or false is produced and thus the zeal in confessing the truth is paralyzed. - But indifference as to whether the doctrine is pure or false is usually more dangerous than hard insistence on false doctrine. With indifference the search for truth ceases; but zeal for such false doctrine is easily transformed into zeal for the right when God opens the eyes." Rev. 3, 15. 16.

A. I am completely convinced of what you say. Now a light is dawning on me; and I can already imagine why one refrains from all argument. Not true, one is just indifferent to error.

E. Certainly. If all Christian doctrines were presented in their proper context in the messenger, even without assuming a polemical character, then one could well rejoice, thinking that he was serving the kingdom of God in his own way. But this does not happen; much less are certain doctrines of Christianity defended and all false doctrines rejected. Where are the so important teachings of the glory of God in this paper?

What do you think of the fact that the teachings of the Reformed and others about the human nature of Christ, about holy absolution, about baptism and the sacrament of the altar, etc. have been presented and defended, and the teachings of the Reformed and others have been proven to be false from God's Word, as is so necessary to do in this country of sects? One may reply what one likes, but I maintain that there is no spirit of witness, no faithfulness to the confession, but rather indifference, love and miserable complacency, where one cannot say according to the divine word: This is right, and this is wrong! Think here of the holy apostles, of Luther, even of the holy martyrs of the old and the Lutheran church: how they testified against the false doctrine, even against the false doctrine of the Reformed of Holy Communion! But of course they were not indifferent to error. St. Paul writes Gal. 5, 9: "A little leaven leaveneth the whole lump." Our Luther writes about this: "In theology it happens that a little error should corrupt and falsify the whole Christian doctrine. Therefore, doctrine and life should be kept very far apart. Doctrine is not ours, but God's, who alone has called us to be servants and ministers. Therefore we should not, nor can we, give up or slacken the very slightest title or letter of it." In an objection by Melancthon and Brentius, which they raised at the request of Landgrave Philip of Hesse, and in which they rejected a union with the Zwinglians, it says: "So also the articles of the sacraments are not to be disregarded. For since the whole of Christendom deals with them, there is a great deal of trouble if one errs in them.

But not only does the messenger not want to argue, since one certainly honors God and his word if one argues for it; but - what is the worst - he rebukes and punishes it if one argues for the doctrines of distinction, indeed he considers such a thing a sin. For he says that in heaven nothing so much as disputes will cause the redeemed to be astonished and distressed, if distress will still be there. Oh, where can man come to! God save me and all true Christians from such a miserable, wretched state, when one cannot defend his word and fight for it, and bitterly rebukes all those who, in zeal for God's honor, fight for the pure doctrine as a precious jewel and reject and curse all false teachings; when one is indifferent to error and hostile to truth!

A. You are probably right. That is also my wish and request. But I would still like to point out something good from the paper. You mentioned earlier a fraternization, and such a fraternization is striven for in it: is that not to be praised? Is it not right that the church parties, including the Lutheran party, between which there is a difference in many points, should live in fraternal fellowship, be at peace with each other and unite in common?

Is this right, and should we not strive to achieve it?

E. You are still in the dark, I see. How can people live in brotherly fellowship according to God's word, some of whom have the pure doctrine, but others insist on false doctrine? So all means by which one tries to achieve such an agreement between the different parties are to be rejected. Only consider the following.

It is God's will and command for us to keep His word. Deut. 4:2: "Ye shall not do any thing that I command you, neither shall ye do any thing that I command you; that ye may keep the commandments of the Lord your God, which I command you. 1 Tim. 6:3, 4: "If any man teach otherwise, and abide not in the saving words of our Lord Jesus Christ, and in the doctrine of godliness, he is darkened, and knoweth nothing 2c." Tit. 1, 9. "Hold fast the word that is sure." (Jn. 1:7, 1 Sam. 15:22, 23, Matt. 5:18, 19, Rev. 22:18-21.) Now what is according to the word of God we are to approve; but what is contrary to it we are to reprove and rebuke, saying, This is wrong." We are to testify against all false doctrine, as the apostles and many Christians also did to them (Gal. 1:8, 5:10, 12); yet not in carnal zeal, but that we are concerned only with the glory of God and the salvation of ignorant and misguided fellow men.

If others confess the word of God with us, submit to it and live according to it, then only such should be regarded as disciples of Christ and as brothers, and thus live in brotherly love and fellowship with them. The Lord says Job 8:31: "If ye continue in my word, then are ye my true disciples." There then is true union, there is one faith, one doctrine, one mind and one opinion. (Ephes. 4, 3-5. 1. Eor, 1, 10.) But such a union is not sought in the messenger, as one would be united in doctrine, - for one finely passes over all distinctive doctrines; but a union of the different parties while retaining their particular doctrines, thus a false one, such a one as is not to take place on the basis of the whole Word of God.

A. You just said that if others professed the teachings of God's Word and lived a Christian life, they would be disciples and brothers of Christ and the believers (of course, if they are not hypocrites). So these are the Lutherans?

E. Of course, the Lutheran Church has the pure doctrine. But there are many within the Lutheran Church, both preachers and laymen, who do not submit to the Word of God, but insist on false doctrine and, what is more, lead an annoying life; such are not disciples of Christ and true members of His body, i.e. the Christian Church. Not all children of God, who call themselves Lutherans call them. On the other hand, there can be (and will be) people who, out of lack of knowledge, outwardly adhere to the sects, and yet stand in the true faith, and thus are disciples of Christ, children of God, and will be saved. But it is by no means indifferent to which visible church one professes; every believing soul, as soon as it becomes acquainted with the true visible church and has recognized the false teachings of its sect and its teachers, is obligated before God and feels bound to leave its false church or sect and join the true visible church (where the word of God is proclaimed pure and clear and free from the teachings and statutes of men, and the sacraments are administered according to Christ's institution). For thus it is written in Rom. 16, 17: "Now I exhort you, brethren, that ye take heed to them which cause divisions and vexations, beside the doctrine which ye have learned, and depart from them." Joh. 10, 27. "For my sheep hear my voice, and I know them, and they follow me." (Cf. Matth. 7, 15. Tit. 3, 10.11. Rev. 18, 4. Matth. 10.32. 33). According to this it is clear that every Christian is bound to renounce those whom he recognizes as falsifying Christ's truth, and to confess and hold to those before whom he recognizes that they testify for Christ and His truth; likewise it is clear that Christians of the true visible church may not live in brotherly fellowship with sects and false teachers. Of course, we must accept the believing souls among the sects, who cling to the Lord in simplicity and err more out of ignorance, as weak ones, if they can be shown the way; but we must have nothing to do with the sects themselves, must not extend the brotherly hand to them, nor perpetuate ourselves with them for common purposes. If we do, we are disobeying God, denying the truth, giving great offense, and encouraging them in their false teaching. Besides those passages, note 2 John v. 10, where it bites: "If any man come unto you, and bring not this doctrine, receive him not at home, neither salute him" (understand as a brother). "For whosoever shall salute him shall be guilty of his wicked works." Cf. 2 Cor. 6:14: "Pull not on the strange yoke with

unbelievers," for the wanton perverters of the word are like unbelievers.

Luther did not enter into any union that could not be based on the Word of God; he also did not want to join hands with false teachers, such as Zwingli. He says: "Whoever holds his doctrine, faith and confession to be true cannot stand in the same stall with others who lead false doctrine or are devoted to it"; and in the already mentioned misgiving it says: "For the sake of brotherhood, it may be that Christians who err and yet do not defend error should be tolerated as brothers, just as Christ himself tolerated his disciples. But those who unfoundedly proclaim and defend doctrine (such as Zwingli and his followers) are not to be tolerated as brothers.

(The people who did this) cannot be considered brothers, for one should not consent to unrighteous doctrine.

A. But isn't that shouted out as narrow-minded, unloving?

E. Maybe. But, if you do not fraternize with false believers, you have a good conscience! because you cannot do otherwise according to God's word. We should submit to God's word first of all. If a Christian does this with a humble heart, he will not unite with those who insist on false doctrine; if he united with them, he would also have to love it, put up with it, or at least tolerate it. Hear also here a word of Luther. He says: "Behold, do not make peace apart from the divine word. If God's word is not there, shut your eyes and say: Here is no agreement or contract." "Cursed be love into the abyss of hell, so that it is preserved with harm and damage to the doctrine of faith, to which all things are to give way, whether it be love, apostles, angels from heaven, or whatever else it may be.

A. It is clear to me now that I was mistaken earlier when I spoke of a fraternal union of all parties; and likewise I realize now that the Ambassador is really a harmful and seductive paper, through which one can easily be carried away.

E. I would like to draw your attention to another passage in the paper. It can be found in the April issue of last year. It says: "Ill, in my opinion, cannot lament enough the state of the Protestant church, which has come to a conclusion in religion and now does not want to go beyond the tools of its reformation. The Lutherans are not to be moved to go beyond what Luther saw". What an abominable, godless speech this is! Or are the Sonsten supposed to go beyond the pure Word of God? Even at the time of the Reformation, there were enthusiasts and red spirits who said this, but Luther said: "We have everything pure and holy, we have the Word pure, baptism pure, the sacrament pure, the keys pure; and everything that belongs to the right churches, we have holy and pure, without any human addition or filth. Or is it not so? Tell us: In which articles of doctrine did Luther err and not have enough enlightenment? Where are we now? Bring it forward! If the unintelligent, the fanatics, and the red spirits pretend that if Luther were alive now, he would certainly allow himself to receive further enlightenment with the same readiness with which he received the first one, then this is ridiculous. What are these new miraculous things? They are the dreams and own thoughts of the gentlemen themselves, which were already quite well known to Luther, but which he hated with all his heart. They lament (oh, they would have to lament about something else) that the Lutherans remain so stiff and firm with Luther's teaching and do not go beyond it,

But what do they mean by this? - That the Lutherans do not accept their dreams and thoughts and that they do not want to learn with them to disregard teachings revealed by God for salvation 2c.

When it says in the Messenger: "Whatever part of His will our God had revealed to Calvin, they" (namely the Lutherans) "would rather die than accept it", the reader is obviously supposed to understand it this way: God also revealed to Calvin a part of his will that Luther did not recognize, e.g. of the Holy Communion and of grace. Communion and the election of grace. It is therefore the duty of every Lutheran to accept them; but unfortunately they are so hard and stiff that they would rather die before doing so. See, then, in those words the obvious intention to seduce to false doctrine! For from where did Calvin get his doctrine of the Holy Communion and of grace? Communion and the election of grace? From his own brain.

See, dear Anton, there are quite a few such and similar passages in the paper; so I must advise you not to read it anymore.

A. I see that you are right. I will therefore also follow your advice. The ambassador is now repugnant to me. But how will the Traktat Society be able to justify publishing such a paper?

E. and through their carriers into the Christian congregations? and that thereby all conscientiousness regarding the purity and authenticity of the Word of God is stifled, indifference as to whether the teaching is pure or not.

or false, the zeal in confessing the truth is paralyzed, the holy struggle for pure doctrine is suspected, and the false union is extended more and more? - I do not see it. God enlighten them!

E. Wolff.

(Submitted.)

Church News.

In referring to the announcement made by Father Schwall in No. 10 of this volume of the Lutheran, the undersigned brings the further joyful news that Rev. F. Steinbach was ordained last Sunday (Dow. p. Lpipü. IV.) by the venerable President of the Northern District, Mr. P. O. Fürbringer, with the assistance of the sender, in accordance with the old church ordinance, was presented to the Lutheran congregation at Sheboygan, together with the two branches, as its legally appointed pastor, and was solemnly installed in his office.

Due to the sudden arrival in the summer of our dear co-worker, Fr. Eißfeldt, the young congregation at Sheboygan and its two branches not only became premature orphans, but God also left them without a shepherd for testing and purification, although everything possible was done on the part of the honorable district presidium to immediately fill the vacant congregations with a suitable man.

Already it had the appearance, as if the duration should be

The time of trial and tribulation had to be prolonged until spring; behold, the Lord helped all at once and gave the local congregations that one of His servants whom He had chosen to water what our own Eißfeldt had planted with faithfulness and to stop the weather during Christmas. He had chosen him to water what our blessed Eißfeldt had planted with faithfulness and to stop the weather which he had to leave desolate during his so short time in office. We rejoice in such grace and call out to all pious hearts in these northern sister congregations: "Behold, the winter is past and the rain is gone and gone. The flowers have sprung up in the land, the spring has come and the turtledove is heard in our land" (Hohel. 2, 11. 12.) May the Lord bless the work of our brother as He blessed that of his predecessor!

Milwaukie, Wisc. 4 Feb. 1855

Bro. Lochner, Rev.

Addr: IGv. l'sräinanä Kteindrceü, LüedovZan, Vi86.

In Canada, too, the Lord has called us to the proclamation of His word, according to the confession of our fathers, opened a door.

St. Peter's Lutheran Parish at Middleton, Norfolk Co. C. W., which the undersigned has served as a

branch for nearly a year,
has now duly appointed the previous missionary assistant, Mr. Johannes Edmund Röder, as its own pastor, and he was ordained by me on behalf of the honorable president of the frequent district of our synod, Mr. P. Keyls, on the second Sunday after Epiphany, with a commitment to all the symbols of our church, and was inducted into his office. The Lord bless the shepherds and the flock of Zion. (Ps. 134,3.
A. Ernst.

Address: üov. L. Hooäor.

Hellst 1^0. yorkolk 6o. 6an. Vw8t.

(Sent in by Pastor Metz.)

It will certainly give our dear Lutheran brethren no small pleasure to hear again about the Orleans, to learn how the Lord is also gathering in this great city an ever greater people who honor Him with all their hearts, worship Him and proclaim His holy name. Yes, the faithful God has done great things here. He has brought together a new group that is not only serious about becoming blessed, but also about recognizing the full, repentant, purifying truth. This is the Zion congregation in the upper part of the city. After it had found in Mr. Cantor Th. Bünger a capable school teacher and champion in all its turmoil, the Lord gave it in the person of Rev. Wilhelm Fick Jr., a brave preacher and pastor. God kept her waiting for him for a long time. It almost seemed as if she should never be granted the grace of having her own shepherd and enjoying his pasture. The first Sunday of Advent was therefore a day of joy for her, as well as for the members of the congregation of the writer of this article. On the same day, Rev. Fick took office at

to his congregation. The joy of the dear brothers to finally have their own shepherd in their midst was especially shown by the fact that they had cleaned their house of worship and decorated it with flowers, wreaths and shrubs. In the morning, after a sermon on Rom. 15, 29, the dear brother was installed in his office by the undersigned. In the afternoon he preached his inaugural sermon on 2 Cor. 5, 20. 21, after which he showed: "What I bring and what I ask of you: What I ask of you.

May the dear Lutheran brethren especially remember New Orleans in their prayers. May the gracious and merciful God grant that this new congregation may become a true Zion congregation and that its preacher may be a true guardian of Zion, raising his voice like a trumpet for the revival of many who are dead and the preservation of all who are alive, so that here in this city, where sin and all ungodliness are mighty, the supremacy of divine grace may be revealed ever more gloriously and the fire of the Lord, which is kindled, may burn ever more. Amen. - —

Metz, Pastor.

On the Sunday of Septuagint, Pastor Klaus, who had accepted a call from the Lutheran congregation in Bremen near St. Louis with the approval of his former congregation in Neumelle, was inaugurated by the undersigned on behalf of the President. May the Lord richly bless the dear congregation entrusted to him through this already much tested and proven servant! Amen.

Ms. Wyneken.

(From the Lutheran Herald.)

As we do not feel reassured in our conscience with the decision of the charges against Pastor Albach, and the reasons given are not at all recognized by us as sufficient to disqualify a preacher from holding office, we, the undersigned members of the Synod of Ohio, do hereby give notice that we are in full agreement with the, published in this year's proceedings of the Northern District, wherein a request is made to the general Synod to make one more inquiry into this matter, and hereby heartily petition that this matter be conscientiously directed according to God's word to the honor of our venerable body.

Pittsburg, November 14, 1854

Henry S. Lasar. F. G. Zeumer. Chr. G. Friedrich. C. Schwankovsky. Peter Eirich.

Dr. Reynolds.

In the "luth. Kirchenboten" we read that Dr. Reynolds, formerly president of Capital University, has purchased the college of Pastor Keßler in Allentown, Pennsylvania, and will take it over next spring. During the past year

the institution is attended by more than 200 students. The school building is 130 feet long, 40 barrels wide and four stories high with beautiful shade trees planted around it and three acres of land connected to it.

Receive for

the seminar on Fort Wayne, Ja,

from

1 January 1851 to 1 January 1855, partly in (Mb, partly in to gelte calculated life ensmitteln n. anchor things of the following pastors unk their congregations:

Receipt of the parish at Fort Wavne, of food and baare money-8180	.81	
Bon der Gemünde des Herrn Past. Jäbker,	60,13	"" You, (früher a
Tbeil of the Fort Wayne community)	53.77	
From the mean of Mr. Past. Köstering, (formerly		
a part of the congregation of Fort Wayne)	21,19	Bon of the congregation of the Lord Past. Husmamr 11,07
""""Äolb	11.81	
""""Fritze		
18.57		
""""Bergt		
11,5^		
"" - ""		Schumann 19,30
""""WambSgauss----	11.25	
""""Piercer		
8.65		
""""Pieces		
19,56		
""""Werfelmann	- 6.17	
""""Seidel		
14,00		
""""Sallmann	8,00	
""		Röbbelm 6.00
""		H. King 5,50
""""Sievers		
9.08		
""""Northman	12.15	
""""Hattstädt	8.00	
""		Daid 3 ,50
""""Berureuther	3.00	
""		Stretch foot 8.71
""		Swan 30,00
Ans of the mission biich of the congregation of Mr. Past.		
Stubnatzi	2,00	
Bon of the congregation of the Lord Past. Kevl	73,00	
"" ""Dulitz		
8,00		
""""Trantmann	8,00	
""""Diehlmann	9,00	
From Mr. Past. Dctzer	1,00	
Bon the mean of Mr. Past. Schuster	2,50	Bon Mr. Past. Ernst 5,50
Bon of the congregation of Mr. Past. Also	5,00	
""""Kühn	7.77	
""""Rauschert	5.25	
From Mr. Past. Steinbach mrd his parish - - - 3.50		"A. (Lunker in Saginaw City 1.00
"		Christ. Old in Mascoutah, Ills. 2,00
"		Lindenschniidt 5,00
"		Bernhard Müller 1,00
Bom Stader Verein by Mr. Cand. HarmS	1.40	Bon Mr. F. Aohlfing in St. Louis 1.25

§683,99

From the above sum, the amount of 212 dollars in foodstuffs went directly to the hospital's treasury; and partly therefore, partly from the garden crops and the proceeds from the superfluous fruit, to the value of about 820, but partly and above all through the

continued economic prudence and housekeeping loyalty of Mrs. Prvessorin Crämer, who, for the sake of Christ, continues to show herself to be a true housemother to the institution -this is why the annual maintenance costs for each individual pupil did not quite amount to 20 dollars in the past financial year. Therefore, this year, too, heartfelt thanks are extended to the worthy benefactors and benefactors of our institution, as well as to our dear housemother, **and** no less to other benefactors in my and other communities who maintain individual poor pupils at the seminary, whose gifts of love are usually acknowledged especially in the Lutheran. Likewise, I feel obliged to thank the valuable Women's Association and other Christian-minded wives in my dear congregation for continuing to help those in need by mending old underwear and clothing and, in part, also by procuring new, this, in the weekly errand of laundry for all our 21 sophomores, abundantly proving their Christian love.

May the Lord, the faithful God, be their abundant retributor and bless them all the more with all kinds of spiritual blessings in heavenly goods through Chrifum.

Fort Wavne, January 1855.

Dr. W. Sihler,
Board of the seminar.

Receipts and thanks.

Cordially thanking, we hereby certify \$5.00 from Mr. August Felsmann of Mr. Past. NeichartS Gemeinde zu Greenville, O., through Mr. Pros.Crämer.

May the good Lord repay the generous giver according to His promise.

I. K. Ludwig Moll.

Albert B r uno Barthel.

Fort Wauue, d. Sept. 11, 1854.

With a grateful heart I certify that I have again received \$12.00 from your Jüng lings Verein der ersten deutsch evang.--lutherischen Kirche zu Piltsburg.

C. F. Th. Giebel.

Concordia-College, Feb. 21, 1855.

From the Baltimore congregation, I received \$13.27 as support from the Fort Wayne seminary.

Likewise received from applicable friends from the same community \$15.00 during my stay in Fort Wayne, namely: from E. Immig \$1.81, from H. Muhly \$4.19, from Fried. Lcurner \$5.00, from I. Aichele \$2.00 and from E. Muhly \$3.00.

In acknowledging the proper reception, I once again express my heartfelt thanks to all "generous givers" for this and all previous gifts. God reward them. A. Wagner.

Watertown, January 1855.

Get

n. to the Synodal - Casse:

Ans der Cent Casse der Gem. des Herrn Past. Löber in Frohna, Mo., pr. July-Decbr. 1854	\$6.15	
From Mr. Past. G. K. Schuster in Marshall Co, Ja.	1.00	" of Frankenmuth Township, Mich." 5,00
" of the same for the Fort Wayne seminar	5.00	
" the meant in -Lt. Louis	3.55	
" of the parish at Collinsviile, Ills., for the general my praeses	10.00	
" Mr. Past. Dicke in Lnankentrost, Mich.	1.00	
" whose meant	3.00	
" of the comm. of Mr. Past. CILter in Saginaw, Mich., for the Fort Wayne seminar	4.25	
"Mr. Past. Also for the same seminar	5.00	cents collection from the Gem. of Mr. Past. Clvrer-- 8,69

d. to the Synodal - Missions - Casse:

By Mr.Past.Hattstadt in Monroe, Mich. hurriedly. \$13.00 nemly:

\$3.56 collected at some weddings,

\$9.41 Collects on the feast of Epiphany.

From ter Gemeinte of Mr. Past. Löber in Frohna, Collekte am Epiphaniasseste 3,00

" two Filial-Gkmeinden of the Mr. Past. Schuster

in Marshall Co., Yes. 3,00

"Heinrich Beuter, by Mr. Past. Saner 1.00 " to the congregation of Mr. Past. Brewer in Addison,

Ills, Collecte on New Year's Day 13 ,00

" of the Gemünde of the Mr. Past. Nordmann in

Washington City 2.06

" Mr. Past. Lemckeand his congregations at

Monroe, Mich. 2,50

the parish of St. Louis 14 ,40

" the schoolchildren of Mr. Lehrer Erk at St.Louis 2,15 " the congregation of Mr. Past. Holls in Centre-

ville, Ills. 1,80

" of the ^t. Johanuis parish of Mr. Past. Metz

in New - Orleans 5,00

"the congregation of the Rev. Fick there 22 ,00 " the congregation of Mr. Past. Daib in Hami!ton

Co, Ja., collection in missionary hours 9,00 " Mr. Carl Wannke in Defiance, O. 1.00 " Mr. Haspe! in Frankenmuth, for

land purchase.

fltr the Indians 2,00

" of the community in Saginaw

3,05

" Barbara Nüchterleni in Frankenmuth 1,00 " the parish of Mr. Past. Trautmann in

in Adrian, Mich. 10,00

e. for the maintenance of Concordia College:

From parish to St. Louis 22.00

By Mr. Past. Löber in Frohna sent in: 2.25

nemlich §1,50 von Roth,

§-2.5 by Hilpert,

§-50 by an unnamed person.

Bon of the congregation of the Rev. Brewer in Addison, Ills. (for the maintenance of the teaching staff) from the parish bell-bottom §13 .00

" of the congregation of the Rev. Nordmann in

Washington City 7 .M

" of the municipality of Frankenmuth, Mich. 5.00

" Mr. Past. Brandt in Nandolph Co, Ills. - - - -2,40

ck. for poor students and pupils in the Concordia-

Cvliege and seminar:

From Mr. Conrad Eckardt at St. Louis §2 .50

" of the congregation of Mr. Past. Nordmann in

Washington City 1 .25

" Mr. Haucnschild that. 1 .00

" Mr. Prejukert that. -20

Sent in by Mr. Past. Röbbelen in Frankenmuth: 10.88 nemlich:

§6.00 collected at the wedding of Mr. Joh. Ad. Weiß u. d. E. Mar. Magd., née Schäfer;

§4.88 at the wedding of Job. Leonh.

Veitengruber u. d. D. Anna Marg., " née Strahl a collected;

- for the Frankemuth sophomores.

Collection at Mr. Heinr. Nüble's wedding in St.

Louis .1,50

Ans of the congregation of Mr. Past. Gräbner, at the

Wedding of Mr. Mmcl, collected for the * pupil Emil -Schulz 2,00

v. to Concordia - College - Construction:

From Mr. Past. Lemcke u. s. Gemeinde near Monroe, Mich. \$5,50

" of the parish of Frankenmuth, Mich. 13:12

" Mr. G. Pfeiffer in Philadelphia, Pa. 1,00

" Mr. I. Paul the. 1,00

" I. Toussant that. 1 00

" Mrs. Elisabeth Schreiber in Rötthester, N. U. - - 5,1>0 ,, Mrs. Elisabeth Meyer that. 1,00

" Mrs. Christine Heinle that. 1.00

" Mr. Past. Brandt in Nandolph Co, Jtls. - - - 2,40

Also

e been received by school teacher Roschke for the same purpose:

§ 1.00 from Mr. Wilhelm Aldus,

15.00 from the congregation of Mr. Past. Stretchfoot.

F. W. Barthel, Cassirer.

Paid

The 9th grade: Mr. Past. Brandt.

The 10th year:

Messrs. Joh. Bauer, Past. Brandt, Past. Dicke, Engert, Gäusbauer, Gräbner, Loban, Past. Link, Fr. Leonhardt, Munzel, Past. Pinkepank, Past. I. A. Schulze, (9th Street', Vtelzriede, White.

The 11th year:

Messrs. Berg u. Vehling, I. Birkner (2Er.), Past. I. G. Böhm, Past. Brandt, Past. Dicke (3 Er.), Dierker, Engert, Past. Holls, Herpolsheimer, Phil. Jung, Past. Kunz (50 Cts.), Adam Kämpfe, H. Kolb, Kircher, Knoller, Kult, Past. Link, Past. Metz (17 Er.), Naumann, S. Riede! (2 Er.), Past. I. A. Schulze, Past. Strafen, William -Ltölter, Spannagel, Fr. Thürwächter, Carl Warmke? Past. A. Wagner.

The 12th year:

Mr. Haucnschild (50 Cts.). -

-

O-

For the verw. Mrs. Past. E i s feJd t received: §2.00 from Mr. Wagner in Aun N^orHÄiich.

1.00 from Mr. Cant. Bünger in New-Orleans.

F. W. Barthel.

Changed addresses.

Kov. (H^rlmrät,

IVlomit. Dlensuirt, Oudurrus Oo., 0.

3. D. Duid,

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Ilrnrlitou 6o., In.

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your ot kev. TheNlirmiur, LuMüo, N. V.

Lb" Please return any surplus copies of No. 1. of the current volume as soon as possible.

F. W. Barthe l.

St. Louis, Mo,

Printing office of the Lutheran Synod of Missouri, Ohio, and other Sl.

Volume 11, St. Louis, Mon. March 13, 1855, No. 15.

((Sent in by Past. Wyneken.))

The plight of the Lutheran Church

since then

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution to **this year's celebration of the Peace Jubilee** on the next 25 September.

The poor papists know a lot about their Jubilee Year, where the alleged governor of Christ, out of innate clemency and mercy, pardons the sins of those pilgrims to Rome, and yet in the end no one gains anything but his papal holiness, and the devil who set him up; the former the money, and the latter the souls of the poor deceived people. We Lutherans do not have such jubilees, nor do we need them, since through our only Lord and Savior Jesus Christ we always have free access to God our heavenly Father, in right faith, through which we avail ourselves of the grace and forgiveness of sins, acquired through our Savior, for our right consolation in life and death, daily and hourly.

But we still have jubilee feasts, on which we praise God our Lord for His causeless goodness and mercy, wisdom and power, with which He governs His dear church here on earth, chastises it fatherly through heavy crosses and hardships and threatening dangers, but at the same time purifies and proves it in its powerlessness.

His power, in their outward infirmities makes known their inner glory, and finally brings everything to a good end, so that his enemies recognize with gnashing of teeth, his children with amazement and adoration, that He sits in the reign and His counsel and power is wonderful, and leads everything out gloriously to the salvation of His faithful.

Such a jubilee brings us also this year, as the dear "Lutheran" has already indicated to his readers, and certainly the Lutheran Church will also make up here in Lander to celebrate this festival worthily, as it was celebrated a hundred and two hundred years ago in the dear old fatherland, and will certainly also be celebrated this year. For the Peace of Augsburg of 1555 is well worth keeping in the memory of the Lutheran Church, and where the jubilee is not to be celebrated, a heart has been betrayed that takes no part in the fate of the Bride of Christ, because it holds her and her heavenly Bridegroom in low esteem, like the miracles He performs for her sake. For great was the trouble which this peace put an end to, and wonderful the salvation which led to this peace. For not only had the prince of darkness succeeded in suppressing the church almost completely by external force, but he also sought to bring those who had barely escaped back under the yoke of Antichrist with cunning and deceptive appearances. And he almost succeeded. The shameful marriage pact, the "Interim" had already been drawn up, by which the bride with

The bride was to be paired with the false bridegroom in Rome, and the bridegroom's guides, who had once advertised for the right bridegroom with fiery tongues, only despondent and blinded by fear, took over the business of leading her to the heavenly wedding hall by the way more agreeable to the flesh instead of through the bloody round of martyrdom: Way to deliver them into the arms of that. As in Bohemia - formerly a predominantly protestant country - so in Germany, too, the joyfully sprouting seed of the Gospel would have been completely trampled underfoot if the Lord had not mercifully looked upon it and, after showing the seriousness of his chastisements on his own house, had not turned to him again with grace and help.

The writer of this article has now taken it upon himself with God to present the story of this distress and the salvation from it to the dear reader of the "Lutheran" as best he can. May it, through the Lord's blessing, contribute to our being torn out of our lukewarmness, which tends to settle down together with worldliness in places where the church is outwardly at peace and having good days, where the oral confession is not connected with any danger, and where God's counsel for salvation is also abundantly proclaimed to such congregations, where the thank-offerings for it are mostly only made by faithful but misused preachers. When one sits, as we do here in this country, under the freely flowing blessing of God, one easily gets the idea that it cannot be otherwise, that it must always go on like this.

But what God bestows out of His grace, He can just as easily take away out of righteous anger at our ingratitude and lukewarmness. Our fathers had to experience this through a hard lesson under great fear and much tribulation. For us, their children, it is now all the more fitting to respect this doubly highly, and to prove in word and deed true loyalty to what they again wrested from God for us with sighs and supplications, and what he for Christ's sake gave them anew through the peace of 1555, the purity and freedom of the confession. But now to the story itself.

Introduction.

What the congregation sings from the word: The silver tried by fire seven times is found louder

At God's word one should wait Likewise all hours.

It wants to be proven through the cross 2c., it must also experience this for itself and confess it for itself. That we can only enter the kingdom of God through many tribulations is a general rule of the kingdom, to which there is no exception.

Thus it was impossible that at the time of the Reformation the light was put back on the candlestick without the devil hurrying to raise a wind-bride to blow it out again. The city, which was once again standing on a high mountain due to the newly preached pure gospel, had to be attacked, besieged and stormed. Indeed, the construction itself could only proceed under constant danger and persecution. All that the Protestants (as the Lutherans had been called since the Diet of Speier in 1529) could obtain was only a temporary truce, renewed from one Diet to the next, until the final unification in religion, which, however, could be revoked at any moment by the Emperor and his papist imperial estates, as soon as a suitable opportunity arose. For an "eternal and conditional peace," even if one could not agree on matters of religion, which the protesters asked for at every imperial diet, was not to be granted to them. The imperial decree of 1530, according to which all "innovators in religion" were to be punished as disobedient and disturbers of the peace of the land, remained in force. That the emperor did not strike out at once in Germany was due to his political difficulties. He needed the powerful Protestant imperial estates, princes and cities against the French, Turks, and even the pope, with whom he lived in almost uninterrupted feud. He also seriously intended to make his rule in Germany hereditary and to bring the imperial crown and title to the House of Habsburg. Thus he had to deceive and stall the protesters with good words and temporary concessions until his plans matured and the time and opportunity presented itself to carry out with all his might the destruction of "the new doctrine," which he had always kept in mind in all his imperial affairs, wars and peace treaties.

eye. Luther's prayer was probably the main reason why this point in time was postponed for so long; as he himself often proclaimed both that Germany would be filled with war and bloodshed and that he would prevent it as long as he lived by his Lord's Prayer. With Luther, peace and tranquility were brought to the grave in Germany. After the dam of his intercession had been torn down by death, the flood of tribulation and persecution burst forth like a stopped stream, but after the Lord had spoken his "Until here and no further" to the proud waves, it had to give proof, as before, so also now, that the house of the living God was not built by a fool on sand, but was founded by independent wisdom on a rock, and that on the rock of eternity. "When the rain fell, and the waters came, and touched Han's house, it did not fall, because it was founded on a rock. Matth. 7, 25.

The Imperial Diet at Regensburg in 1546 revealed to the protesters, which of course could not have been a secret to them for a long time, that the emperor was up to nothing other than to destroy the gospel by force. Everything was well prepared. His enemies were partly defeated, with the help of the protesters, and partly at least quieted for the moment by truces or alliances. The concilium, which had been demanded and promised for years, and with which, according to Luther's expression, the pope had been carrying on as long as a cat with its kittens, was finally opened in Trent, so that in this matter, too, all excuse was cut off from the protesters - admittedly only apparently, since they had protested from the beginning against such an unfree concilium, since the pope, instead of being a defendant, was to act as plaintiff and judge. With the pope himself, secret negotiations had been initiated for the vigorous and violent suppression of the heretics. But even here the emperor tried to deceive as long as possible. For

the sake of appearances, he announced a colloquium before the Imperial Diet, but at the same time he made sure that such people appeared from the Roman side, of whom it could be foreseen that they would not allow a proper disputation to take place. In addition, such conditions were later imposed that the protesters could not accept. It was visibly intended to offend them and, as it were, to force them to break off the colloquium, whereby one could then complain about them and make them appear before the world as if they had wantonly thwarted all the means of peace proposed by the emperor. And so it came to pass. The Lutheran participants in the discussion hesitated to leave a protest. The presidents complained bitterly about the high-handed procedure of their opponents, the emperor pretended to be very angry about the torn colloquium and wrote out his complaints and grievances about it all over the world. But everyone, writes Sarpi, a Roman who knew the circumstances, found these

The Emperor himself had caused the withdrawal of the Lutherans by the whole arrangement of the Colloquium, and had soon shown that he only wanted to endure the Protestants until he could completely throw off the mask.

He also tried to make the Landgrave of Hesse quite safe shortly before. On his journey to Regensburg, he invited him to Speier, had a friendly and confidential conversation with him, assured him, among other things, that he, the Landgrave, had completely dispelled his suspicions, as if something were being done secretly against him, could well tolerate it if the Landgrave, during this conversation, told him the truth about some things, and let him leave with the consolation that he had nothing to worry about from the Emperor. "But the Landgrave wrote about this conversation to the Elector John Frederick: "The heart is different, the words are different.

This became apparent soon enough at the Diet itself. The protesting princes, with the exception of a few, had not appeared in person, but had only sent their envoys. When, after the emperor's speech, the debate was held, the Roman estates, contrary to custom, separated themselves from the protesters and deliberated on their own. They asked the emperor, since the matter of faith was now before the Council of Trent, to compel the protesters to submit to the decrees of the Council. The Protestants demanded peace and quiet, an impartial handling of the law on the part of the Court of Appeal, and protested, as before, against the Concilium of Trent, which had nothing more urgent to do than to condemn the main propositions of the protesters in the very first sessions. When they assured the emperor at the end of their lecture that "the gates of hell should not overwhelm their confession," the emperor is said to have smiled derisively. But he finally had to experience the truth of this statement himself.

He suddenly burst out with his attacks, which had been kept secret for so long. The alliance with the pope was concluded during this Imperial Diet. He sent a lot of officers with advertising patents to various advertising places in the Netherlands and Germany in order to gather troops, and when the protesters raised their arms at him, he had them answer: "The emperor has always striven with great effort to maintain and fortify peace in Germany, and is not yet of a different mind. He would continue to show his imperial mercy to the obedient estates, but would also proceed against the disobedient ones as imperial authority and rights required. The protesters did not need any further interpretation of these words, they already knew who it was meant for. At the same time, however, he was very concerned to avert the appearance that religion had anything to do with his armaments. He issued several letters to the cities, in which he let them know that he had no religion.

The Emperor said that it was his duty to protect some princes who disturbed the peace and tranquility of the empire, and who, under the pretense of religion, tried to subjugate other estates, to seize their goods, and who even dared to rebel against imperial sovereignty, and because they were arming themselves against him, not to conquer them for the sake of religion, and thus to restore peace and unity to the German nation. The cities should certainly believe this, and neither be persuaded nor told that the Emperor is of a different mind than he herewith assures them by his imperial words and dignities". In this way, he succeeded not only in reassuring the Swiss and several cities, but also in winning over some Protestant princes for his service. Only the city of Strasbourg sent a manly and brave letter of reply to the emperor. They reminded him how it was not their fault, but the fault of the opponents, that they had not yet come to a proper union with regard to religion. The latter always referred to the pope, but the pope wanted to preserve by force all those atrocious errors about which such disputes had arisen in the church for years, and handled things in such a way that Ulan could not possibly submit to his judgment. One should not always accuse the protesters of confiscating the church property, since it was obvious that they used it only for the purpose for which it was originally intended. The papists used the church goods, but for what other purpose than for their splendor, for the maintenance of which they accumulated more and more benefices; they had so little regard for the church that in many places in their lands there were no church servants, and even if they existed, they were not capable of any thing, no matter what their doctrine or life. How they care for schools or help the poor is known only to men. If, however, someone does not act in accordance with fairness, he should be justly demanded according to the custom of the empire; this is no reason to cover the whole of Germany with war and to destroy it. The pope is to blame for everything, he incites the emperor, he himself can certainly note the loyalty of the protesting shrubs by the manifold strong help they always give him in his wars. They ask Imperial Majesty, as their most gracious emperor and father of the fatherland, for the sake of God's and the German nation's welfare, that they cease such war armaments, and that those which have been so burdensome be rightly undertaken according to the traditional customs of the empire, since they would note the unjust correction they have encountered and their loyal will against Imperial Majesty. Let him realize what a ruinous war will result and what great misery and wretchedness will befall the poor, innocent people, women, children, and others like them, and not, at the instigation of such people, who would be unjust to them only for the preservation of their glory and power, completely ruin the highly famous German nation, which is so loyally devoted to the Emperor's Majesty, or at least weaken it so that it cannot resist the Turks or other enemies from now on. Finally, they promise that, if there should be anyone who does not want to be obedient to the Emperor's Majesty after having recognized the right and fairness, they will help the Emperor, as their highest authority given to them by God, to the best of their ability and prove all loyalty at all times.

But such faithful admonitions were in vain. The destruction of the Protestants was decided, and since the Lord, according to his wisdom, wanted to place his church for its own salvation under the control of its enemies for a time, they could now proceed to the unhindered execution of their plan. The Elector Palatine also tried to mediate, but the Emperor's advisors, Granvella and Navius, instead of an imperial answer, only repeated the accusations with which the protesters, or actually the Elector of Saxony and the Landgrave of Hesse, had once been sent. Against such rebels, they said, with whom no improvement could be hoped, and who committed nothing but violence and tyranny, the emperor could choose no other course than that which they themselves had made customary, namely, that he should take up arms, thereby restore peace in Germany, and maintain the empire in its freedom.

On July 20, the most severe sentences were pronounced on John Frederick and Philippsen, who called themselves Duke of Saxony and Landgrave of Hesse, as duty- and oath-breaking rebels, violators of the imperial majesty and criminals of the common peace. Everyone is threatened with severe punishment, disgrace, and forfeiture of life and property, not to accept the two outlawed princes in any way, neither secretly nor publicly, and all of their estates and subjects are to be relieved of all their duty and obedience to the same. And all this "with well-considered courage, right knowledge, and imperial authority. Where someone has power and the evil will to do so, the cause is easily found to use it also against innocent

people, should it also have to be broken off the fence.

It is worth recording that in the midst of these war turmoils, the small town of Leutkirch in Swabia decided to publicly introduce Lutheran worship.

(To be continued.)

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The ninth chapter.

Continued.

V. 13. "a voice from the four corners of the golden altar" -: The "golden altar" indicates the pomp that reigned in the church and to which faith, the true gold of the altar, gave way. Hence the cry, the voice from the four corners. Without image: Because the Spirit

The places of worship, the offices and orders of Christianity provoke God's wrath: for "before God" the ungodly nature is evident, which is practiced at the altar, as little as God seems to apply, and "before God" the groaning of hidden children of God is the only voice that penetrates from the desecrated temple of the Lord into heaven, as little as it is heard on earth before hypocritical whispering. - Here the idolatry is rebuked, which had already broken down and defiled the "altar", since one no longer relied solely on Christ, his sacrifice and representative co-office, but the cobweb of the priesthood, saintly service and own works proved that the matron slept and the maids of her service did not wait.

A general ruin; hence the One Voice crying to Heaven for vengeance, that Christ is thus laid low and His merit desecrated-from all four corners of the altar, from all the world where Christians are and groan in secret.

The corners are also to be interpreted in such a way that in the outward service all piety went out and because no life in Christ was hidden under it only a cry arose in heaven. The corners then indicate that in the golden altars and delicious churches, the spiritual life was harnessed and the Lord could not leave if he wanted to be a life-giving power. One can also understand the corners of the dirt that was piled up in the corners of the altar, i.e. in secret, and aroused God's anger: for the altar is the whole Christianity, which should be a sacrifice of God, but unfortunately remains stuck in the stone churches like the ram in the hedge, lives in chambers and fornication, strife and envy, and thus secretly piles up dirt, while it glitters publicly. If God then sees it, then a cry rises in heaven and punitive judgments follow.

V. 14. "Solve-Euphrates"-: From the Euphrates plague had come upon Israel. For a long time it had been almost forgotten, until Muhammed's seed joined four kingdoms there as one joins a scourge.

V. 15. "who were ready for an hour 2c": Before the time the devil cannot break loose, but he burns with desire until the hour comes that God has granted him.

"That they killed the third part of mankind: This time blood flowed in streams; but God's mercy mitigated the punishment, that more remained alive than were killed.

V.-2-7°; "fiery and yellow and sulfurous armor."-: Devastating was the rage, like fire ("fiery"); the robbery made them more and more thirsty ("yellow"- from the stolen gold; wealth and violence increased the courage); impure lusts floated before them on their raids and they found what they were looking for ("sulfurous").

"The heads of the steeds - lions" -: such courage and strength as the leaders of the Saracens showed, had not been seen for a long time

seen. Moreover, the infernal lion's bloodthirsty face looked out of it.

"and out of their mouth" 2c - v. 18. "which went out of their mouth" and v. 19. "For their power was in their mouth" -: Otherwise conquerors have also received great power, but the beginning was at least a rightful seat of power or commander's staff and what fell to them was chased into their hands by the fear of their sword or hoped for wealth, power and protection; but Muhamed started with nothing, was no prince, nor commander, but a merchant and won by his lying tongue, as to this day the Turks have their strength in fanaticism.

V. 19. "their tails were like serpents" 2c -: the Arabs of Muhamed's lineage were the fewest to fill three parts of the earth with terror before the crescent moon; what made this scourge so terrible were the tails: the peoples who, once they had taken the bait of the false prophet, in whose mouth were "fire" (signifying burning zeal), "smoke" (representing the darkness spread by the smoke of such false doctrine) and "brimstone" (image of the lusts which Muhamed indulged in with his lie and at the same time mirror of the infernal damnation, (image of the pleasures to which Muhamed indulged with his lie and at the same time mirror of the infernal damnation, into which the devil lured by his servant "many thousand times a thousand"), hung from the inner drive of the flesh without compulsion as a tail to the robber horde and soon grew together with it to a horrible dragon's body in honor of the thousand-artist Satanas.

"and had heads" -: Muhamed and his successors left powerful kingdoms. That was it, what immediately remained as "tails" of such monster. Even the last weakest nest could not deny its origin. Everything with each other was and remained snake spawn. Otherwise, even what is impure in its origin tends to ennoble itself with time under the chastening hand of the Lord. This seed of the devil has not changed: the tail is like the head and has no other purpose in history than to do harm.

V. 20. "And still remained" 2c-: from this one sees in which time the plague falls. Mail continued to build the idolatrous temple of the papacy, even began to build it.

V. 21. The Roman abomination cannot be better described than it is in this verse. "Murders, sorcery, fornication, and thievery." - The darkness into which the Muhamedan torch is hurled is even more terrible than the latter's eerie flickering.

Beginning and end of this face (v. 13. and the end v. 20. 21.) already reflect the following, how the mountain peaks at the edge of the horizon frame the terrain that lies before them and both at the beginning of the journey captivate the eye of the wanderer who wants to climb them more than the plain through which his foot walks, as well as at the end again his gaze rests on sounds. Accordingly, the mountain range, which we have now reached, is shown in v. 13.

first the head of idolatry wrapped in white mists of glittering splendor, after that it now appears v. 20. 21 as it rises from the lowlands, in its earthy kind.

The tenth chapter.

The antichristic papacy appears here in the image of a strong angel coming down from heaven and having the form of Christ. Without image: In the papacy, the devil will disguise himself into an angel of light (cf. 2 Cor. 11, 14. Eol. 2, 18.) pretending that his lies are God's revelations, heavenly wisdom and have great power from God's decree to ape the world with this deception. He will be "clothed" with "a cloud", i.e.: he will glisten, hover high above the lives of common Christians with great devotion of self-chosen worship, be almost inaccessible for an ordinary child of God and thus set up his castle in the air. As a monkey of Christ, he will have "a rainbow on his head", as the pope, according to the will of the devil, would appear, as if he were the owner of the grace, which is presented here under the sign of the rainbow, and it would pass from him to those to whom he bestowed it. And just as if he were Christ (cf. Revelation 1:16), "his face will shine like the sun. Thus the pope also called himself the sun, the bourgeois authorities on the other hand the moon and arrogated to himself the rule in all the world, just as the sun is not limited to the borders of the countries. But "his feet" are "like the arrows of fire": for he stands firm, that is, in hell, and maintains his rule by statutes which torment consciences like fire.

V. 2. "In his hand a little book is opened"-: in his hand it is, i.e.: as much as he wants his people may know. But then it is also "opened," i.e., understandable and acceptable to common human reason.

Everything depends on the fact that Pabst gets the knowledge in his hand. Whoever once grants Pabst dominion over the conscience can be proven to have committed every Roman error. - The prohibition of the Bible could not be satirized more aptly. A little book is opened, the book of books is closed, because "his hand" does not want to open it.

"His dominion extends further over the sea, into the distance, than in the country where he has, as it were, set up his court, just as the pope is most valid where he never lets himself be seen. If one thinks of the "sea" as the spread of Christianity among the pagans, then it is understood that the pope will strive to take control of everything that professes Christ and still gives hope of taking the Christian name. Boniface, for example, had to swear that he would bring the unconverted peoples under the Roman yoke before he received papal confirmation of his missionary work. But it is also granted to us to understand under the "sea" the area

The line is to be understood as the "sea" on which the ship of the church sails, i.e. the ecclesiastical being and regiment in general. Then this line contains the terrible prophecy that the pope will subject both the church ("sea") and the civil being ("earth") to his authority. - So earthly power and violence is the price of the chair to Rom. A beautiful counter-image of the church, which leads the motto: "But our walk is in heaven; on earth we are strangers and pilgrims!" and of the Lord, who had not when he laid down his head.

V. 3: "And he cried with a loud voice, as a lion roareth:" A mighty preacher, but of the infernal lion that goeth about to devour. Here one has to think at the ban bulls.

What is said in this and the following verse about the "seven thunders" can either be understood by the wrath of God, which will only be revealed in his time in terrible judgments against the papacy and therefore will only be sealed, so that only a few in the light of the Holy Spirit as members of the invisible church will hear something of it in secret, or it refers to the secret malice of Antichrist (cf. 2 Thess. 2, 7.). If one accepts the latter, then the following explanation of the words would take place:

"Seven thunders ifire voices spoke:" - The pope's terrible power awakens his servant spirits, which lift the treasures of the depths of Satan, to frighten the souls (thunder). The number seven then refers to the mysterious, magical doctrine of the papists and also indicates the antichrist, which imitates the gifts of the Holy Spirit.

V. 4. "Seal" -: the basic soup of the antichristic foul and its enchantment does not come to light here, is also too gruesome to be described in Revelation.

V. 5-7: Just as the papacy breaks through all external barriers with its arrogant power, so it does not respect the limits that time sets for every rule. Against the threatening waves of higher insight of coming generations it arms itself with all the more insolent abuse of the divine name. It only rams the stakes that support its palace deeper, the more one shakes it. It does not give up any of its claims. Thus it continues until the last day.

"No more time" - but also means so much that this will be the last deception, With the papacy the world shall come to an end.

V. 8-10: The papist doctrine is accepted smoothly, but afterwards it causes terrible pain in the conscience and finally causes eternal anguish to the souls.

V. 11. The next effect of the papist doctrine is that it teaches to despise the old missionary work of the apostles and fills their followers with a new proselytizing zeal. For it is not enough for the wolf that the shepherd has found the sheep; he must also run after them.

Lutheranism in Texas.

Already in the second issue of this volume we reported to our readers that since the year 1840 a number of young men from Switzerland have planted the falms bearing the name "Lutheran" also among the Germans in Texas and have formed a synod here, which declares the symbols of our Lutheran church for its banner. According to recent news, which we gather from the "Reformirten Kirchenzeitung," the eleven already present have been joined by "six new Lutheran missionaries who arrived in Texas from Germany (or rather likewise from Switzerland?) on December 28 of last year to work among the German population of that state." We have already expressed our misgivings about these workers at the Lutheran Zion in Texas at the place mentioned; unfortunately, they have allowed themselves to be accepted into the association of the so-called Lutheran General Synod which has fallen away here, and have thus only too clearly indicated that reformed doctrine is basically just as right for them as Lutheran doctrine.

It gives us great pleasure to be able to inform our readers this time about activities for our church in Texas without having to send a limping messenger with "But" and "Unfortunately, however". On December 16, our dear Pastor Kilian, who is well known to many of our readers, arrived in Texas with a not insignificant Lutheran congregation. A native of Saxony, once our congregation mate in Leipzig, he has been a Wendish Lutheran pastor at Kotitz in Upper Lusatia, Kingdom of Saxony, for eleven years from 1837 on, and since the fall of 1848 until his emigration to the area of Nisky in Prussia, he has been pastor of a diaspora congregation there.

In 1846, Rev. Kilian published a sermon in Wendish, which was then published in Leipzig by Dörffling in German translation and further elaborated as a tract under the title: "Die nothwendige Vorsicht lutherischer Christen bei jetziger Glaubensverwirrung. A serious word to the Lutheran people." The paper was reviewed in the Rudelbach Guericke'schen Zeitschrift. In this review it says, among other things, as follows: "Starting from 1 Thess. 5, 21, the preface shows 'what is good, what we have to hold on to, and what we have to test everything by;' namely, 1. the basic Christian article of justification by faith alone; 2. the Word of God, the Holy Scriptures; 3. the Lutheran confessional writings (listed by name and with a brief description of their contents). Confessions, left to us by the leaders, so that we might have ""an example of right ecclesiastical unity, and in this faith, which our fathers so powerfully confessed to us, we might resist all papal, reformed, and seditious errors."" At the mention of the oath of the clergy and teachers to these creeds Wirt

also thought of the neological (new and unbelieving) desire, "that this oath may be revoked. Therefore (says the author) I must now tell you so much at this time, Lutheran Christians: As soon as now in a country the authorities of the Lutheran Church, with the will of those who are under them, abolish the oath of office, so that clergymen and school teachers are no longer sworn to the confessional writings of the Lutheran Church, as soon as the Lutheran Church in the same country has ceased to be a national church, just as it has ceased to be a national church in Prussia through the unification of the Lutherans and Reformed since the year 1830. And if this abolition of the oath of office should ever happen in Saxony, then those who wanted to remain Lutheran Christians would have to leave the state church for the sake of such apostasy. If, however, by God's special grace, our church authorities and all those who hold to the old Lutheran confession in Saxony were to stand firm in all the storms that arose, then it could easily happen that many of them from all estates in Saxony would soon leave the Lutheran state church and help the free spirits and naturalists of the present time to build a new church. One of the two will probably happen, as it seems; either the Lutheran church will fall away from the Lutheran faith and we will have to leave it, or the Lutheran church will remain the Lutheran church and our false brothers will leave us, because they are not of us.... God knows what is waiting for us. Only be sober and watchful, Lutheran Christians!"" - The sermon itself (the reviewer adds) is a solid work in every respect, as it is very rare in our times, a thorough, fruitful treatment of its text (Col. 2, 6-9), full of evangelical spirit, rich in pithy thoughts and apt judgments, firmly founded throughout with scriptural passages and explained with Luther's sayings in the best possible way, so that almost nothing remains to be desired. On page 51 it says: ""What will finally result from the present prevalence of various rationalities? When they have long enough spread themselves and quarreled, then a reason will come that will have worldly power, some pope or Napoleon, who will bring the other rationalities under himself. Then it will become clear that the

present false freedom of reason has led straight to Pabstism. - Several thousand such pastors, like Kilian, and things would soon look better in evangelical Christendom." So much for the excerpt from the review. Whoever among the readers has known Pastor Kilian so far, will certainly grow fond of him after these few testimonies, praise God that He has led him to Texas. He will praise God for having led him to Texas, and will extend to him in spirit a brotherly welcome upon his arrival at the local place of work and battle.

Pastor Kilian has given us the pleasure to greet us with a fraternal letter. We share some notes from the same. It says, among other things, as follows:

"It was in 1853 when thirty and some Wends, Prussian Lutherans who had turned back from the Prussian State Church Union to the Lutheran Church, emigrated via Bremen to Texas, were shipwrecked at the island of Cuba, but saved their lives. In the winter of 1854, these wrote such favorable letters to their friends that they were now followed by a society of more than 500 souls. This Lutheran congregation, consisting of so-called old Lutheran Prussian families, joined by about 200 souls from the Saxon Lutheran State Church, called me to accompany them here as pastor and teacher. The society was transported by the house of Valentin Lorenz Meyer via Hamburg and Liverpool. I arrived with this congregation on December 16 of last year in Galveston and, after the poorer families in Houston and elsewhere had to go to work, moved 200 English miles into the country with the poorer ones. Here at Rabbs Creek in Bastrob County, the wealthy part of the society, which also paid for the passage of the poor, is going to buy a legua of land, in order to let the poorer ones join them in this new home. Uninhabited land is plentiful here, but with the difficulty of finding the right owner of a tract of land in Texas, it has not yet been possible for people to buy it, so they have to live in shacks for weeks. My emigrant community has generally gone through many adversities, although the sea voyage went off without any actual storm. We have lost more than 70 persons to death, mostly from cholera, which seized the Society during its passage through England. Already in Liverpool several persons died. However, we departed from Liverpool on September 26th in the large English two-decker Ben Nevis (Captain Herron), except for the ship's crew about 580 souls, since in addition to our closed company other passengers from Germany went along. During the very calm voyage in the Irish Canal alone, so many cholera deaths occurred again that we had to lie in quarantine for three weeks in the port of Cork in Ireland. Our sea voyage from there to Galveston lasted eight and a half weeks. Even during this time, several people died. Here on land, however, the people are healthy and have also found their brothers who preceded them in 1853 healthy."

Although this diaspora parish (in the area of Nisky) was elevated to a parish of its own by my resettlement to Prussia, so that I was formally recognized as its pastor by the Prussian state government, there were still reasons for the families separated from the unchurched church to leave this peculiar ecclesiastical position and emigrate. I too found

I was so cramped in some respects that I was moved to accept the emigrants' call?"

"The book ""the voice of our church in the question of church and office"" (Erlangen 1852), which is now before me, is written on my heart." . . .

"At last I beg to receive all the letters and writings I am to receive for now in *care of Mr. Andrew Vetter, blacksmith in Round Top,*

Fayette Co., Texas. The mail would not find me here in my solitude in the oak woods on Rabbs Creek, where I live in the house of a brother who immigrated to Texas in 1853 and where the Society wants to establish its new home. - Expecting a soon desired answer I remain with cordial greetings to Dr. Sihler and to the reverend Missouri Synod in the Lord 2c."

Johann Kilian, Lutheran pastor.

"P. S. On February 11 last Friday, a legua of land was purchased on which our company intends to settle."

May the Lord bless the dear brothers with their faithful shepherd in body and spirit and through them the church of our new fatherland!

Why don't we just call ourselves Christians?

The old Frankfurt senior minister I. Dan. Arcularius raises the question in a booklet:

"Why then do we not keep the name of the true Christians alone and leave aside the distinction of Papal, Calvinistic and the like?... If the Augsburg Confession remained with the faith of the first church, why do we not also remain with its name?"

The answer that that faithful scholar of God gives to this question is the following:

We would gladly do it, comfort ourselves also with the Christian name in truth; if only we lived in such a place, where there were no people who also use this name and yet do not remain with the most holy faith, as it was taught by the apostles and known to the faithful witnesses of truth in the Symbolis of the first churches! ... How well the churches of Christ would have been advised if they had remained with the single concilio of the apostles, with their salutary words without further explanation, but for the sake of the heretics it was not possible to remain in that simplicity, says the learned Voss. The malice of the restless seductive people did not let us stand in such short simple confession, as in the times of the apostles. Pappus crows: If Satan and the seducers had left the pure confession unchallenged, there would never have been a need for another confession than the Bible; but because he never rests, but, if he is already fed in one place, he immediately opens a gap elsewhere, one must always resist and oppose such seducers, so that not only those, who are ours for the taking, but also those who are not ours for the taking, may be saved.

The first part of the book is not only to warn those who live in our time against all kinds of error and seduction, but also to tell their descendants what their ancestors' true opinion and confession was. (The Willing Confession of Faith or Exhortation to Faithful Preservation of the True Doctrine A. C. 1692. P. 98. 103.)

"Identifying mark of a Catholic."

Under this heading Mr. Oertel gives the following short report in his "Katholische Kirchenzeitung" of March 1:

"There are two points in particular by which one can recognize a true Catholic. Whoever devoutly venerates the Immaculate Conception of Mary and whoever especially respects the Jesuit Order is on the right track. But the Catholic who does not do either has more the seal of a rag than of a true Catholic.

So there you have it, dear Christians: the Savior declares that His true Christians are to be recognized by obedience to His Word, by love and by good works (Joh. 10, 27. 8, 31. 32. - 13, 35. - Matth. 5, 16.); the Papists, on the other hand, declare that their "true" Christians can be recognized by the devout worship of a Papist fantasy and by the high esteem of the most immoral and virtue-hostile mob that has ever existed on the face of the earth!

Joan the popes.

Some time ago, Mr. Anstädt mentioned in the "Lutheran Church Messenger" that a woman once attained the papal dignity, which only became notorious when this disguised woman sneezed on a child during a public procession. In his "Kirchenzeitung" Mr. Oertel tries to ridicule Mr. Anstädt because of this statement. Among other things, however, he also writes there: "Even Luther, to our knowledge, mentions nothing of the popes Johanna." So we are only inclined; otherwise, through experience Although we have been instructed to hold Mr. Oertel guilty of deliberate falsehood, we gladly believe that he erred on this point out of ignorance. Luther did, however, mention the popes Johanna, in a letter that "her" testimony is one of the great masses of evidence for to reckon with the truth of that scandalous story.

is not known. In the 22nd part of Luther's works, it says: "In Rome, in a large alleyway leading straight to St. Peter's Cathedral, I have seen a pope publicly carved into a stone, like a woman with a scepter and a papal cloak, carrying a child on her arm; no pope passes through the same alleyway, so that he may not see such an image. For a

A woman named Agnes, a native of Mainz, was taken by a cardinal to England as a boy and finally to Rome. There she was elected pope by the cardinals, but she became a disgrace and a disgraceful woman.

that they had a child in public in the same alley. But it happened right to the boys, the devil mocked them with his creature. I am surprised that the popes can suffer such an image; God blinds them, so that one can see what pabstry is, vain deceit and the devil's work. (S. 1391.)

We reserve the right to substantiate the matter ourselves at another time by unquestionable historical documents; of course not to silence Mr. Oertel or to enter into a controversy with him at all, because this man has forfeited this honor long ago by declaring what we had quoted with literal fidelity from his own authorities available to us to be vain lies and fiction.

Beginning of the Salzburg persecutions.

In Gera, when the emigrants were passing through this > city, a Salzburger by the name of Paul Leidner recounts the beginning of their sufferings as follows: A Jesuit spoke to a Salzburg farmer: whether he also knew that the Lutheran heretics all belonged on the stake and deserved to be burned? To which the peasant replied: "I am also such a one.

Protestant Christian: I should also be burned. Then the noise started, because during the investigation they found an increasing number of hidden Lutherans. (See: The Loving Gera against the Salzburg Emigrants. Leipz. 1732. page 53.)

In the chunk basket.

The narrow road leads straight into God's heart as it descends from it to you. Even though it is not wide, it is as short as the possible, while the crooked paths of the snake are long and therefore arduous.

Our questions testify to our closets. Acknowledging them is wisdom.

Good con; don't fall through the sieve; if it wants to come out, it must jump over. So arrogance overthrows the best.

The cross is the ink with which Christ's servants write their sermons.

It goes like this: if you tie up with people before you learn to understand them, the devil mimics you with his own shadow.

Your cross is only Christ's footprint; it is a mile marker that gives you assurance that you are still on the right path.

Just as a child hides a treasure in a dark corner or in the bushes, so that a sudden find may surprise them, so the Lord hides the pearls of eternal glory under the tribulation.

K. Röbbelen.

A godly woman.

When in 1551 the papists had come to power again in most Lutheran cities, the Lutheran preacher Bertlin of Memmingen was also summoned to the Reichstag

He was summoned to Augsburg to answer for his actions. Since he now unabashedly confessed the truth here, he had to swear never to let anyone enter the city of Memmingen again and to avoid the country forever. He asked that he be given at least two or three days to put his house in order, since his wife would soon become a mother again. This was refused him. So he went into exile, leaving his wife and child behind. His wife, so dear to him, took leave of him in a letter with the words: "Farewell, my dear marriage lord, and take care that you do not leave the defense of truth for the sake of my - and our little children.

The origin and downfall of the black pack.

In 1572, a bunch of godless and impudent riff-raff gathered in the Oberland, calling themselves the Black Gang. They wanted nothing more than to be followers and servants of the black devil. They made rules and points of their order or brotherhood, which they vowed to keep among themselves with oaths.

- 1) They would not pray or give thanks to God.
- 2) Cursing, torturing, wounding and wishing evil should be their daily practice.
- 3) They wanted to be averse to all chaste words and deeds, and to speak only coarse filthiness, each to the best of his ability.
- 4) Do not cut hair on the head and beard and nails on fingers.
- 5) Not washing and cleansing the body, feet, hands and face.
- 6) To speak nasty words and angry gestures to women, children and virgins.
- 7) Not to wish and show good to anyone except their company.
- 8) To whom they would come or with whom they would be, to cause strife and contention, and to leave behind them evil odors.

But as they began, so it ended. They all perished miserably in the wars and trains in France and the Netherlands, vain one after the other was shot or stabbed to death, and so they went to their religious father in the black, smoking and burning hell. - It is nothing new under the sun.

Dithmar.

Bread rain.

When in 1580 in the Mark of Brandenburg there was a great famine and starvation, that many people pined away, ran into the fields and forests, fetched grass, roots, herbs and tree leaves, ate them raw and boiled to ward off hunger, and fell into all kinds of sickness and groaned miserably to God, behold, God the Poor saw? He witnessed his fatherly love and omnipotent power, and left the poor people in the region of Havelberg around Palmarum, Kyritz, Wüsterhausen, Neustadt, Perleberg, Plönitz and at all ends around grain rained down from the sky, so that it lay quite thick on the ground and was often picked up by the people and diligently used for grinding and baking bread, some also sowed their fields with it. It looked like dried malt, with blue, red and yellowish stripes, and gave very nice tasting bread for the people; but, which is a miracle, no bird, rooster, pigeon or animal smelled it or wanted to use it.

Three ways to be saved from sin.

Augustine writes in his Confessions:

I remember that I am saved from sin in three ways, by deprivation of opportunity, by given power to resist, and by directing my love and affection toward wholesome things.

Give us good shepherds, and we will have good sheep. - —

Ambrose.

Ecclesiastical message.

After Mr. Anton Wagner, cand. theol. at Fort Wayne, Ind. was appointed by my previous branch congregation in Watertown Wisconsin as their pastor, he was appointed by the Reverend Mr. President of the Northern District Synod, Pastor O. Fürbringer with the assistance of Mr. Pastor Fleischmann from Milwaukee and I met on Sunday last solemnly ordained and introduced.

The Arch Shepherd of our souls make this servant also a faithful shepherd and keep him thereby for the increase of God's glory for the salvation of many souls and himself for eternal joy and glory.

C. L. Geyer.

The address of the dear brother is.

11,0 V.

>Vnt6i't<wvn,

"Illustrated Evening School."

This journal, dedicated to the instruction and entertainment of the more mature youth, edited by Pastor C. Diehlmann and published by the engraver Mr. H. Tubesing in Buffalo, has already been warmly recommended in the "Lutheraner" (Year 10. No. 10.) at its appearance to all readers concerned. Now, after the completion of the first year of that paper, we not only have no reason to regret our recommendation, but also feel compelled to repeat our warmest recommendation of it. Of course, we do not say this for those who have already received the journal, since there will certainly be few among them for whom the journal has not become indispensable. But we would like to remind those young people who have not yet been made aware of it. Whoever, whatever his profession

If you are a young person who would like to be educated in all kinds of useful knowledge, and who is looking for fruitful entertainment for recreational purposes, you will not find a paper in the United States that is equal to the "Evening School," let alone more suitable. Parents, teachers, preachers, and instructors should be anxious to get the paper into the hands of their younger charges, and young people into the hands of their friends of youth. Through the overviews of the political and other important events of the present that have been included in the journal for some time, it has made every other political journal dispensable for most readers and thus, to a great blessing, has partly displaced many bad newspapers written in the spirit of irreligion and immorality, and partly blocked their entrance. It is true that the paper can no longer be delivered for fifty cents per issue, but from now on costs seventy-five cents; however, this is also such a low price that it can be considered by only very few. In addition, the journal has not only been embellished in that it now appears in four sheets each, of which one volume makes a beautiful book, but in its new form it also contains considerably more teaching material than before. As we have heard, the publisher has had to increase the number of subscribers considerably, since the pictures, as simple as they are, increase the costs of the journal quite a bit. Whoever is concerned that the dear youth, which is more fond of reading here than elsewhere, is not deprived of a means to satisfy this desire not by poisoning the heart, but with true benefit, should also make it his business to distribute the "Evening School".

The western district of the German evang. - Lutheran synod before Missouri, Ohio a. St. will hold its meetings this year at the First Evangelical - Lutheran St. Paul's Parish in Chicago from April 25 to May 2, incl. -

Aug. Selle, Secr.

Crete, Will Co, Ills, d. March 2, 1855.

Receipts and thanks.

With heartfelt thanks to God and the generous **donors**, I certify that I have received the following gifts of love for my support in the local seminary:

By Herm Pastor Föhlingcr, from several friends.

in Fort Wayne--	\$10.50
From Mr. KanneZ5	.00

From Mr. Frog Allen Co. Ind.	94
------------------------------	----

By Mr. Pastor Hüsemann of some members

of his former? Community in Lanesville Harrison Co, Ind. 2.00

By Mr. **Pastor** Fick of the Young Men's Association in Detroit, Mich. 4,00

From Mr. Pastor Köstering a violin.

May the faithful God reward **the** weary **givers according to His** promise.

Fort Wayne, 22 Feb 1855.

W. Engelbert.

With heartfelt thanks I hereby certify to have received Lü from Pastor Kühn in Cuelied Ohio.

Fort Wayne, Feb. 22, 1855.

J.K.L. Minor.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies to have received: from the Abcndmahlskasse at Fort Wanne84 ,00
by Mr. W. Griebel from Mr. Past. Hnsmann's Municipality 4,00
from the same municipality- 5,00
from Mr. Pf. Kvlb 1,00

May the gracious and merciful God give again abundantly these mild bones, already here temporally, but most of all there eternally.

Fort Wayne, February 11, 1855.

Heinrich Iox.

With heartfelt thanks, we, the undersigned, certify that we have received four dollars through Prof. Crämer of the Young Men's Association in Cleveland, namely W. Engelbert 81.50; G. Schäfer 81.50; H. GüS 81.00.

May God reward the (dear ones) abundantly.

Fort Wayne, d. February 22, 1855.

W. Engelbert.

G. Shepherd.

H. G i l s.

I, the undersigned, with sincere thanks to God and the benevolent donor, certify that I have received from Ant. Koch at Fort Wayne to have received 84.00.

The faithful God richly repays the lenient giver.

Fort Wayne, February 11, 1855.

Heinrich Jox. Heinrich Grätzel. N.B. Barthel.

Vonder Gemeinde des Herrn Past. Seidel in Neu DettclSau 89, 21. for my support in the local seminary, I hereby certify.

May the benevolent God bless the generous givers of this gift in body, but rather in spirit.

Fort Wayne, the 2dl of February, 1855.

H. G r ä t z e l.

To have received for church building in Cumberland by Mr. Barthel in St Louis

Anden Messrs. Schubert and Schmidt in St. Louis 81.50 from Mr. C. A. Hermann in St. Louis 2.00 from Mr. Ameis
,, " " 1. 00

from the parish of Mr. S. Baumgart in Elkhorn Prairie Ill. 8 , -10

attests to the kind givers with heartfelt thanks and wishes of divine blessing on behalf of his congregation.

J.Bil tz, Rev.

Cumberland, Feb. 27, 1855.

Correction.

In No. 11 of the Lutheran, page 88, in the first column, lines 38 and 39 from the top, it reads, "Received from the congregation of Mr. Pastor Volkert, Schaumburg Ills. 81.00." It should read 810.00.

Fort Wayne, February 22, 1855.

H. GilS.

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Volume 11, St. Louis, Mon. March 27, 1855, **No. 16.**

(Sent in by Past. Wyneken.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution

for this year's celebration of the Jubilee of Peace on the next September 25.

Continued.

The Narrow Valley Confederation.

What were the protesters to do? Were they to let the emperor and his troops, especially the Spanish and Italian troops, who longed for the blood of the heretics, enter their lands without resistance? Were they to stand by and watch as these barbarian war hordes, filled with satanic fanaticism against the alleged heretics, vented their fury with well-known cruelty on their poor defenseless subjects, and brought untold misery upon the land? Were they, as princes of the empire, who were also responsible for the preservation of the laudable freedom of the German nation, allowed to keep their swords in their scabbards, since a superior emperor, against the rights of the empire, declared two of the most respected princes of the empire to be unheard and thus obviously showed what he was up to against them, in spite of his high words for the preservation of German freedom? Were they to become traitors to themselves, to their subjects, even to Germany, through tame submission? Yes and stood with is not the truth at stake at the same time as justice and freedom?

If German emperors had already taught the pope in practice the difference between Christ's empire and the world empire and had taught him how everyone should keep within the limits of the power conferred on him, the pope as well as the emperor, why should not German princes now also make this doctrine understandable to their elected leader with the sword, since until now the mouth and the pen had not been able to do it on so many imperial diets, in so many protests issued by them? For what did the emperor's regiment have to do with conscience, since they had otherwise proven themselves to be loyal subjects everywhere? Was he still to be honored as emperor, and to be obeyed, where he laid down his imperial dignity, as it were, at the feet of the Antichrist, in order to become, as his glad-servant, a betrayer not only of the highest goods of a people, justice and freedom, but also of the church, whose patron he called himself?

Reason, left to itself, would not have wavered for long, especially in the case of such brave men who loved independence and the freedom given to them by God above all else, in the case of princes who loved their people and had often testified that they were willing to sacrifice life and limb, property and honor for the sake of the gospel.

But this same gospel taught too clearly that all authority is from God and must be obeyed for the sake of conscience.

Sam. The choice had not been so easy for them, and after they had made it, their whole conduct obviously showed that their conscience was not quite at rest.

Landgrave Philip later wrote at least to Bucer: "God does not want the evangelical cause to be preserved by sword and force; but by preaching, confessing, suffering, dying and the cross".

Already in 1529 this point had come up for discussion. The danger, which was probably as imminent then as it is now, had brought the Peotestirenden to the idea of uniting closer with each other, in order to provide mutual assistance, if someone should be attacked for the sake of religion. They soon agreed on whether or not to accept the towns of the Oberland, which were more inclined to the Swiss in their faith. Their request to be included in the confederation to be established was roundly rejected. The other question was not so easily decided, whether the emperor could be resisted in this case. The theologians were against it. Luther compared the relationship of his Elector to the Emperor with the relationship of a mayor in Torgau to the Elector himself; even if the Emperor transgressed his oath, he would still remain Emperor, the authority set by God; if one no longer wanted to obey him, one would have to depose him; where could it lead at all if one took up arms against him? He would have to be driven out and become

emperor himself, which no one would tolerate. When the emperor appeared, that was his

He repeated that if the emperor demanded him and the others, they would appear. However, if the emperor wanted to use force, no prince should support him, because he would sin against the faith, but one should not refuse to open the land to him and let him proceed according to his will. He repeated that if the emperor asked for him and the others, they would appear, and the Elector should not worry about them. For everyone must believe in his own peril. Brenz believed that the princes had as little right to take up arms against the emperor as the peasants once had against the nobility and prelates. This opinion mostly prevailed at that time, at least in Saxony, Nuremberg and Brandenburg. The Chancellor Vogler assured that his lord was determined, if the emperor overreached him, not to resist, but to tolerate everything that God laid out for him. Thus, at that time, nothing came of the alliance that seemed destined to shake Europe. Ranke, the excellent historian, remarks: "You can blame it if you want, as it has so often been blamed. Politically it was not wise.

But never did pure conscientiousness appear more ruthlessly, more grandly.

You see the enemy approaching, you hear his threat, you are not mistaken about his intentions, you are almost convinced that he will try the utmost.

One would also have the opportunity to establish a union against him, which could shake Europe, at the head of which one could powerfully confront the one aspiring to world domination, challenge fortune; but one does not want this, one spurns it.

And this is not out of fear, out of doubt about one's own ability, these are considerations that these souls do not know. They do not do it out of religion alone.

Once, one does not want to unite the defense of the faith with other foreign interests, one does not want to let oneself be carried away to things that crane cannot overlook.

Furthermore, one wants to defend only the faith that one believes oneself: one would be afraid to sin if one were to associate with those who deviated, even if only in one, but in one essential point.

Finally, one doubts the right to resist the overlord, to violate the traditional orders of the empire.

Thus, in the midst of the tumultuous interests of the world running against each other, one takes an attitude that is consulted only with God and conscience. This is how one awaits danger. "For God is faithful," says Luther, "and will not forsake us." He cites the saying of Isaiah, "If you would remain silent, you would be helped."

Certainly, it's not smart, but it's big.

Afterwards the question was taken in hand by the jurists, and it was proved from the imperial rights themselves that it was permissible to resist the emperor. The theologians calmed down. They stick to the teaching of the Gospel: Pray to Caesar what is Caesar's;

But since the gospel does not reject, but confirms, outward bodily rule, they could not withstand secular law in this case either, where the jurists found that imperial rights teach resistance in this case. The jurists provided the proof, the theologians, although far from advising to take up arms, could not, according to their own doctrine of the Gospel, hinder the course of the law by conscience complaints, and prevent the princes from what their princely office interpreted to them according to the law valid in the empire. Thus, among the protesting princes and cities, even if not all of them, an alliance was formed to resist the emperor, if necessity demanded it. This is the so-called Schmalkaldic League. Saxony, Hesse, Lüneburg, Wolfgang von Anhalt, the two Counts of Mansfeld, and the cities of Magdeburg and Bremen were the first to join on December 31, 1530. Soon several others joined. In 1531, the alliance already included seven Upper German and seven Dutch cities. It extended to the outermost borders. Strasbourg in Alsace, as well as Riga, Dorpat and Reval in the East Sea provinces of Russia, sought protection in this alliance under God against the threatening attacks of papist arrogance.

However important the alliance may be in the political history of Germany, however great its significance even for the unity of the development of doctrine and spirit within the Protestant territories of the German tongue so united, it proved to be completely ineffective in the hour of danger, for the averting of which it was established. Here, too, the Lord wanted to show, although among the allies were certainly His dearest children, who had come together in His fear to defend the eternal currency and for the honor of His name and to protect their cruelly oppressed subjects, that the sword of the spirit, and not the

physical sword, was the weapon of His fighters, and not the alliance of the strong and mighty, even of the most pious, but He Himself, the living God, was their stronghold, their helper and savior. According to human reckoning, the covenant and with it the oppressed church had to be victorious in the hour of decision that had now come; according to His counsel, it had to be defeated, and the church nevertheless had to emerge victorious from the battle.

(To be continued.)

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The Eleventh and Twelfth Chapters.

"In the 11th and 12th chapters, two comforting images are placed between such evil travails and plagues, one of the two preachers, and one of the pregnant woman who gave birth to a baby without the dragon's thanks. So that it is indicated that nevertheless some pious teachers and Christians shall remain, both among the

two previous woes and the third future woe. And now the last two woes run with each other, and at the same time attack Christianity at last, and the devil thereby finally pushes the bottom out of the barrel"

(Luther.).

The angel who introduces the Roman Antichrist concluded his speech in the previous chapter by saying that the papacy would substitute a new doctrine for the apostolic preaching. At the same time, this implied the prophecy that the true gospel, the apostles' teaching, would once again emerge from the night of papist darkness as a repetition of what the witnesses of the Lord's resurrection had already preached. In this chapter, too, the angel's speech is ambiguous to a certain extent at the beginning, but later it takes such a course that the latter refers to the true kingdom of God kept hidden under the scepter of the pope, who lets himself be heard here, has only given a mirror in his assumed form for the warning of the children of God, which must betray the secret practices of the devil, just as a clear lake shows in its mirror not only the firmament with sun, moon and stars, but also the clouds, which pile up in front of the sun and the predatory fish, but is in fact a messenger of the Lord and brings divine revelations.

C. 11, v. 1. As a prophecy of the antichristic kingdom, this verse has the following meaning: The guideline of God's word, with which the church is to be governed according to the teaching of the apostles, will be exchanged for a ruler's staff and accordingly the sanctuary will be put into the circle of human statutes, according to human calculation - and as in trade, it will be measured out to the buyers. How could the papacy be better described? The "reed", the holy scripture, which was written with the stylus (formerly made like arrows and flutes from reed) because of the arrows of the law, which it has for the hearts of sinners, as well as because it refreshes the souls as a sweet harp and flute in the divine sorrow of repentance (cf. Matth. 11, 17.), was transformed by Roman deceit into a staff like that of a mortal king and his beadle. Earthly power, that is, took the place of the discipline of the divine word and still adorned itself with the word, wanted to derive its predatory and tyrannical presumptions from the Scriptures and be regarded as if he who rebelled against them had transgressed God's word. She claimed "the temple of God" for herself alone. "Here," it said, "is the temple of the Lord" and nowhere else. She also knew exactly how far it extended. She was able to do this because she understood it to be a building that had been erected by human wit. But above all she had to do with the "altar":

because that was the core of all papal lies, that the sacrifices offered by Roman priests at the stone altar, which were measured according to the number and assigned to the buyers of such new sanctuary, were validly antichristian in the Savior's place, and also made repentance and faith, which of course cannot be measured, superfluous. Therefore, it could then also measure "those who worship in it" (namely in such a temple, at the Roman idol altars), while those who worship in spirit and in truth God alone knows and counts. - In this verse, the wording "miss," already reminds us Germans of the Roman *missa* or mass, and the Holy Spirit also foresaw this when such a revelation came from Him.

But if this verse is applied to the true temple of God, then the following understanding was asked: God's word will also remain the scepter under the papacy, to which all the world is subject: although there will be a time when Christ's members will have to especially remember the word: "Arise, you who sleep 2c."; nevertheless, even then there will be a temple of God in secret, in which the true altar, Christ gathers his worshippers by faith. He will, however, need the measuring rod of the Holy Scriptures: for who should easily find the narrow way, when all the world takes the broad for the right road?

V. 2. Although there are such hints in this verse that one would like to take it, at least at the beginning, for a more distant description of the antichristian kingdom, which would be given in the person of the antichrist himself, as one could, e.g. The throwing out of the inner choir, namely the forecourt, could refer to the contempt of those who stand in the church in place of the laity; but here we have mainly a quite blunt judgment about the Roman Antichrist, which the angel puts on record in error of his own person. It reads: "throw out the inner choir of the temple" (is as much as forecourt) 2c - i.e. while God, as was said before, gathers a small group of the elect by his word, the ruling visible church, as much as it boasts of being inside, is revealed in the light of this word as a mere forecourt outside the temple. But this belongs to the Gentiles. Thus, the same people who make so much boast of their temple, altar and worship, who have any remaining holiness to sell, are despicable heathens, and not those who were allowed to wait before the holy one in the temple as before, until the gospel was also preached to them, but hardened apostates, who do not lack the light, who rather hate it, who wilfully stay away and are therefore judged by God. And as God excludes them from His fellowship, so they also show themselves to be true heathens and tax collectors who do not belong to the temple of God: for they "tread down the holy city," lay waste the sanctuary and make Jerusalem a heap of stones. This shall last as long as God will leave room for the papacy: "two and forty months."

One would like to say that just at this point the angel takes off the mask which he had borrowed as a homeopathic doctor from the devil before he liked to see his secret treachery discovered, here he lifts the veil of holy irony and the flashes of the divine anger about the Roman Antichrist radiate from his unveiled face. For while this second verse still permits the ironic interpretation and one can understand it accordingly in such a way: What is not a priest anointed by the pope, the people in the forecourt, who are not allowed to offer sacrifices themselves, is not holy either, is counted out and considered equal to the pagans; the laity also put up with this and therefore come in droves ("trampled") to Rome (to "the holy city"), in order to have themselves canonized and beatified there by the holy father and his clergy as well -, so all irony ceases with the third verse and already the form of the speech reveals that the angel of the covenant, the Son of God himself unveiled the secrets of the kingdom of heaven.

V. 3. "And I will give my two witnesses" -: By these two witnesses the Jesuit Bellarmine, a main knight of the papist army camp in the 16th century, understands Enoch and Elias. They are supposed to walk on the earth with sacks at the time when the Antichrist comes (the papists are still waiting for it). This is how bright the antichristian crowd makes the scripture with its dreams, especially when it is important to hide from the light of the divine word. But these two witnesses are all constant faithful confessors of the truth of the Gospel, whom the Lord awakened in earlier centuries to fight against the Antichrist, before he received the death wound through the same Dr. M. Luther. The number two indicates that law and gospel belong to the full testimony of truth, but also shows at the same time that never a witness remains alone, but because he testifies of truth, children of truth and light are also begotten at the same time, who proclaim the praise of God one day after the other. Since Johann Huss and Jerome of Prague stand out

the highest in the cluster of witnesses mentioned here and, so to speak, conclude the procession, one may well assume that the Lord had them in mind when he spoke of "these two witnesses".

"and they shall prophesy a thousand two hundred and sixty days" -: these are the 42 moons, counted to days. Hereby it is indicated, "these two witnesses will appear within the time, which was spoken of shortly before, i.e. under the papacy. - When the angel announces the destruction, he counts by months: because the visible state of the church is always changeable, even if the god of this world rules in the temple. Now, however, it is counted by days, to prove that what fills those moons, and is only created by God under the scheme of the reigning God, is the same.

The church is the only one that takes the name of the church. The testimonies that are worthy of attention are those that continuously guide the stream of the apostolic sermon in the narrow valley and often also under the earth through the mountains, which can indeed restrict its course, but cannot stop it. Also the relation to the difference of day and night is not to be disregarded. Only the night falls to the papacy, that is, it rules only in the darkness of this world. Therefore it runs under the moon, which stands in the sky at night time. But as there is no uninterrupted series of nights, but days fall in between, so there are days in the middle of the papacy, as many as there are 42 moons. The Antichrist has no part in this, but they are born to the witnesses of Christ, who therefore actually only come into consideration in those dark times and give the church a history. - The ancients already pointed out that from the time when Huss and Jerome of Prague began to argue against the Antichrist until their death, about 1260 days had passed, which is another proof that these two witnesses are especially in the perspective of prophecy and limit, as it were, the distant mountain peaks of the view that is opened at this point to the faith in the area of the invisible church, which is hidden from the world.

"dressed in sackcloth" -: for they preach repentance and must mourn the decline of the Church. Christ's bride, who has found a mouth in them, when before she seemed to slumber silently in the vault of the tomb, is in their days only like the navel that weeps for her children.

V. 4. "These are two olive trees" -: for as they themselves are anointed with the Holy Spirit, so the fruit of their lips is the oil of grace, wherewith the Comforter heals the burning sores of afflicted sinners.

"and two torches - as those who walk in the light of the Word of God in the midst of the darkness of the papacy and show many the way that leads to the eternal light. This description also fits Johann Huss and Jerome of Prague in that they had to die at the stake.

"standing before the God of the earth": Although one can refer this to the true God, who, because he created the earth, will also preserve his witnesses on it in spite of all hostile force, it is also obvious to understand these words in contrast to v. 13. in such a way that they are an allusion to the prevailing idolatry, which has raised up on earth another God than the "God of heaven", who later comes to honor again after v. 13. This is such a great wonder that these two witnesses stand before the God of the earth, i.e. the Antichrist, and remain before his fury as long as the Lord wills.

V. 5. "And if any man will offend them" 2c-: Here the power of their testimony is described. The word of God is in their mouths, but that is for all his advers-.

The enemy is a consuming fire and proves to be such in their conscience when it confutes, condemns and spiritually kills them. Of course, as we read in v. 7, the enemies return all this bodily, but with bad success, because earthly violence can hinder the kingdom of God as little as a stone in the alley disturbs the bird in the air in its flight.

"So" is used here with particular emphasis. They will be killed bodily. They do not kill like this, but with the sword of God's word, as fire comes out of their mouths, as was said before.

V. 6. "These have power 2c."-: All elements are waiting for them to serve, like Elijah and Mose: for the Creator is with them. At the same time, their spiritual power is presented here, according to which they make manifest that the multitude which adheres to the Antichrist is under ban, and accomplish all that in truth of which their enemies falsely boast.

V. 7. "And when they have finished"-this is a consolation: they must first accomplish their work, and no one may touch them sooner.

"the animal will 2c. - kill." - This indicates the raging outbursts of ancient hostility that the Antichrist harbors against these witnesses. He kills physically those who have overcome him with spiritual weapons. By the way, we do not have to think of a special period of time that would have put an end to the victorious testimony of the truth, but as it is described in this place, the witnesses who appeared one after the other within this time had their last fate during this whole 1260 days.

V. 8. "And their dead bodies will lie" 2c. that means: As far as the rule of the Roman Antichrist reaches ("on the streets" 2c.), the banished and murdered witnesses of Christ will leave no honest memory in public, but even after their death they will be cursed in the pulpits and spoken of with disgust; even their corpses will not be given a Christian burial, as the ashes of the holy martyr, the blessed John Huss, were scattered in the Rhine under terrible disparagement. But so that the confessors of the Lord, who should suffer such a fate, do not take it too much to heart, the Lord adds at the end of this verse what He thinks of the mighty empire that does such dishonor to the servants of Shem under His name, by calling the most holy papacy, in a visible flush of holy anger, the great city, "which is spiritually called Sodoma and Egypt, where our Lord was crucified. Sodoma is called Rome because of the vices that go on there, Egypt because of the darkness that reigns there, and because it is the seat of Pharaoh in Christendom, who, while calling himself and his whirling multitude "spiritual," presses Israel, begotten of the Spirit, with glad tidings, and with Jerusalem it is compared, "since our Lord is crucified," because it continues to persecute Christ in his limbs, as it has already begun to do, when the high council resorted to the Roman scepter to bring Jesus to the gallows of the cross and cherishes and protects a false doctrine that has received its judgment in Gal. 3, 1.

V. 9. "And their dead bodies will be seen" 2c. -: After their death these witnesses will be known, but they will be remembered in such a way, as if they were finished: their corpses will be seen. Also they shall not get such a high name, as later Luther, of whom all the world received news, but "some" peoples only, like e.g. the Bohemians, will hear something of them and where one hears of them, one will not notice it everywhere, so that one "generation" gives them attention before the other. Nevertheless, they will be spoken of in many "languages" and their writings will be read, so that one can see that the Holy Spirit digs a bed for the testimony of Christ through their memory.

"Dan. 9, 27 ("in the middle of the week the sacrifice and meal offering will cease") is counted from the crucifixion of the Lord until the destruction of Jerusalem: a sign that the Roman papacy, as it follows the apostate Jerusalem and crucifies the Lord in its limbs in opposition to Christ, will also suffer the same punishment. In the middle of the week, when its arrogance has risen to the highest, it shall fall. This is again a consolation for those witnesses and all who will groan over their disgrace.

V. 10. "And those who dwell on the earth" 2c: Why, one might ask, does God allow His church to lie so low in the dust on earth and allow the enemy to triumph over the witnesses of truth? Here we have the answer. The earthly mind of the children of men likes it that way. They would rather have the Antichrist as their Lord than Christ. The saving grace of God, which chastises him, offends him, if the mouth that proclaims it has no earthly power at its disposal. That is why he is as happy about the death of righteous preachers as Herodias was about the head of John the Baptist. He still admits money, if only he can get

rid of the word of the cross, as after the death of the blessed John Huss the indulgence stuff became more and more popular and the papacy received great "gifts" for weaving veils out of his lies to protect the stupid eyes of the old Adam from the rays of the truth of the word of God.

V. 11. "And after three days" 2c: this is the time of the church reformation. "The spirit of life went into them from God": men could not do it. The meaning is: the same spirit of witness, which had been subdued before, now received such power from the Lord that it could remain on the scene and resist the papacy, just as Luther had become a terror to the pope.

V. 12. Those witnesses had been cursed to hell. Now the tide turns. God's word is revealed. In the light of it they rise high - "in a cloud": for the cloud of witnesses, which has glorified Christ since the time of the apostles, receives them and the public judgment of the Christians grants them the seats of honor prepared for them by God. Their enemies, however, have to let it happen and have all the more agony, as they succeeded in their will of courage before.

V. 13. God's wrath from heaven is now revealed against the antichristic papacy to the same extent that the witnesses of truth are victorious and crowned with honor. The earth trembles, for everywhere powers are stirring that threaten the papacy; but it is only overcome with the weapons of the spirit, it is not completely overthrown.

"the tenth part of the city fell" -: these are the parishes that have fallen away from the Pope since the Reformation and have accepted the pure confession.

"and were slain in the earthquake seven thousand names of men" -: by this may be understood those who, in the struggle with the papacy, forfeited their bodily life, without thereby deterring "the others" from giving glory to the God of heaven, although they did it with trembling, because the Antichrist or the God of earth was vehemently angry and wanted to say something if one confessed Christ; but one may also understand this passage in this way: Many saints, whom the man of sins had made, now came into contempt and were revealed as mere "names of men", so that those who until then had held to them and, like the monks, had already belonged to them, realized with horror how horribly they had been misled and henceforth served the true God in faith. This explanation is especially justified by the number 7, which partly reminds of something holy, partly indicates the completion. Thus, at the same time, it is given to understand that it is pretty much at the end with 'the canonization: the number of saints is now full.

V. 14. "Fast" -: in the fall the speed increases, therefore the judgments of God, to which the world falls prey, go faster and faster towards the end.

V. 15-19: The victory that the servants of the Lord have won on earth is celebrated in heaven and crowned with promise. The festive ringing of the eternal victory, the perfect revelation of God's fiery zeal over all opponents on the last day resounds. The Holy Spirit descends upon the Church with rich gifts, to transfigure with his light "the ark of his testament", Christ. In short, what happened at the baptism of the Lord, as we read in Luc. 3:21, 22, is repeated in Christ's holy body, as a comforting testimony for us that all the struggle that the church of God has to endure with the powers of darkness is contained in the word that the Lord spoke to the children of Zebedee when he said:

"With baptism, as I am baptized with, you shall be baptized." Matth. 20, 23.

Writing

a

righteous Lutheran mother,

of the landgravine Elisabeth Dorothea,

Wittwe Landgrave Ludwig VI of Hesse-Darmstadt, to her son, when the latter married a Catholic and consequently became a Catholic.

religion had adopted.

A warning against entering into a mixed marriage.

(The mother was the daughter of Duke Ernst the Pious of Gotha or the so-called "Bet - Ernst"; her son was Prince Philip; the latter had married the Princess of Croy and Havre without the knowledge of his mother in Brussels in 1693. The mother had sent a copy of the following letter to the prince's former courtier, the later chancellor in Holstein, Gregorius, Mr. von Nitzsch, from whose written estate the same Kapp has forwarded the letter. See contributions 2c. of the year 1775. p. 895 ff.).

Ungeratheues, Gottes- und Ehrenvergeßnes Kind!

Nothing has upset and saddened me more in my entire life than your most recent letter to me, dated Brussels, March 26, in which you report that you have married a Brabant princess. But before I begin to write about the main thing, I am very surprised that you can be so effronte (impudent) and write to me in such a matter, since you know that you have offended me in the highest degree by your evil behavior, acted against my respect, transgressed the fourth commandment, but first of all angered God Almighty and brought upon yourself his temporal and eternal punishment (which will certainly not fail). As for the main thing, you should be ashamed in your heart that you have entered into marriage without my knowledge and will, and that with an adverse religious relative. *) You are, so to speak, still a real boy, who does not know how to conduct yourself, how will you be able to take care of a whole family! You are poor and have so far not been able to get by with your deputation in a manner worthy of your station, not to mention that you should feed your wife and child from it. However, the insult you have shown me, and the calamity in which you have plunged yourself, is not to be taken into consideration, in view of the fact that you have become a perjurer against the true living God (to whom you will certainly have to give a hard and oppressive account of your ungodly actions), in that on March 23rd in Brussels, in the Jesuits' meeting, you have been accused of being a perjurer. March in Brussels, in the Jesuit church, you publicly renounced the true beatific faith, the right path to salvation (which I had shown you with great care from your youth) and joined the Catholic religion for the sake of a woman. Oh, how

*) How often is this sin committed, that children, especially when they are of age, marry without the knowledge and consent of their parents. And how many a preacher puts his seal on this atrocious sin and thus bears the main guilt in such shameful dealings!

D. R. d. L.

All infernal evil spirits will have rejoiced on the same 23rd of March, when they got your soul in their ropes! Oh, how they will torment you because of your dissolute actions in and after your life! The greatest thing, however, about which I am most astonished and deceived by this sad event, is that you still try to conceal and disguise your wicked apostasy from me, while the children in the streets know this, and even the Catholics themselves are upset about your outrageous prostitution (dishonor). I know very well that you also deny this against our religious relatives and still attend the Lutheran church service under this pretense. *) But God cannot be mocked; His word is and remains true: "Whoever denies me before men, him will I also deny before my heavenly Father. In your letter you say that you are left in liberty (freedom) because of religion, because of which I should not worry. Yes, I believe it quite well that they now leave you satisfied and in liberty, since they have now obtained what they were looking for; they also see that you were such a simple-minded wretch and, like Solomon, conspired for your soul's bliss for the sake of an idolatrous woman. Fie, shame on you, you liar and woman - sissy, do you still think to deceive me? - You further state in your letter, if I would allow your wife to write to me, then only tell your lascivious wife that I do not recognize her as a daughter-in-law, that I would never let her come before my face as much as I would not let you, and that she would not want to disturb me with her letters, because she would have taken a husband without my consent and thereby would have given a sign of a lascivious disposition. Then I also fully imagined that God's punishment and curse would follow you in this step. I also do not ask you to sign your marriage pacts; for if you have not been in need of my consent and blessing for your own sake, then I will not care at all about your happiness and unhappiness and will respect you as if you were

dead alive, as indeed you are. For no lord, nor honest man, will be able to rely on your loyalty and oath, in view of the fact that he who is not loyal to God will certainly be and remain much less loyal to men. The King of England, as a lax fellow who apostasized for the sake of a woman and conspired with his co-religionists, will not allow you to keep the regiment that you have so far held *talier qualiter* (so so).

This happens very often that the Jesuits allow apostates to remain for a while as if they were still attached to the former religion, if politics requires it. Yes, it happened that Lutheran preachers who had secretly become Catholic were allowed to remain in the Lutheran office until death, so that they could seduce all the more. Only after death did one see from the will what had happened.
D. R. d. L.

You have never really sought the acceptance of your regiment and its conservatorship, but rather had your preference in the service of the women's room. You have never really sought the acceptance of your regiment and its preservation, but have had more of a problem in the service of the women's room, to the extent that all your subordinate officers have complained about you at all times; Up to now, you have dealt with your earnings in an unprofitable manner, squandered them, gambled them away, and sometimes used them for unnecessary things; on the other hand, you have lived in companies in an impudent manner and have always been a philanderer, so that the other officers have called you the clockwork in the army. You have not followed the good advice of honest people, whom I have admitted to you, and you have treated them so coldly that no one has asked to stay with you any longer; you have always followed your arrogant, capricious head, which has now led you into the misfortune in which you live. You may well think: now that I am Catholic, the Emperor and the Empress will probably take care of me and help me away - but I assure you that the entire imperial court will be upset about your poltronnery (sissiness); And if I were emperor, I would not entrust you with a company, †) much less a regiment, since I would always be worried that if you came to the Turks, you would also accept their faith, and even more so if pretty women would endure with such an army. Before this year you made me believe that you loved the Princess of N., persuaded me and tormented me with lamentable letters that I had sent my courtier to you with neglect of my own affairs and at great expense; but now I see that all this was intrigue and that you wanted to lead your good mother around by the nose. Now, let the Lord be the judge between me and you; I hereby take my leave of you forever and, although you are no longer worthy of my intercession, I enclose you in the wounds of Jesus Christ with the deepest sighs: may the Most High enlighten you by the power of His salvation and good spirit, so that you may be brought back from error to the right path of salvation and not finally be given to the devil and fall into his kingdom. God grant you his grace and blessing through Jesus Christ, amen!

Elisabeth Dorothea, widowed Countess of Hesse, née Duchess of Saxony.

Butzbach, March 28, 1693.

t) The Jesuits have managed that the emperor finally asked their clean Convertien to the general - governor of Mantua, in which capacity he died here in 1736.

D. R. d. L.

The battle of the night.

When the sun's rays left, the night flew on its dark wings full of rage, and to all the black shadows, which had encamped around, it raised its cry of rage:

"Eclipses, armies of shadows!
Sad is the state of our honor: When the sun hardly rises, We must hide in all corners, Like thieves, flee with a swift run."

"On! to fight for freedom! Let us dim the sun, And its proud, insolent light;
Even with my black veil I cover her fierce fire, And veil her face."

And she called from all grounds, All caves, ravines, gorges All army of darkness.
And it came from all sides, To dispute the sun, Already quite sure of victory.

Bats also and owls began to howl hostilely: "Away with light and sunshine! That is the source of our woes; For it seems to us only too bright, And gives our eyes pain."

And there whooped wolves, foxes, bear, hyenas, tigers, lynxes.
"Throw the sun into the sea! For with its wicked light it destroys our happiness, grants us no more joy."

"But what a lusty life, What freedom there will be, When the sun now passes away I Can then, without shame, Strangle, rob, murder, take. For which only our hearts desire."

And the black night throng roared furiously up to the sky, And to the battle it went: - There appeared with a lovely shine, Beautifully crowned with radiant wreaths She, the queen of the day.

But there, too, it went as always, Already at the first glimmer of sun the night flew with its army, Owls slipped into the holes, bats into the roofs, And the shadows over the sea.

For the sun's bright rays caused them such torment that they ran like the wind, all the naughty big screamers, and the night with its veil ran especially very fast.

Such a battle has now begun Against God's Bright Sunlight - Light in the Holy Bible Word:
Turks, pagans, Jesuits, and the free men raged brazenly against it on and on.

They insolently blaspheme that the Bible is the source of all evil, seeking only to eradicate God's truth with power and cunning, with prohibitions and mockery, because it is annoying to them.

But the worse their lies, the more gloriously the sunlight of grace must triumph: already beaten in conscience, they themselves must say that the Bible speaks truth.

F.

(Submitted.)

Request for participation

to

Thanksgiving and prayer to the Lord God for our fellow New Orleans believers.

From the letter of reply from the dear Zion congregation in New Orleans, when Father Fick Jr. was sent to preach there, I consider it my duty to first inform the praying members of our synod of the following. After the introduction, the letter says: "We do not want to stop praising and extolling the blessedness of our God, which we can only now recognize in a bright light through the pure teaching of the Word. The way we now hear the Word interpreted, we did not hear it interpreted and proclaimed in the former enthusiastic and pietistic way. In the past we suspected that all the words of God in the gospels and epistles must have a different opinion from the way they were interpreted to us; now we hear it and our heart is convinced that we suspected right then. God is eternally praised and glorified for this! If God were not to be praised highly and much above all things, we would ask you, Venerable Lord, to praise the whole Synod to the praise of God for what has been done to us.

We are not able to do it on our own according to the rules. But even a whole synod could not thank Him enough. It is only by grace that he must un-

He accepts our thanks, and does so, since He first works it in us. Even if we are not indebted to the entire synod in this respect

If you wanted to help us thank him, there is one thing that is very close to us, and we dare to tell you that you want to let a few people know whether someone might participate in our request. Since the Lord has taken from us, like the blessed Mr. Pastor Volk, also recently Mrs. Pastor Metz, also our dear Mr. Pastor Metz and Mr. Cantor Büniger have been seized by the yellow fever, but have been saved by God's help: so we do not promise you that

Such concerns also move us in regard to our dear Pastor Fick; and therefore we would like to ask you, dear Pastor, and all those who care about the coming of the Kingdom of God, to pray for us that God will keep us ministers of the Word, so that the light of the Gospel that has risen here may shine for the

salvation of many souls who are in darkness, as well as for those who already desire to be saved. We believe that many would take part in the request just expressed, if the meaning, which is just given, were to be generally understood.

New Orleans has before many other places." . . . r . Here the importance of the city of New Orleans as a world city and a landing place of many thousands of German Lutherans and the great danger of falling away from the faith and being lost in it is presented with more detail. At the end it says: "But since the dangers surround so many of us daily, we are also in great need of the intercession that the Lord will not only preserve us, but also protect us.

but also give us grace not to lose the nature of salt."

So then, beloved brothers and sisters, remember in your prayers before the throne of grace also especially these our fellow believers in New Orleans, remembering the commands and the promise of our Lord, Matth. 18,19: "If two of you become one on earth, why it is that they want to ask, it shall be done for them from my Father in heaven."

I. F. Büniger.

Invitation to subscribe to the **"Luther Book,"**

which is a faithful description of

Dr. Martin Luther, the Man of God, **Life and Deeds**

Contains.

For the benefit of Concordia College at St. Louis, Mo. For the cheap price of 25 cents.

Luther's life is one of those rare stories that one can read again and again with pleasure, and from which one has a new enjoyment every time. For there is something very attractive about seeing how the good Lord guided him so wonderfully. That alone is extremely remarkable-worthy that in the holy scriptures there are such clear prophecies about him and his work, and that from ancient times so many pious Christians, such as the blessed Johann Huß and others, proclaimed the Reformation in advance. And then, how poor and small it began with him, how wonderfully he came to the knowledge of the truth, how many struggles he had to endure because of it, and how great things God accomplished through him. It is especially instructive, however, that he held so faithfully to the word of God and bowed so childlike to it, even when it seemed so incomprehensible to his reason. Of course, it often seemed as if he would be defeated and the pope would win. But with strong faith he relied on God and God helped him gloriously. One can clearly see that God was with him and through him saved his church from the darkness and tyranny of the papacy.

No wonder, then, that Luther's life story has always been a favorite book of Christians. In old and new times, a lot of descriptions of his life have been written and eagerly read. And rightly so. God's word, Hebr. 13, 7, says: "Remember your teachers who have told you the word of God, whose end look at and follow their faith. Nevertheless, we also hope not to do anything superfluous when we decide in the name of Jesus to organize a cheap edition of Luther's life. But if you, dear reader, should nevertheless consider it something superfluous, then I know a good advice. If you think it is superfluous, buy the booklet. If, after deducting the printing costs, there is still a profit, it should be used for the purchase of the middle building at Concordia College in St. Louis, Mo.

be applied. Thus, even a superfluous work would still have some use.

The plan of the work is as follows. It is mainly intended to give a hasty and faithful account of the circumstances of Dr. Luther's life. The number of pages will be approximately one hundred in octavo. In order to make it more convenient for use in families and schools as a reading book, the story is divided into chapters, which are provided with short overviews. A tasteful external decoration will be provided to the best of our ability. The publication of the book is to be accelerated as much as possible, and with God's help will take place in June or July of this year. All Lutheran preachers, school teachers and friends of the enterprise are authorized to collect subscribers, and are asked to send in the number of their subscribers by the end of May, so that the strength of the circulation can be determined. Those who collect eight subscribers will receive a complimentary copy. As soon as the book is published, it will be sent to the respective subscribers, who will then send in the money for it. All letters, orders and money shipments relating to this are to be sent postage paid to Mr. Past. F. Bunger in St. Louis, Mo. who has taken over the expedition of the Luther book.

But the faithful God, who looks on the lowly in heaven and on earth, Ps. 113, 6. and who is gracious to the lowly and the poor, Ps. 72, 13. "full also blessing and prosperity give.

Hermann Fick.

Some Harms's Theses.

When, in spite of all the apostasy from the faith of the fathers, one wanted to celebrate the jubilee of the Reformation with great pomp in Germany in 1817, Claus Harms, then archdeacon in Kiel (who had recently joined his master), alluding to Luther's 95 theses, also published as many theses in which he wanted to show that now, after 300 years, a similar thoroughgoing reformation was necessary in the church still bearing Luther's name as had seemed necessary in the Roman church 300 years earlier. We share some of these theses for the 19th century.

3rd Thesis: "With the idea of a progressive reformation, as this idea has been conceived and is specifically reminded of, one reforms Lutheranism back into paganism and Christianity out of the world."

9th Thesis: "The pope of our time" (in the so-called Protestant church) "we can call in respect of faith the reason, in respect of action the conscience. (One makes conscience the pope when one believes that everything is right, when one acts only according to his conscience, when conscience also contradicts the word of God).

64. thesis: "Christians should be taught that they have the right to do unchristian and un-Lutheranism in the pulpits and in church and school books is not to be suffered. (O would to God that the Lutherans had not let themselves be told this in vain, or would finally take it to heart!)

75 Thesis: "As a poor maid, one would now like to make the Lutheran church rich through a copulation" (with the Reformed). Do not perform the act over Luther's bones! He will come alive from it and then - woe to you." (Has happened! For when they wanted to introduce the union by force, thousands of Lutherans again awoke from their slumber, seized again the jewel of pure doctrine that they wanted to take away from them, and held it tightly, after they had laid it safely and carelessly beside them before).

Papal insolence rejected.

When Pope Boniface VIII wrote to King Philip of France in 1301: "We want you to know that you are our subject in spiritual and temporal matters. We consider all those who believe otherwise as heretics"--the king answered him: "Philip, by the grace of God King of the Franks, to Bonifacius, who pretends to be pope, mediocre or no salvation before! Your excellent silliness" ("*fatuitas*" instead of *sanctitas*, holiness) "shall know that we are not subject to a man in the temporal. But those who believe otherwise, we regard as silly and nonsensical. Given at Paris."

(Submitted.)

Odd-fellowship examined in the light of Scripture and reason by J. T. Cooper. Phila.

elpdia V.

173 Raee 8tr., 1853.

This is the title of an excellent booklet, which exposes the evil of the Odd Fellows and thus of all secret societies in a calm tone, but in the most convincing way. Whoever is not yet clear about the reprehensible nature of the secret societies should not leave it unread. It deserves to be translated into German at all. We present a table of contents to show with what exhaustive thoroughness the matter is treated. 1. the Society of Odd Fellows makes itself contemptible in the eyes of all sensible, manly people; 2. it rightly makes itself suspect among all virtuous people; 3. the person entering this society exposes himself to serious dangers; 4. the promise he has to make is an abuse of the oath; 5. the association with this society is incompatible with individual responsibility and independence; 6. it is not as it pretends to be. 6. it is not, as it pretends, a benevolent society; 7. by its very nature it acts injuriously upon the rights and interests of civil society; 8. it illegally substitutes itself for the church; 9. its religion is an unchristian one, and consequently it is an unchristian society; 10. the pledges it makes to the church are an abuse of the rights and interests of civil society.

The connection with it is incompatible with devotion to the truth and cause of Christ; 11. It exalts the material over the spiritual; 12. It is a desacralization of that which is holy; 13. It has a direction that undermines morality.

Marks of the true doctrine and church.

Love is not the touchstone of doctrine, but the word of God and the faith based on it. Paul points us to this when he writes Rom. 12, 6: "If anyone has prophecy, let it be like faith" - not like love! (Arcularius.)

Your works must not put your speech to shame, lest when you speak in church, everyone answer in silence: So why do you not do what you say?

(Hieronymus ää Rexot.)

Perhaps many also mock me because I repeat the same thing so often. But I believe that this is better, and I wish that we would always speak the best in the most genuine words and let us hear it again and again, syllable by syllable, in the church.

Melanchthon Vpp. eä. Nunl. x. 421-

Christ, since he wanted to draw people, had to become man. If we are to draw children, we must also become children with them.

(Luther.)

"Where is God?"

Thus, as Album tells, a philosopher once asked a Christian. The latter answered: "Tell me first, O philosopher, where God is not, and I will tell you where he is.

Whoever wants to be with God must pray and read diligently. For when we pray, we ourselves talk with God, but when we read, God talks with us. (Augustine.)

There is no middle place for any man, so that he who is not with Christ can only be with the devil (in hell). (Augustine eo poee. wer. ot rem. e. 28)

God is wonderful in his counsel over the children of men; he heals many from sins by sins, as poison is driven out by poison. Luther.

The Western District of the German Evangelical Lutheran Synod of Missouri, Ohio, et al. St.

will hold its meetings this year at the First Lutheran Church of St. Paul in Chicago from April 25 to May 2, incl.

Aug. Selle, Secr.

Crete, Will Co, Ills, d. March 2, 1855. r

For consideration.

All those congregations of the Synod which have not yet contributed to the further construction of Concordia College, but are still willing to do so, are requested to take into consideration when sending their contributions for this purpose, that they be sent exclusively to the councillor of the building commission, Mr. Eduard Roschke, address of Prof. C. F. W. Walther. Not only will the dear communities make it easier for the councillor in question to observe this rule, but at the same time the building commission will be in a position at all times to examine the available and still expected funds and then to determine whether, how and when it can begin with the beard of the central building.

St. Louis, March 21.

Ferdin. Böhlau, Secretary of the College Building Commission on its behalf.

Received for vcrw. school teachers Hcid by Mr. Cantor Bünger in New-OrleanS 41.00

- Rev. A. Dctzer in Defiance, O.	-1.00	--- Gvttlieb Richter in St. Louis, Mo.
	-1.00	
- of the municipality of Frankenmuth, Mich.	-1,00	
-Mr. Pastor H. Fick in Detroit, Mich.	- 0,50	
---F. You at Fort Wayne.	-0,50	
---Gräbner	-0,50	
--PrincipalGoenner	in St. Louis, Mo.	-0.50
- Schoolteacher Fischer in Chicago, Ill	-1.50 --cock	-0,50
N. at Frankenmuth, Mich.	-0,60	C. F. W. Walther.

Receipts and thanks.

In addition to the purchase of a frame church, the Lutheran congregation of the Holy Trinity here received charitable gifts, partly during the life of their much-loved pastor, Father Otto Eißfeldts, and partly after his late death:

From theCommunityofMr.P.Röbbelen inFrankenmuth	421,00 -	--- - - Sievers in Frankcnlust
first shipment 4 4.25; second 4 4.00 4 8.25	---desHrn .	Past. Volkert in Schaumburg - 7,00
-----Lochner in Milwaukee-	-12.00	
- - - Dr.SiblerinFori-Wayne-46.05	-----Brewer	in Addison.... -12,00
-----Dulitz in Milwaukee;		
first shipment 4 10.00; second 45.56 -15.56	Bon Thorton Station-8.00	

Summa § 129.86

We express our heartfelt thanks to all dear friends who have extended their helping hand to our hard-pressed community, with the heartfelt wish that the all-merciful God will bless them abundantly for it.

Sheboygan, Wisconsin. F. Steinbach.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received from the Detroit Young Men's Association, 48 and from the congregation of Rev. Fick in Detroit, 42. -
Concordia College. E. Schnitz.

Having received from some friends in St. Louis 412.00 for his support, for the months of December, January and February, likewise 85.00 from Mr. Past. Kühn in Euclid near Cleveland, hereby certifying his thanks, and wishing the Lord's rich blessing on the benevolent donors.

Johann M. M. Moll.

Concordia College, Feb. 26, 1855.

Get

u. to the Synodal - Casse:

from the parish of St. Louis4Z	85	
"Mr. F. B. there,	2.00	
" of the parish "to the little manger of Christ" for the		general pres., by Mr. Past. Stephan 4,00
from Mr. Joh. Bierlein in Frankenmuth - -	2,00	
The same for the seminary in Fort Wayne	1.00 "	of St. Peter's parish of Mr. Past. Stecher
in Huntington, Ja. from centcasce	7.43 "	whose St. John's parish in Whitley Co.,
Y.s., namely: H. Briiggemann 75 Cts; Carl Brandt 75 Cts; H. Sievers 50 Cts; L. Sievers 50 Cts; Chr. Lücke 50 Cts; W. Lücke 50 Cts;		
WciSwcbcrsen. 25 Cts; L. Schweinebart 50 Cts 4.25 d. to the Synodal - Misstonö - Casse:		
" of the parish of St. Louis	13.90	
" N. N. there-	10,00	
" Mr. Johann Bierlein in Frankenmuth	1.00 "	the St. Johannis parish in Whitley Co., Ja. 2.35 " " St. Petri parish in
Huntington, Ja. - - - 2.53 "	the congregation of Mr. Past. Heid in Pomeroy, O. 16.00 by Mr. Past. Bergt by H. Wiemann	
	50	

"dems. to purchase land - -50

by Mr. G. Fr. Klein in Zclionople, Pa.	1,00	
e. for the maintenance of Concordia - College:		
" of the parish of St. Louis	22,00	
"Mr. Johann Bierlein in Frankenmuth	2,00 ä.	for poor students and pupils ün Concordia- College and Seminary:
by Prof. Crämer for the pupil List-	-4 6,00 "	" " I. G. Noth s. d. Frankenmuther Zöglinge 1,15 " " Dietrich Kothc in Bremen
for the pupil		
Beby	50	
" to the congregation of the Hcrrn Past. Lembkc in Monroe 3.30 e. to Concordia - College - Building:		
" Mr. Rodamer in Frankenmuth	3.00	
"Mrs. Rittmaier there	25	
"of the Wittwe Hartmann by Mr. Past. Stecher 1,00 "	Hcrrn H. Sievers, by the same	1,00
Proceeds of a collection in the parish of Hcrrn Past.		
Husband	10,00	
by Mr. Past. Wilh. Bergt	5,00	
nehmlich:		
42.50 from s. Filial parish at Neidhardts.		
25 „ H. Wiemann.		
2,00 " himself.		
from the Gem. of Mr. Past. Boy! in Liverpool, . O.,at a collection 4.66		
from women's club	3,00	
for baptisms	2.34	

F. W. Barth el, Cassirer.

Paid

The 9th year: Messrs. G. E. Flemming, H. Triebert.

The 10th year:

Messrs. Andr. Jäckel, G. H. Kaufmann, Carl Kasten, H. Crö'ning, Dietrich Kothe, E. Ortmann, Dietrich Par- dicck, Past. Schwankowsky, Past. Schmieding, Peter Zie- gmhcim.

The 11th year:

Messrs. W. Borchelt, H. Bä'pler, F. Bechler, Carl Brandt, Georg Bernhardt, Past. Bergt, Past. Banschmer, Eduard Dörschlen, Fr. Dammeyer, G.Ebert, Fr. Engelking, Mich. Fritz, Joh. Fritz, Jul. Gotsch, Joh. Göring, Pach Hofmann, I. N. Hcncke, H. Harken, Dr. Haynel, Thom. Horneß, I. H. Horstmann, F. Hampe, Joh. Heck, Will). Haußel, G. Jäger (50 Cts.), I. G. Krauß, Kowallick, A. Klingmeicr, Conrad Kvster, Heim. Kaufmann, H. Kröm'ng, F. W. Klug (50 Cts), Fr. Lentner, Mrs. Lenz, Christ. Lücke, Wilh. Lücke, Georg Lögler, Wilh. Lctmate, Friedr. Mohn, Past. Moser, Past. Müller, Phil. March, Mich. März, Joh. März, Anna Meier, G. Niklas, Jacob Ncidhardt (3 Er.), Hcinr. Niere, Friedr. Niere, E. Ortmann, W. Na- decke, Fr. Radecke, Anton Rode, Carl Rvscncr, Joh. Friedr. Nöscner, M. Schlerf, Gottl. Schulze, I. G. Ströbel, I. H. Succop, Joh. Spielmann, A. H. Sieck, Henrv Sievers Joh. Spiegelbcrg (50 Cts), A. Schatz (50 Cts), Heinrich Schmidt, Heinrich Syrup (50 Cts), Chr. Minier, G. Wie- demaun, C. Mittler, Jacob Werther, Past. WambSganß.

The 12th year:

Messrs. Hermann Rösener, Heinrich Svrup (50 Cts). .

Changed Addresses.

Hcv. II. k. Moser, Onstor, Lollinßer Oo-, Mo.

Ilev. 111. ssiMFÜ,

eure oß Hov. 2V. Delmurm, Oupe Oirnräenu Mo.

For your kind attention.

Since in recent times the prices for printing paper have risen and there has also been an increase in bookbinder's wages, transport and other costs, the undersigned, in order not to cause damage to the hymnal treasury, sees himself compelled to increase the price of the smaller format hymnals in the following manner, or to establish it for the time being:

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The same, finely bound, in gilt

etc. - 1.1- The same, in better leather extra fine

and ceiling gilding - 1,30

Since from time to time the undersigned receives orders for other books than those indicated in this journal, he hereby makes it known that such orders cannot be accepted due to a lack of funds at hand. - This applies especially to frequently ordered antiquarian works.

Since the undersigned has no other means of acquiring new stocks of song, school, and other books

than the amounts of the books already sold, he requests that such remains be sent to him as soon as possible, otherwise he will not be able to keep a necessary stock of such books.

St. Louis, March 26, 1855.

Otto Ernst,

care of Rev. Prof. C. F. W. Walther.

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8t. Louis, Mo.

St. Louis, Mo,

Printing office of the Lutheran Synod of Missouri, Ohio, etc. Si.

Volume 11, St. Louis, Mon. April 10, 1855, **No. 17.**

(Sent in by Past. Wyneken.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution to **this year's celebration of the Peace Jtlbelfest** on the next coming September 25.

Continued.

The Schmalkaldic War.

After the emperor had announced his decision to persecute the heads of the confederation at the Imperial Diet, the Elector wrote to his envoys that he did not deserve this hatred and persecution, that the right and actual cause was no other than religion, but that he commanded the outcome to God, who would without a doubt lead this matter out to his glory and to the ruby of his name. By God's grace, he intended to stick to his word and the once recognized truth until the pit, and to leave life and limb and all his possessions above it. He then ordered them to leave the Diet secretly. The landgrave wrote to the Elector that he had been worried for a long time that this would happen, that they had slept too long. This might have been true, however, if the papists had counted on this sleep, so they had deceived each other. He was with the he-
sten reputation of danger was quickly shaken off. Everything stirred, and the zeal for the delicious jewel of freedom of conscience, to save life and limb from this
was so great that the allies had a considerable, well-armed army on their feet with surprising speed, and were in the field at the Danube when the emperor was still almost defenseless in Regensburg.

And this time the Holy Father in Rome himself had to do the best. The good pope was annoyed that the emperor had concealed the actual purpose of the war in his declaration against the princes. His dear faithful should know that it would be waged in honor of him and his bloodlust. They should realize that this time he would not let it cost him little to fulfill his task of shedding the blood of the saints in the service of his master. At the same time, he feared that his son Charles, who had often played his game with him, would also this time, after a possible victory, deceive him, treat the Protestants mildly, and use them to keep him in check in his ambitious plans. In order to break forever the bond of trust between the emperor and the Protestant estates, he therefore published the alliance that the emperor had made with him for the extermination of the heretics. Immediately after concluding it, he sent a copy of it to the welders, with the explicit remark: "that the Pope and the Emperor respect the authority of the Tridentine Concilii, the sacred Christian faith, and the faith of the people.
and to save and protect the unity of the same with the sword and armed hand against the heretics would have united and joined."

Yes, he also sent at the same time a special ab
He sent a bull to all countries to announce the holy crusade for the eradication of heresies in Germany. In it, he praised his great diligence to purify the vineyard of the Lord and to root out the weeds that the heretics had sown in Germany; he had used all diligence, he said, to help the erroneous sons to health by means of mild medicine, and since this had not worked, he had appointed a general concilium. But the heretics, out of diabolical stubbornness, had so despised the council that they not only did not want to follow it themselves, but also took it upon themselves to turn others away from it. Since he now despaired of these people's improvement, and saw that they were obstinate enemies of God's church, his dearest son, the Roman emperor, decided to use the sword against these disobedient and enemies of God. He, the pope, wants to promote such excellent zeal also for the protection of the religion with all the fortune of the Roman church. He then asks his faithful to support such a holy undertaking by prayer, almsgiving, and fasting three times a week, while, as a heavenly reward, by the power of Almighty God and the Apostles Peter and Paul, he grants the most perfect indulgence and forgiveness of all sins to all and sundry who comply with this request, and who are urged with prayer to eradicate heresy.

So now the world knew the value of the emperor's assurance that this war had nothing to do with

of religion. After the war, the emperor himself admitted that he had undertaken this war mainly to exterminate the heretics, and he took credit for it at the Concilium.

This opening rightly aroused the anger of the German people. They rushed from all sides to the flags of the allies and in a very short time an army of 47,000 brave and trained warriors was in the field.

The Oberlanders were the first to present themselves, the Württembergers, 24 ensigns on foot under the brave Hans von Heidecke, the others from the Oberland towns, united by the world-famous Schertlin, who distinguished himself in the wars against the Turks and the French, in the battle of Pavia and the storming of Rome, met at Ulm on July 21. Schertlin moved with his troop to Tyrol to prevent the influx of papal troops. He had already occupied the important Klause, conquered Hüssen, and intended, via Innsbruck, as he puts it in his own biography, "to visit the Concilium, which was in Trent with many cardinals and bishops, and to forgive the enemies the hole that they could not get out, but the war council of the allies at Ulm called him back to join the federal army.

When the federal leaders, the Elector and the Landgrave, entered the camp, they sent a letter of refusal to the Emperor, which the Emperor, however, did not accept, but threatened the messengers that if anyone showed up with similar letters, he would send him home with a rope around his neck instead of a gift and a golden chain. In it, they showed how his vaunted care for the welfare and honor of the German nation consisted only in empty, disguised words; from the beginning of his reign, he had only proved by his works to plunge it into strife, destruction and ruin, and finally to bring it to himself as a hereditary monarchy with eternal servitude. So be it also with his pretended zeal to compare the discord of religion by Christian means. The present alliance with the pope proves clearly enough that at no time did they have anything else in mind than to eradicate the true religion. In order to gain time for this, he had put the peaceful imperial treaties on screws, but if the required imperial assistance was given, it would be disputed and called into question at the next imperial congresses. The pretext for the war was now disobedience and rebellion, religion should have nothing to do with it, only to separate the allies from each other. The actual reason for the war was made known by the pope through the announcement of the alliance that the emperor had made with him for the extermination of the heretics, which was no other than the suppression of the true religion and of German freedom. From this, however, it also follows that one has a double cause, with God and good faith, for the destruction of the heretics.

For one thing, it is not part of the authority and jurisdiction of the authorities to forbid, disrupt and overturn God's word and the true religion, and for another thing, the emperor's subjects, princes, princes and estates of the empire are not subject to anything other than his sworn capitulation, and if he has kept it to the empire and the estates, which he has not done. Indeed, against the Holy Empire's orders and his own good capitulation, they are outlawed without further ado, without being justly demanded, interrogated and found guilty. The emperor claimed that he had spared them for a long time, with no small burden on his conscience, but it was clear from all the circumstances that he had just not been able to find the right time and opportunity sooner. But everyone can easily judge his conscience from the outrageous tyranny with which he persecutes so many poor pious Christians in the Netherlands 2c. Finally it says: This is now their true, well-founded and constant responsibility, according to which they also want to give speech and answer in all points (only religion excepted) before all unpartisan Christian potentates, princes, princes and estates of the empire, likewise the whole German nation, and all pious honor-loving people. Because the emperor had named them in the declaration of eight only Johann Friedrich and Philippsen, who call themselves Duke of Saxony and Landgrave of Hesse, they no longer recognize him as emperor even in this responsibility, but say: because he did not keep his sworn election capitulation, he has deprived himself of his imperial office, dignity and sovereignty.

There is little to be said about the war itself after the first pleasant beginning of it by Schertlin. If Schertlin had had the matter in his own hands, and had had a free hand in it, the result, humanly speaking, would have been quite different. But what could an army, even the most capable one, accomplish under two leaders of such different dispositions, whose movements were hampered by all sorts of, albeit honorable, misgivings and considerations toward the emperor? Everything went against the great expectations that one might have had at the beginning, and came to a disgraceful, dismal end.

Schertlin wanted to attack the emperor in Regensburg before he had assembled his troops, but he was not allowed to do so. The emperor turned toward Landshut, and there the papal auxiliary troops, 10,000 on foot and 500 on horseback, united with him unhindered. The pope's grandson was placed above them as commander of the army. At the departure of the army, the pope is said to have said: "He now wants to strike into Germany in such a way that his horses should swim in Lutheran blood. Soon after, the Spaniards arrived, too, all of them old, proven warriors, 6000 in number. In spite of this, the allies were still far superior to the emperor, and Schertlin advised them to surround him, and with one blow to put an end to the war. The landgrave was against it. "The landgrave did not want to bite the fox, says Schertlin; all the fords and ditches were too deep for him, and the morasses too wide. At last it seemed that a battle was about to be fought at Ingolstadt, the emperor was badly entrenched, the Dutch troops were not yet united with him. The prospect for victory was again on the side of the allies. The troops were led out, Schertlin had already caused considerable confusion in the Emperor's army, but instead of using the favorable moment for a joint attack, they spent the time in a useless cannonade, and the next morning they found the Emperor so entrenched that they dared not attack any further. They then lay inactively facing the emperor for another three days, and finally, to the emperor's astonishment, withdrew to prevent the arrival of the Dutch troops under Büren. However, he arrived unhindered and safe in the imperial camp, having been informed by messengers of the allies' plans. Thus strengthened, the emperor made himself master of the Danube and threatened the Swabian imperial cities. The allies always followed him, but let pass some excellent opportunities to attack him with advantage. When the armies were facing each other not far from Donauwerth, the Duke of Alba told the landgrave why he was staying on the mountains and hills, that he should come down to the Blachfeld and dare a battle. The landgrave answered him: He and his allies had been lying in the open field for five days before Ingolstadt, and had desired a battle, why he had not come out then, since he had such a great desire to fight. Before Nördlingen he had also waited a whole day in vain. Schertlin, finally tired of the useless wandering, became so disgruntled with the allies' warfare, in which he could not see any real seriousness, that he reluctantly left for Augsburg, where he was commandant. The allies moved to Giengen to cover the threatened Ulm. Here, after being worn down by incessant skirmishes, secret desertions and lack of money - the emperor, of course, was not much better off - they were met with such terrifying and dismaying news that they decided to abandon the campaign in southern Germany and retreat to save their own lands.

(To be continued.)

(Sent in for the Lutheran.)

On the purpose and meaning of the questions:

Do you renounce the devil 2c.?

Do you believe in God the Father 2c.?

Dear friend! You wish me to teach you about the purpose and meaning of the questions which the Baptist addresses to our children at their baptism and which are asked by

your godparents in their place are answered with yes. You confess that, despite much thought, you have never been able to arrive at complete clarity, nor have you found a satisfactory explanation anywhere in the ancient writings of our fathers, which you have read. You complain that this lack of clarity at every baptismal ceremony, which you had to attend as a godparent, has become more and more oppressive for you and has deprived you of a good part of the loving service of a Christian godparent. I will gladly comply with your wish, and since I suspect that many Lutheran Christians suffer from the same lack of clarity, I will send my answer to all such for their service through the "Lutheran".

You ask 1. whether the questions mentioned are an essential part of the baptismal ceremony. To this I answered without hesitation: No. As venerable and appropriate as they may be, they do not belong to the indispensable components of a proper baptism, but are only a human ceremony with which one has decorated the baptism. Neither Christ nor the apostles prescribed these questions; just as we also consider a baptism of necessity, in which these questions must sometimes be omitted for the sake of brevity, to be a proper baptism. We must carefully distinguish between the essential and the unessential, between what is a divine foundation and what is a human attribute, if we want to preserve a free, evangelical conscience in any other way.

You also ask whether, strictly speaking, these questions should not be asked only at the baptism of adults, and whether it is not something uncomfortable and unnatural to ask children questions about their faith that they cannot answer with their own mouths. I readily admit to you that the above questions were originally calculated for the baptism of adults. If in the earliest times of Christianity, as is natural, adults who had previously been instructed in the Christian faith were baptized first, then the sacredness of the sacrament required that they be asked about their faith, so that it would not be given to an obviously unbeliever and a pearl would be cast before swine. We have an example of this in Philip, who asked the eunuch who asked him for baptism beforehand, "Do you believe with all your heart, so be it." To which the latter replied, "I believe that Jesus Christ is the Son of God." Then, however, these questions were also applied to the baptism of children, as a testimony that the baptism of adults and children was one and the same baptism. Whether this transfer is appropriate to the nature of the child or not, I will explain after I have answered your two following questions.

You ask 3. whether you should think of the questions as a requirement of a representative faith of the church, which is represented by the godparents and into whose bosom the baptized should be received. I answer: the Holy Scriptures and therefore also the Bible know of a vicarious faith of the church. Lutheran Church nothing. This is an opinion that we leave to the Roman Church, and even if it has crept in among some Lutherans, this fact only proves that there are also Romanizing Lutherans. No man, not even the whole church, can believe for another man. Everyone must live by his own faith. Even a child, if it is to be saved, must have its own faith; the faith of the church can never replace the lack of one's own faith. The church can indeed help the child to its own faith through its faith by asking God for faith on behalf of the child; it may indeed bring the child to Christ in faith and ask him to receive and bless it, but it can never believe on behalf of the child. This interpretation is therefore quite inadmissible and stands in straight contradiction with our doctrine of faith.

Or else, you ask, should I think of the questions as demanding a promise from the child to believe at a more mature age, or a commitment from the child to a future belief?

Your question gives room to the assumption that you are in a significant error. You seem to deny the child to be baptized the faith by referring him to future times, to a more mature age. If this is your opinion, then I am not surprised that the conscious questions are such a dark mystery to you. If I could convince you that a child really has faith at its baptism, then your ambiguity would soon disappear of its own accord. If I were to tell you that the assertion that a child cannot believe is precisely the cornerstone of the Anabaptists on which their entire heresy is based, you would be shocked. It does not even remotely occur to me to accuse you of an Anabaptist heresy; but that is how it goes, often the most honest Christians unconsciously have a bit of leaven clinging to them, which they still have to sweep out. Only he who dares to deny either the omnipotence or grace of God or the child's destiny to eternal life or original sin can deny the faith of a child. If, of course, faith were a work of man's own reason and power, then a child

could believe as little as an adult; but since faith is a divine work, far above all human reason, who will deny the Spirit of God to have His work of grace in children as well? If John the Baptist was already filled with the Holy Spirit in his mother's womb, why should the same Holy Spirit not also have his work in other Christian children who do not yet wantonly resist him, as often happens with adults? Or may we doubt the gracious will of God to give faith to children, who wants all people to be helped? Or are children already sent by nature to enter the kingdom of God? Are they not also sinners, born of flesh? Or is there any other way to salvation for children than faith in Jesus Christ? It is

It is true that God has ordained the preaching of His Word to be the proper means of faith. However, as seriously as God has bound us to this means, he is not bound to it and may also create faith in the children to be baptized without this means, especially since they enjoy the intercession of the whole Christianity, which prays without ceasing in the Lord's Prayer as for the great, so for the small: Thy kingdom come, Thy will be done. Or who would dare to deny the children the general ability to be brought to faith? It would be terrible to put children on the same level as creatures without reason, like stones, plants and animals, which God did not create to be vessels of the Holy Spirit. We must admit that even children possess the essentials of a true human being, created and destined for eternal life, even though the limbs and powers of their body, as well as the powers of their rational soul, are still in an undeveloped state. If you, beloved friend, are convinced from these only brief hints that a child can certainly believe by God's power, that it must also believe, if the holy baptism is otherwise to bring it to blessedness according to the words of the Lord: "He who believes and is baptized will be blessed; then the promise in the future to want to believe at a more mature age or the obligation to believe will appear to you of its own accord to be quite insufficient. Such an interpretation would also be in obvious contradiction with the meaning of our question; for the child is not asked: do you want to believe, but do you believe?

Now, if I have proved to you the untenability of your attempts to reconcile yourself with these questions by a convenient interpretation, do not let yourself be afraid, as if a correct interpretation in accordance with the analogy of faith were completely impossible. Finally, listen to how I consider these questions with their answers. I regard them as a symbolic act, like exorcism, by which we express our firm conviction that the child's own faith is necessary if he is to be saved by baptism; I regard them as a solemn protest against the papist error of an *opus operatum*, i.e., against the error that the sacrament makes blessed even without the faith of the recipient. Not only that, but by this symbolic act we also express our good confidence that the merciful God has heard our intercession and that of all Christendom and has given the child the beatific faith, even if we cannot understand the nature of this child's faith, any more than that of adults. But if we can answer the question "Do you believe?" with a confident "yes" in the child's soul, we are also certain that the devil no longer has any power over the child, and that through his faith he has passed from the devil's kingdom into the gracious kingdom of Christ our Lord.

you to the devil 2c. their full justification. If I have thus justified those questions and their answers as an expression of our conviction and confidence in the child's faith, I have not meant to deny that this expression could not have been given another and perhaps even more convenient form; but who will justify the church in choosing this form of questions and answers, which is so meaningful, so beautiful and lively, and so perfectly in keeping with our doctrine of the child's faith, and which can only appear obscure and inappropriate to those who have an erroneous conception of the child's faith?

If you, beloved friend, are satisfied, as I hope, by this discussion, then the Christian work of love of a godparent will not be further clouded and stunted by doubting thoughts, you will be able to answer with a joyful yes, yes, the Christian ministry of godparents will only seem all the more holy and important to you, 'You will,' to use Luther's words in the preface to the little baptismal book, 'stand by the poor child with all your heart and strong faith, asking most devoutly that God not only help him out of the devil's power, but also strengthen him so that he may stand against him chivalrously in life and death. And I worry, he adds, that this is why the people after baptism turned out so badly, why they were treated so coldly and casually and why they prayed for them so earnestly in Baptism.

Your friend and brother T. B.

Postscript of the editor. An unnamed "reader of the Lutheran" asks us to clarify how Johann Gerhard could say that faith is worked in children through baptism, since the questions to the godparents at baptism show that the child believes before baptism according to the conviction of the church. Answer: Although no Christian can deny that in case of need God is able to give faith to a child even before and without baptism, the sacrament of baptism is and remains the ordinary means by which children are brought to Christ, blessed, endowed with faith and born again. Luther quite rightly says, in opposition to the papist Cochlaeus, that infants are not justified and saved by baptism *ex opere operato*, but believe at (*ad*) baptism,*) but "1. to believe at baptism is not to believe before baptism, and 2. by baptism Luther (quite rightly) understands the whole epitome of the acts belonging to baptism and the use of this sacrament. 3. the godparents do not lend their hearts but their mouths to the children and answer for them: "I believe," because they already believe through baptism. 4 We cannot and do not want to determine mathematically the exact point, the moment, when the children are baptized.

*) See Luther's works. Hall. A. XIX, 701. cf. art. 5 of the Augsburg Confession. Confession. receive faith in the use of the sacrament." (These are all words of the old Lutheran theologian Quenstedt.) Gerhard thus agrees with Luther and both with Scripture.- The unnamed "reader of the Lutheran" is further offended by the fact that Gerhard cites Saul as an example of how God can work faith even without the hearing of the sermon. Even if this example is not quite conclusive, the matter is still correct, namely that we humans are bound to the means of grace, but not God.- Incidentally, we cannot help but express the wish that God may grant the "Lutheran" as many such attentive readers as the dear questioner must be.

Private correspondence from Saxony.

. . . the 22nd of Jan. 1855.

.... After your vindication scripture appeared, everything changed. I have not yet seen or spoken to anyone who did not agree with you. Kahnis, I hear, is willing to write a scripture on this issue. And certainly this has been a way arranged by the Lord wisely, to justify you again in a blatant way and to bring you into good odor, who were not in too good odor with many, who were regarded with much mistrust, but at the same time also to give a good lesson to our theologians who are now leading the round, and thereby also to initiate a connection with them. Praise be to the only wise God, who leads his faithful wisely and governs his church wisely.... I am especially indebted to you for your answer. It has comforted me, raised me up, pleased me, instructed me; for without you perhaps having suspected it, you have spoken a weighty word at the same time about the conditions here. Oh, that the time would come when we, too, would not be ashamed to publicly confess as ours the doctrine of church and ministry, which you have made with your congregations with one accord and heartily, and to include it among the "public testimonies of the faith of our church"! Until then, however, it seems that there is still a great leap to be made and that the powers of the fewest among us are sufficient for this. The matter is too strange

and too high for them, they cannot grasp it. All the greater is the grace and mercy of God, which he shows to those whom he lets see the depths of his mysteries. The sin of men makes, as the history of the Church shows, that one does not always ask first and foremost: What is truth? Where can it be heard? but: Who is it that testifies to it? - and then one is always and again with a "What good can come out of Nazareth?" when the bearers and witnesses of truth are not those from whom one could most humanly expect it to be.

.... There are people among my congregation who are not ashamed of the gospel and have received it with joy and are still looking forward to it.

take. Of course, through mammon, arrogance, and indifference, the devil has built a bulwark in many people that cannot be easily taken down. I have introduced personal registration for confession. Nevertheless, I deeply feel the lack of any church discipline. My conscience often suffers great distress. The Dresden hymnal has been introduced. You will probably remember how little this expresses the Lutheran faith. I am about to introduce the "Eisenach draft" (15,0 songs) as a school hymnal and in the church first as an appendix to the Dresden one, which I will perhaps succeed with God's help. But what other large blocks are there to be cleared away in our church, over which one falls, so to speak, every day and which make one's heart bleed! I mention only: the Agende, which for me is a perpetual cross. Our church regime has the will, but very often its hands are tied or it ties them itself. First of all, they want to change the baptismal forms. I hear that in the future there will be only two, one that will be more or less the same as the old ones, and one in which they want to bypass the: Do you renounce the devil 2c. and change it into a confession of the person being baptized. I am doubtful whether this will be tolerated. - My schoolmaster is weak, but still willing and allows himself to be told. Luther's catechism has been returned to our schools. One cannot deny that many good things have happened in recent times. - My superintendent is a good-natured man who leans toward the Union. My neighbors in office are, except for two, rationalistically minded. The clergymen of the local ephodia are for the most part rationalists, but they do not stand out. They look smilingly at the younger generation, which prides itself on being further along than they have come; it may, however, be terribly difficult for such people to wriggle out of their circle of life and thought, in which they have already settled since school and University times. Most of them lack the courage to bear the disgrace of change and conversion. It is good that at least our university has now gained a different shape. Never you he is long gone. His arrogance has brought him down. Krehl is emeritus. Theile is dead. Winer is a fading light. Instead we have Kahnis, who wants the good, as far as he has recognized it, and has transplanted the Prussian Union struggle into our "peaceful" Saxony. Liebner works at Kahnis' side; he is a Schleiermacherian. Winer, through his influence, was able to smuggle one of his students, such a de Wette of this time in miniature, into the university as professor extraordinarius and second university preacher. Who will take Theile's place is still in suspense (undecided). One hopes for Delitzsch, who, of course, has let himself be pushed out of his way by science. Our Leipzig still has an Anger, an old-fashioned rationalist, and a Tuch, a Hebrew from Ewald's school. Certainly a colorful menu! Take

If we add the famous critic Tischendorf, a *polytropos theologos* (*polychrome* divine scholar), and the philosopher Weise, who is tampering with theology and represents a certain pantheistic-theological direction, and Großmann, who is still the old man, then you have a picture of our university, this university of the country, which is admittedly not at all refreshing. The situation is better with the grammar schools. In Grimma, there is a famous Greek, Wunder, who is also a Christian; next to him, Müller works as a religion teacher. In Planen a believing director, Palm, also rules. In Zwickau Rinck, a grainy North German nature. Also the seminaries of the country are on better ways. Recently, a decidedly devout man, Braß, a native of Braunschweig, came to Freiberg. - In addition to Meißner, the church regiment now includes a church councilor, Langbein, formerly a preacher in Chemnitz, who represents the so-called Lutheran direction. A high court preacher, a successor to our Harleß, whose departure is a true calamity for our church, has not yet been found. We can rejoice that our Cult Minister declared himself resolutely in favor of God's Word and the confessions of our church during the negotiations of the last extraordinary Diet. It is only a pity that the actual confession does not want to go ahead, because one is afraid where there is nothing to fear. The future, which already in the past year has been burdened by lack of food, lack of income, poverty and many other hardships, does not stand before us in a beautiful light, will teach us. The Minister von Falkenstein, who allows himself to be influenced from many sides and has no sound *pusto* (firm standpoint), is largely to blame for the miserable wavering and waiting of our regiment. My hope regarding the ecclesiastical conditions of our country is very weak. . .

Our theological literature is still in a bad way. One wants to give something new without knowing the old, far better, and to build on it. Thorities that have long been disproved are taken for news and offered for sale. Books are published full of innumerable heresies, which even emanate from competent theologians. Philosophy again reigns in the realm of theology as it did ages ago. - How desirable it would be if you would contact the German Lutheran Church, especially the Prussian Lutherans. Among them are quite a number of excellent people who, even if they are in error about some things, still mean them honestly and sincerely. As it seems to me, they have a future among us in Germany because of their activity, loyalty, perseverance, and the talent of many of their members, and if the Lutheran regional churches once collapse, which can easily happen, then it cannot be lacking that many serious people will rally around their banner.

How I would like to be with you and get to know the life in your communities. Not infrequently the air awakens in me to follow you. I often fear for my soul at the

I am often in great temptations and doubts for a long time. You know what ties me to my fatherland. If it were God's will clearly shown to me, I would still go out from my fatherland in faith like Abraham. Perhaps I am not worthy of it. But even so, I am at least united with you through the one faith in the one church of the Lord, praying and fighting with you, until one day, God willing, we will come together in the gates of Jerusalem.

(Regular submission Mr. P. H.....'s) [Hoyer?]

World Handle.

On the second of March, soon after 12 o'clock, Emperor Nicholas of Russia died. He was in the 59th year of his life and in the 30th year of his reign. His son Alexander, the second of that name on the Russian throne, took up the reign on the aforementioned day and on the third of March received the homage of the state officials and great men of the Empire, notably also of his brother Constantine, who was present (the other two brothers, Michael and Nicholas, are with the army in the Crim). Alexander II declared his intention to continue his father's work in every way.

Less than the most important of his predecessors, Peter the Great and Catherine II, the late Nicholas found favor with the other European nations with his government. The latter tried to teach the Russian people French education and cut off the lukewarm Russian beards, ears and noses, often also the heads of those who did not want to be educated in this way: Peter the Great often with his own high hand.

Nicholas tried to educate his people in such a way that their nature and peculiarity were preserved, the virtues of the Russian character were developed, and the useless and unpleasant things were removed. Standing high above his Russians in every respect, even towering over them all with his extraordinarily beautiful, stately figure, so that they had to look up to him outwardly, serious, measured, even cold to the point of seeming insubstantial, he nevertheless related to them like a father, albeit a strict, often harsh father; In the first days of his reign, he immediately stepped into the midst of those who, stirred up by his enemies, were about to attack him and his house in wild rebellion, punished the ringleaders before their eyes with his own hand, and sent the rest home with a sharp admonition. In times of distress, such as when cholera caused terrible devastation in St. Petersburg, he went among the people crowded together in terror and fear in the streets, knelt down with them and prayed. Moderate in all his pleasures, the opposite of his Russians, who were only too devoted to drink, hard-working and of great firmness of will, he tried to keep a constant eye on all parts of his state budget, which comprised more than 20 million people.

and to manage them with his own hand. He punished disloyal officials mercilessly, even cruelly; he never had a favorite, never let himself be ruled by any man. As the head of the Greek Catholic Church in Russia, he did not favor Protestant efforts, and in Livland, especially through his officials, the bishop at the head, he lured a few thousand Lutherans into the Greek Church, but he cannot be accused of more than this in this respect, since a lot of other accusations of this kind have been refuted, but the two million Lutherans and Reformed living under his rule mostly only praised the administration of their church affairs. If he expelled English missionaries or English Bible agents from Russia, it was because they were spreading their English way of Christian life everywhere and thus the political influence of England; he never resisted the spread of the Bible among his subjects by the societies in his own country, but rather had new Testaments distributed to his troops even under his own eyes. To spare, to tolerate, to forgive was not in the character of the deceased, but enemies as well as friends tell with pleasure of his domestic life, how he ruled with fatherly kindness and loyalty among his own and took care to preserve the quietness and simplicity of family life even under the splendor of the imperial court.

Emperor Nicholas desired more than the protection of Greek Christianity in the Turkish lands of Europe and Asia; he desired the overthrow of the Turkish Empire and the establishment of the Christian Empire in Constantinople; not without reason did he name his second son Constantine. But that he demanded protection for the seven million Greek Christians in Turkey was just as just as it is unjust and shameful of England and France to leave those Christians to the magnanimity of the Turkish government or, as they say, to defend religious freedom in Turkish lands. The Turk does not treat a Christian like a dog only when he is threatened with bastinado or cannonade, and to speak of Turkish government at all is quite wrong: Turkish maltreatment should be said instead. For example, under the protection of the Great Powers, which they gave to the Christians in Turkey before this war, a Turk in Adrianople around November 13, 1853, who declared that Christ was the true prophet and Mohamed the false one, and pointed to the atrocious fruits of the Mohammedan religion as proof of this claim, was terribly beaten and beheaded when he said that he was dying for Christ.

An English colporteur tells this, and the English consul Blunt in the Turkish countryside of Thessaly writes to the Turkish government of an excess of maltreatment, injustice and horrible atrocities committed by the Turks against the Christian inhabitants, which made him shudder so often.

he remembers them. And England protects the Turk, this hereditary enemy of the Christian name! Since Emperor Nicholas occupied the coast of Circassia and Georgia on the Caucasus, the slave market in Constantinople, where the Turks buy their women, could no longer be supplied with the beautiful Circassian and Georgian women. No sooner had the Turk, with the help of the English and the French, taken back that coast from the Russians, than that shameful trade in women began anew. Of course, in the English Parliament, voices were immediately raised against the admission of such disgrace, and the English government ordered its admirals and generals - to dissuade the Turks with kindness; what does kindness do against the Turk! And the English and French praise the magnanimity of the Turkish regiment, to which the Christians can be safely left? Truly, my good friend in the Stader Sonntagsblatt is right to compare these two great powers to the sexton, who, when a bottle of vinegar was put in front of him, had this to say about it: this wine, which is in fact otherwise excellent, might perhaps in time, if kept for a longer period of time, appear as if it could get a very small sting. Or to what should one compare the Christian speakers who, in the Christian assemblies of England, call this war a holy one, through which the dawn of civilization has broken over the Orient? A beautiful dawn! To the immense jubilation of all nominal Christians in Europe, the newspapers reported that to celebrate the Muhamedan festival of Beiram, the French held a great parade in Adrianople, and the Anglo-French fleet loosed its cannons; that in Rustschuck, to celebrate the birthday of the Emperor of Austria, a Franciscan monk with a Turkish order on his chest held a high mass, which was attended by Omar Pasha with a Turkish retinue, and to which the janissary music played under the window; that. In the English East Indies, Her Majesty's pagan and Muhamadan subjects were asked to pray to their gods for victory for Queen Victoria's arms, that on a commemorative coin, which he had struck to commemorate his alliance with England and France, Sultan Abdul Mesheid depicts Louis Napoleon holding the Sultan with his left hand and Queen Victoria with his right-enough of that, I don't want to talk about it anymore.

If Russia, under the pretext of obtaining protection for the Greek Christians in Turkey, sets out to conquer Turkey, what intentions does England have in seeking to preserve Turkey? Is it for love? On November 11 of last year, more than 30 English and French ships were hurled onto the rocky coast of the Crim in a terrible storm, among them the English transport ship Culloden not far from Eupatoria. Russian soldiers on the shore immediately planted a white flag and called attention to it by two blind shots. Luck The English captain and his men came ashore in the two sloops of the ship. When the Russians learned that 25 Turkish cavalymen remained on board the ship, they asked the captain to bring them over as well. My captain declared that he would not expose the lives of English sailors to any danger in order to save the Turks. Then 29 volunteers from the 61st Regiment of Don Cossacks threw themselves into two boats and with great dangerous effort brought the poor abandoned Turks ashore. The English captain said what the help that England promised to the Turks actually meant.

For more than half a year the French and English armies have been lying in front of Sebastopol, thousands of corpses lie unburied on the fields and in the bushes, thousands of sick and wounded have already been taken away, of more than 50,000 Englishmen only about 11,000 are still able to fight. In December and January the frost destroyed many English soldiers, even officers, in March the warm spring wind already brought typhus fever to Balaklava, the rations of the English troops were so bad that all England was in a rage about it, Despite all these sacrifices, despite an expenditure of more than twelve million pounds sterling, despite the immense losses of the French as well, more of the fortifications of Sebastopol were never destroyed than what could be restored in the following night. Night could be restored. For more than six weeks the allies had to keep up almost entirely with the cannonade, but daily and especially nightly they were kept breathless by the Russian raids and lost man to man, The city looks desolate enough, the houses are standing there with broken windows and roofs, the streets are in some places literally paved with bullets, but there are only soldiers in them and these soldiers have become more and more courageous with the duration of the siege and do not even think about the possibility of surrender. Russian casualties are also numerous, but masses of troops are constantly moving into the crim, and for every Russian who falls there are two. The latest news tell how Omar Pasha had to fight a hard battle against a Russian detachment at Eupatoria, and that in the rear of the English and French

armies at Balaklava a significant force of Russians had appeared, threatening the latter's position.

Heartily tired of the bloody and costly struggle that has actually already cost her her army and forces her now to recruit soldiers even here in the United States, in Boston, New York and Philadelphia, England alone holds Louis Napoleon, who once caught it at the Haüd. Napoleon must

England, however, must not break with him, for she no longer has an army to oppose him. The false news, repeated so often now, that Austria will now attack Russia and that Prussia will side with the allies, are no longer comforting. So great is the longing of the English for peace that when the news of the death of Emperor Nicholas arrived, they let themselves be carried away to the vulgarity of rejoicing about it in the London theaters, for example. But England is so helpless that Lord Clarendon recently had to go over to Louis Napoleon to appease him. Since a committee was set up in the English Parliament to investigate the conduct of the leaders of the siege army, Louis became so angry that he threatened not to allow his troops to act together with the English in the future. By the way, he is supposed to make preparations to go to the Crim in his own person and with his wife, to storm Sebastopol, to chase the Russians out to the Crim, to set up a real Tartar empire there - the Nurembergers will not hang anyone, they have him.

Unfortunately, Austria has deeply involved itself with the allies and even agreed that the arrangement of the Christians' situation in Turkey should be left to the Turkish government, but so far it has avoided a clash with the Russians and has not yet served the allies. He and Prussia succeeded in uniting all the great powers at a congress in Vienna and in initiating peace negotiations there. It was the last order of Emperor Nicholas to send Prince Gorchakoff to Vienna for these peace attempts, where the Congress began its sessions on March 6. In spite of the inclination of Austria towards the allies, Germany still holds the reins and will hopefully reject the sword in her hand of anyone who would draw it into her service, the Russians as well as the English and the French.

All over Europe, there is unemployment and theuring as here at home; in addition, the weather this winter was as hard there as here. Silesia suffers the most of all the countries of Germany, where at the end of August last year terrible floods of the Oder destroyed entire villages and turned fertile fields into sand mountains. War, theuring, cold far and wide: one would think that the people would have to do penance.

(Submitted.)

Ecclesiastical message.

Mr. Bro. Ottmann, formerly pastor at Downersgroove, Du Page Co., Ills. has been duly called by Sw Lutheran St. Paul's parish at New Mile, St. Charles Co., Mo. to take the place of their pastor Mr. A. Clans, who has been called to Bremen, St. Louis Co., Mo. to be their pastor, and with the approval of his former parish has accepted this call.

He was solemnly inducted into his new office by the undersigned in the midst of his congregation last Sunday Lätare on behalf of the Reverend Father Bünger, Vice-President.

May our Lord Jesus Christ in grace grant His servant joyful, steadfast courage and rich blessings in his new profession, and may the joy of the dear congregation in their pastor be an everlasting one.

The address of the dear brother is:

Uov. Pr. Ottmann, Pemms OgaZs D. 0., 8t. Olmrlss 6o., No.

R. Long.

(Submitted.)

Church consecration and introduction into office.

March 4, 1855, was a great day of celebration for the community at Sibiwaiing, Mich.

Since the sad passing of the Indian community in Shebahyonk, the office of the missionary there was finished. Sadly, he left Shebahyonk and returned to his former home in Sibiwaiing. Here the faithful Lutheran German congregation waited for him, who now recognized God's will to appoint him, who had formerly served them only as a branch from Shebahyonk, as their sole pastor. This was done, but the introduction of the dear brother Auch, who was to be comforted by the assumption of this office, was postponed, because the congregation first wanted to complete the church building that had been started. The church was not finished until March 3 of this year. The undersigned together with Pastor Cloeter had arrived the day before on the magnificent ice and snow track of Saginaw Bay, in order to carry out the introduction of dear brother Auch and the dedication of the excellently situated and cutely furnished log church.

On Sunday morning, after confession had been heard in the old mission and schoolhouse, the procession of churchgoers moved to the church 1/2 mile away; before entering, the congregation stood quietly and sang the first verse of the hymn, "Now give thanks to God," and then entered the open door, where a polyphonic choir sang the other two verses of the same hymn.

The pastor Auch then said the dedicatory prayer and performed the altar service, while the undersigned, from Ev. Luc. 19, 1-10, preached the morning sermon and the pastor Cloeter, from Rev. Joh. 21, 1-5, preached the afternoon sermon. At the end of the morning service, Holy Communion was celebrated. Holy Communion was celebrated. May the Lord graciously grant that the work of our dear brother in his present German congregation may be crowned with rich blessings and that also in Sibiwaiing many may be added to the congregation of the firstborn, which is holy through the blood of the Lamb.

Frankenlust, March 14, 1855.

Ferdinand Sievers, Past.

Heinz von Luder.

While Philip, Landgrave of Hesse, was imprisoned, enemy warriors flooded his lands. Also, the fortresses were razed except for Ziegenhain, for therein lay the honorable captain Heinz von Luder and held it with firm loyalty to his lord. When Landgrave Philipp was killed, the emperor ordered him, when he came to Hesse, to have this man, who had been so defiant against him, hanged in chains at the gate of Ziegenhain. An emissary of the emperor was also sent along, who was to witness the execution as an eyewitness. When Philip came to Ziegenhain, he gathered the court and the knighthood, took a golden chain, had his loyal captain hung on a wall for show without hurting him, immediately took it off again and gave him the golden chain with great praise. The imperial envoy protested, but Philip said steadfastly that he had kept his promise to have him hanged, and that nothing would induce him to do otherwise than this.

This Heinz von Lüder had also so faithfully advised on the establishment of the Hainn Hospital before others, had put everything in good order, had never spared diligence, effort, danger or anything else, but as a faithful Christian director and patron of the poor, had kept watch over the said house with the utmost seriousness until the last 30 years. May God raise up and give more people like that, who take care of the poor with all their heart.

Melanchthon counts this man among those who really understand the gospel and tells the following about him: I was in Frankfurt at a meeting of several noblemen, among them was Heinz von Lüder (Lütter), a serious and prominent man, who is now captain of the landgrave in Hesse. There the others began to chatter among themselves about theological things. He, however, became indignant about it, seriously rebuked them and said: "Why then do you play a game in divine matters, all of you, I see, do not understand anything at all about such serious matters. Behold, I also thought I was wise and understood something, but I understood nothing of these theological matters. It was only when I fell ill the other day that I first began to learn something about those matters. - So he recognized the challenge for his teacher, who had taught him to remember the word and to understand it.

Displaced Preacher Consolation.

When Emperor Charles V expelled the preachers of Augsburg because they did not want to accept the interim, the imprisoned Elector of Saxony, John Frederick, summoned them before him, gave them a tax, and when he heard that they were forbidden to be found in the entire Roman Empire, he turned to the window and wept bitterly. At last he asked, "Has the emperor also forbidden you heaven? When they said no, he said cheerfully, "Be of good cheer, there is no need; God will give you a little ointment for your preservation here, and will give you heaven there. Remember Christ's word: In my Father's house are many mansions; I go to prepare cities for you, and will come again and take you to myself. Heaven is the best inheritance; Pope and Emperor cannot take it from us, even if they take everything else from us.

Father and son.

Juftus Jonas became pastor and superintendent of Halle in 1541. When Charles V occupied Halle, Jonas received a Spanish captain in his quarters, who secretly had orders to murder the pastor. When Jonas came to meet this captain in a friendly manner, the captain said to him: "Doctor, I cannot conceal from you that I have orders to kill you; but I see that you are such a summery honest man that I cannot possibly harm you. In 1553 he became superintendent at Eisleben, where he died blessed in 1555.

In 1567, June 28, this pious man's son, Dr. Christophorus Jonas, a lawyer, was publicly beheaded in Copenhagen for involvement in Grumbach's affairs:

What does it help that you have studied a lot. And don't do it the way it should be done.

It is said, however, that divine justice has especially punished Christoph Jonas, because in his young years he maltreated his excellent father, Dr. Justus Jonas, disobeyed him and grieved him in many ways. The punishment does not always remain.

Announcement.

The undersigned hereby announces to all congregations of the Evangelical Lutheran Synod of Missouri that unfortunately Pastor Hoyer in Philadelphia has definitively rejected the unanimous election of him as Director of the High School in St. Louis and that consequently a new election has now been ordered by the General Presiding Officer of our Synod, Pastor Wynecken.

The more difficult it will be for us to find a suitable man for the above post, either from the old fatherland or from our own circle here, the more certain we are that the Lord will have mercy on our need and direct our eyes to the right man. Therefore, dear brethren, lift up your praying hands to the Father of all mercy, that He Himself may soon be our helper even in this trouble. All members of the electoral college who

have not yet sent in their votes for the election of the three candidates want to do so as soon as possible.

Frankenlust P.O. Mich., March 12, 1855.

Ferdinand Sievers,

Secretair of the Electoral College pro Tempore.

An arithmetic booklet,

A simple, well-ordered collection of tasks for the exercise and self-occupation of the students has long been an urgent need in the schools of our synodal association and elsewhere, but so far mostly still unmet. To remedy this in part, the undersigned, in the course of a consultation with

the preachers and teachers of the Wisconsin Conference prompted a local bookstore to reprint the first booklet of Scheidemann's very useful collection of tasks introduced in the schools of Pomerania. It has just left the press. It contains on 17 pages "Charging for digit arithmetic over the four simple types of arithmetic with unnamed .numbers." Each of the four types of arithmetic is divided into several levels, the individual tasks of each level, however, are not only expediently arranged, but at the same time also so detailed that each task can be used in at least two ways. Thus, for example, the first level of addition, which comprises only 2 pages, contains no less than 138 examples.

If this first booklet is sold out, it will be followed this year, God willing, by a second booklet with unnamed numbers and later by a third one containing fractions, but the three booklets will finally be supplemented by a booklet for the teacher's hand. As is self-evident, however, both booklets will not be a reprint, but a reworking of the second and third booklets by Scheidemann, adapted to the American coinage, measurement and weight conditions. The local teachers of our congregations have already made a start with the reworking of the second booklet, and its appearance will be likewise feared in the Lutheran in due course.

The first booklet is sold individually at 6 cents; those who take 100 pieces receive them at 4 dollars, so that with the addition of postage, each booklet comes to only about 6 cents.

Orders would be made postage free and with inlay of good notes to Mr. Bn ch-> Dealer Christian Ott, Milwaukee, Wisconsin.

The undersigned also gladly offers himself to the members of the synodal association for the procurement of orders.

Milwaukee, Wisc. 23 March 1855.

Br. Lochner, Lutheran pastor.

The Western District

of the German evang. - Lutheran synod of Missouri, Ohio u. a. St.

will hold its meetings this year at the First Lutheran Church of St. Paul in Chicago from April 25 to May 2 iuel.

Ang. Selle, Secr. Crete, Will Co, Ists, d. March 2, 1855.

The South Indiana District Conference will meet, God willing, on May 8 and 9 of this year at the church of Rev. Sauer.

Th. Wichmann Secr.

The Northern District

of the German Lutheran Synod.

Of Missouri, Ohio. a. St.

holds its meetings this year at Trinity Lutheran Church in Milwaukee, Wisconsin, June 6-13.

Milwaukee, Wisconsin, March 21, 1855.

Friedrich Lochner. Secr.

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 Wichmann (22 Er.)

Modified Adreffsen.

ksv. 0. ^uerbrinZer lßrüistAät D. 0. Oriaukös Oo., 'lVis.

Rov. l». V. Much, k'runüoritrost, load ? . O.

Oo., lVlicb. .

Correction.

. In the price increase of the hymnals kIMMormals recommended in the last number "for your kind attention^ , by mistake the
 dozenDis is angeMen^ to \$6,20. while the amount for it is only: \$5,80. .

Otto Ernst.

For your attention.

Since in recent times the prices for DnM paper have risen and also an increase in bookbinder's wages,
 transport and other costs has occurred. Since in recent times the prices for paper have risen and there
 has also been an increase in bookbinder's wages, transport and other costs, the undersigned, in order to
 avoid any damage to the hymnal treasury, feels compelled to increase the price of the smaller format
 hymnals in the following manner, or to fix it for the time being:

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Letters received

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St. Louis, April 7, 1855.

Otto Ernst/

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St. Louis, Mo,

Printing office of the Lutheran Synod of Missouri, Ohio". s. St.

Volume 11, St. Louis, Mon. 24 April 1855, No. 18.

(Sent in by Past. Wyneken.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution to this year's celebration of the Peace Jubilee on September 25.

Continued.

Moritz's Incursion into Chursachsen.

Moritz, Duke of Saxony, son of Henry the Pious, the same who introduced the Reformation in the Meissen lands, "was princely educated at the court of the Elector of Saxony and was held by the Elector as his own son. Nevertheless, or rather because of this, he had an aversion to the Elector. For ambition, if it is not at least connected with a kind of natural magnanimity, is annoyed and oppressed by the consciousness of received benefits. But Moritz was ambitious, although he knew very well how to hide the deep plans of his ambition, in which he had no confidant but himself, behind the pleasure he showed in the chivalrous activities common at that time. His excellent bravery in the field, as well as the extraordinary care and prudence that he showed in the administration of his country, showed early on that there was more to him than the desire to compete in the games of chivalry.

and drinking parties, hunts and merrymaking of the knights and court life. It certainly did not escape his political perspicacity what fate Germany, so proud of its freedom and independence, was facing under Emperor Charles, just as little as that the Schmalkaldic League, with its internal weakness, was not capable of averting the threatening danger. Just as his princely pride did not allow him to watch the subjugation of Germany calmly, even as a high favored of the emperor, so his prudence did not allow him to join the Schmalkaldic League. He made his own plans and ran his own hidden course to carry them out. And since he seemed to know no considerations except those of prudence, we need not be surprised if, in spite of the displeasure, indeed the loud reproach of the most miserable ingratitude to the Elector, and the most disgraceful treason against the church, he now joined forces with the Emperor, in order to attain through him the power and prestige which seemed to him necessary to snatch the victory he had won from the hands of the emperor himself, to restore the old independence of Germany, and thus at the same time to prepare a free place for the suppressed gospel. According to the measure of politics this was certainly great, whether according to the measure of the gospel is of course another question.

Moritz had long since managed to establish himself not only in the Emperor's favor, but also in his confidence. That he was well suited to the execution of his plans with the Protestants

The emperor was well aware, for he was certainly the cleverest and most powerful of the princes, that he could harm him - the emperor probably thought too highly of himself and his power for the thought ever to occur to him. In addition, Moritz was a master in the art of disguise, and had the most excellent instruction for this in the school of the emperor himself, and the fact that he was able to deceive his master himself was proof enough of what a learned student he was.

Moritz was present at the Diet of Regensburg for only a short time. He had many secret conferences with the emperor, in which the alliance between the two was established. Moritz promised loyalty and obedience to the Emperor, to the Roman King Ferdinand, the Emperor's brother, and to the House of Austria and Burgundy, i.e. to the Imperial House, all devotion, friendship and assistance, and also undertook to submit to the conclusions of the Concilii of Trent to the same extent as other German princes would do. The Emperor, on the other hand, appointed him Advocate of the Archdiocese of Magdeburg and the Bishopric of Halberstadt, and, as success showed, the Electorate of Saxony was already promised to him here, and the execution of the later pronounced Eight against the Elector was ordered.

What impression did it make on him when the unsuspecting Elector entrusted him with the supervision of his lands during his march to war? However, it did not change anything in his plans. Admittedly, it must have seemed as if the

he would have been forced to do so. The emperor also publicly ordered him and his brother August to execute the eight. "Because Duke Moritz had a right of succession and a claim to the lands of the two eights due to the close guardianship and brotherhood of heirs, he should now also take them advantageously and keep them in safe custody. For in an adverse case, what he has won and conquered would also remain his property, and the right of kinship along with other agreements would not help him in the least. Indeed, if he did not obediently comply with this imperial order, he would have to await the same punishment as the eights. As a sham, the estates were repeatedly called together to discuss and decide on this important deal; letters were also sent by him and the estates to the Elector and the Landgrave in the camp to apologize for the emergency, since others, especially Ferdinand with the Hungarians and Bohemians, were preparing to invade; in order to induce them to agree, as it were, that the Electorate would be taken by Moritz in the meantime. In vain, the Landgrave presented to him the great benefits with which the Elector was obligating him and his house, how he would brand himself with the indelible stain of ingratitude and treason in the eyes of all the world, and how, since the other allies, by virtue of their treaty, were neither allowed nor willing to leave the Elector in hiding, he would provoke a fratricidal war in Germany.

In vain, the preachers in Leipzig presented to him that the emperor publicly opposes the right Christian doctrine, since he commits himself to the pope, as the highest enemy of God, truth and the gospel of Christ, to exterminate the Lutherans, and also leads their bloodthirsty mortal enemies over them, and also permits to kill and execute those who confess God's word and make themselves partakers of their innocently shed blood. From this it is obvious and obvious what the followers of the evangelical doctrine and truth have to comfort themselves or to think of him, and how the beautiful, smooth and mild words have to be interpreted and interpreted 2c. He invaded the Electorate, and it did not require great art and bravery if, with the exception of Wittenberg, Gotha and Eisenach, he completely subdued it in a short time.

In Germany a cry of displeasure arose that he should have honored him in a father's place, to whom he owed it almost alone that he had to govern country and people, who had placed such a noble trust in him, now repaid him with such shameful ingratitude, even inflicting the death blow to the cause of faith, as much as he cared for it. Nor was there any lack of mocking rhymes and invective. In the emperor's camp, the news of the happy capture of the Churfurstentum spread such joy that the victory was celebrated with great jubilation and the firing of cannons. In the camp of the allies there was terror and indignation. The princes went home, the army of the allies

The alliance was dissolved, and the entire upper country was now opened to the emperor at the moment when his own army, weakened to the utmost, could hardly hold on any longer. Before that, the emperor still had the triumph that the allied princes asked him for peace or a truce. But his conditions were so harsh that they could not agree to them. He demanded nothing less than that both princes should surrender their own persons, together with their possessions and goods, in mercy or in disgrace.

The Emperor in Upper Germany.

Upper Germany submitted without a stroke of the sword, and had to put up with what the conqueror imposed on them. The emperor treated them like rebels and insurgents, who had to recognize and praise even the harshest punishments for weariness. First came the old Elector of the Palatinate, and threw himself at the Emperor's feet. At first the emperor hit him hard, but at last he picked him up from the ground, called him his cousin, kissed his gray head, and forgave him. But the reformation that had just been introduced in his country was stopped; everything had to remain the same. The Duke of Würtemberg did not fare so well. Only through the mediation of the Elector Palatine did he obtain a reconciliation with the emperor, but under the harshest conditions. Since he could not personally make the apology due to illness, his envoys had to appear before the emperor in the presence of a brilliant assembly of princes and imperial servants, and during the entire act, which lasted almost half an hour, he had to remain on his knees with his head bowed, publicly confess his guilt and, for the sake of God's and his mercy, and imperial majesty's highly praised benevolence, to make the apology. Majesty's highly

praised goodness, beg for mercy. Nevertheless, the prince himself had to repeat this humiliating apology later in person and in public. It is said that the old duke rode before the emperor on horseback and had his horse, which he had trained for this purpose, kneel before him. The cities fared no better; they almost competed with each other to submit to the victor. Ulm bought the imperial clemency for 100,000 florins (Württemberg had to pay 300,000), had to deliver twelve pieces of artillery, and take imperial garrison. Augsburg, which had the brave Schärtlin within its walls, and could well have held on, asked the latter to depart from them with thrones, pleaded for mercy, had to deliver 150,000 gold florins and twelve pieces of ordnance, Meiningen paid 50,000, and so on. Darmstadt was conquered by Bühren, and got off lightly. The latter did not dare to attack Frankfurt, and had already begun to disperse the army into winter quarters, but the Frankfurters, full of fear, sent envoys after him, and surrendered to him voluntarily, having to pay 80,000 crowns. "It is, after all," wrote King Francis of France to his envoy in Kassel, "a thing beyond all belief that people so powerful and so

have sound minds, would rather use their goods to plunge themselves into bondage than to maintain themselves in their freedom." But the heart had fallen out of them. Magdeburg and Bremen were the only cities that did not submit to the emperor. A shameful trick was used on the envoys of the Swabian cities. Before they appeared before the emperor, they had undertaken to ask that nothing be changed with them in matters of religion. However, the Imperial Chancellor Naves tried to talk them out of it. If they mentioned religion, he thought, the emperor would take it as if they were suspicious of him, since he had declared himself superfluous about it right at the beginning of the war; this would only upset him and make it more difficult for them to obtain the favor they sought. In this way, of course, the emperor was spared an embarrassment. For if he had refused them, the secret would have been revealed. If he had admitted it, the pope and the entire Roman party would have been offended. The latter was so angry with the emperor that he did not publicly state the actual reason for the war, namely the extermination of the heretics, and had already called off his troops before the end of the war; indeed, as the French envoy Mortier asserts, he is said to have asked the king of France, out of fear that the emperor would become too powerful, to support the Protestants underhand in order to humiliate the emperor. On the one hand, Francis himself continually provoked the Protestants against the emperor; on the other hand, he was in the pope's ear, blaming him harshly for allowing the imperial cities to practice their religion freely. Thus the poor church lay bedded between the strong lions and poisonous snakes.

But there were still other challenges to come.

(To be continued.)

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The twelfth chapter.

In this chapter, the final battle and victory of the church is added to what it has already won earlier. It appears as a new laurel in the unfading wreath of victory that is wound around the bride of the Lamb in heaven while she is in labor on earth, as a new diamond in her crown. Or, to use another image, because none exhausts the full content of what can be known in heaven alone: as a general after the last decisive battle only rewards the fruit of all the previous ones, as the triumph of Roman heroes of victory was often adorned by many defeated kings, so the victory feast celebrated in heaven over the fall of the antichrist papacy must glorify all the defeats suffered from the beginning by the arch-enemy of the children of God.

So, by joining here the Church Reformation in the series of victories that since the time of the Apostles of

The whole of heaven recognizes it and continues to exclaim: "Yes, it is the one that was never wanted to be known on earth," thus refuting the blasphemies that want to deny it the true honor. The whole heaven recognizes her, exclaims again and again: Yes, this is she again, who was never wanted to be known on earth! and thereby refutes the blasphemies that want to deny her the honor of being the true bride of the Lamb.

V. 1. "And there appeared a great sign" 2c.: "The archa of his testament was seen in his temple" was praised in the last verse of the previous chapter as the delicious fruit of the victory that Christ had won over the antichrist lie through the testimony of truth. That the mediator of the New Testament became known to the people again in the pure preaching of the grace-filled Gospel had to be the first thing. But the second thing must not be missing: that is the bride of Christ, who looks as it were from the grave. That she is still alive is the greatest miracle, which the angels cannot get enough of. Therefore it says at the beginning of the 1st v.: "And there appeared a great sign in heaven." What had hitherto reigned with great splendor on earth under the name of the church was nothing respected in heaven: for beneath it lay the true housemother of Christendom buried like a pearl in a dustpan. Now that the pearl is found again on earth, the world does not respect it, even the mighty crowd that still adheres to the Anti-Christ may reject it, revile it and trample it underfoot: therefore, in this prophecy, heaven opens above the small host of the confessors of the pure Gospel, where they admire and praise as "a great sign" what is despised on earth.

However, the church is described thus:

"A woman" (because she is betrothed to Christ, her bridegroom) clothed with the sun.

(as having put on Christ in baptism, the eternal, true light, who is their only righteousness), "and the moon under their feet" (this is the transient nature of this world, indicating that it is indeed, as has just been clearly enough revealed in the valley of sorrow, subject to the alternation of favor and disfavor, protection and persecution, of dense crowding and great affliction, but passes through it without prejudice to its glory, just as a full river remains the same, whether damp mists float on its waves or the sun is reflected in them, whether the beat of the oars and the shouts of the boatmen drown out its roar or only the little fish in the bottom? (The river is a river that accompanies it on its winding ways, whether it flows through laughing regions or in desolate desert towards the sea), "and on its head a crown of twelve stars" (this points to the apostle's doctrine, in which the holy Christianity remains unwavering, which no time can dampen).

V. 2. "And she was with child, and cried out, . and was in childbearing trouble, and had great anguish in childbirth." - —

From this verse follows the description of the battles and victories by which the church has been preserved until now, as is especially evident from the return of the 1260 days (v. 6. cf. C. 11, 3.). The prophecy is on a high level, from which it grants us a retrospective. But because the form of the church, as long as this world stands, remains essentially the same under all the changes which it undergoes in its outward appearance in the course of time, the description which we receive here of the state of the church of God points just as well to the travail in which Christ's bride lay, in spite of her glory, even at the time of the Reformation. Thus the above words are again a comforting confirmation of the work of the Reformation. In the anguish that Christ's host had in the world even in Luther's time, the angels in heaven only recognize the same crowd of witnesses that had borne the name of Christ in the apostolic time under pain of death. Therefore, now the Holy Spirit first recalls the struggles of the first centuries. How could they be better described than in the words of this second verse? The church of God had not yet grown into the life of the nations. It was struggling so that it would graft its confession as a living fruit onto a coming generation.

However, like a woman in labor, she hardly seemed to carry off her own life. Her "great agony" was according to the judgment of the people - to death. But in heaven, in the midst of her pain, they rejoiced: "To birth! To birth!"

V. 3. "And there appeared another sign in: Heaven, and sifting, a great red dragon, having seven heads, and ten horns, and upon his heads seven crowns."

In our church, the "seven heads" have always been referred to the seven hills of the city of Rome, and the

"ten horns" have been understood to mean the ten great empires that were subject to Roman rule. The "great red dragon" is the devil, who chooses the biggest and best seat for himself and therefore set up his residence in Rome as soon as the glory of the world had flowed together there like in a cesspool. - That we have here a picture of the Roman rule is therefore beyond doubt. The question is only whether the face is to be interpreted exclusively to the Roman papacy. The context given above, according to which this whole chapter is to be seen as a review of all the struggles of the church from the time of the apostles on, as well as the comparison of this passage with Cap. 13, 1., where the same face returns in a slightly different form, denies it. The dragon is, of course, the same one who reigns in the papacy, already has his chair in Rome and prepares the papacy there, but his larva is not yet, although it differs only in name. The "seven heads and ten horns" are the Roman Empire, as a shadow of the papacy. The seven heads are also probably related to the seven forms of the regiment.

which existed one after the other in Rome. Here, too, the number seven is more appropriately understood in its biblical meaning, as an image of completion, so that it includes the sense that in the Roman Empire, as the last world monarchy, earthly sovereignty and power had come to completion, and that nothing more could be expected than the end, then also as a persiflage of the arrogant sanctity that brought the Roman Empire so far that it placed its emperors among the gods and had them worshipped. The ten horns are undoubtedly ten empires that were subject to the Roman scepter (cf. Cap. 17, 12.). But also here the number has a deeper meaning. Now the number five is the image of sensuality, ten is twice five. The meaning is therefore: everything that belongs to the realm of the senses, wealth, human wisdom, art 2c. will be doubled, i.e. rise to the highest level, by the incorporation of so many realms of the world in the Roman Empire. This also happened: because e.g. Greece became Roman, everything that was close to dying in the old plantation of human art and science flourished once again in Rome; The fall of all the other empires around preached the death of earthly power and pleasure, but while Rome went over the earth with the sickle to cut, it did not reflect on the ruin it had witnessed, but eagerly plucked the ears from the withered stalks to let grow in its own field what it had seen wither in foreign territory, and behold, the new lush soil gave the stolen seed vigorous flourishing and the world a double flowering of its glory. The "seven crowns" "on his heads" indicate that we are speaking here of the Roman Empire (cf. Cap. 13, 1.), which was itself a crowned earthly power, while the papacy borrowed its power from the old Roman Empire and based it on the alleged donation of Constantius.

V. 4. "And his tail drew the third part of the stars, and cast them upon the earth. And the dragon stood before the woman that was to bear, that, when she had born, he might eat her child."

The "tail" of the dragon are the false teachers, who in the first centuries had to enjoy that the devil so often incited the Roman emperors against the church and prevented them to defend themselves against their enemies, especially the Arians are meant, who brought it about that the orthodox Christianity was violently persecuted in the Roman Empire. The "third part of the stars" are the teachers of the church, who fell away at the time of such challenge, because they were earthly minded ("threw them to the earth."). While the church was still struggling in this affliction so that only its confession would not perish and its seed would remain, as already described in v. 2, the devil prepared a new danger so that, when the church finally came into its own on earth, he would immediately destroy the fruit of its struggle, namely, to seize the power of the church itself.

and to seduce the world under the neck of Christ. The content of the latter part of the above words: "And the dragon stood before the woman 2c. - that if she had given birth, he would have eaten her child. is therefore briefly this: the devil spins the hemp to the rope of the Roman papacy.

V. 5: "And she bare a son, a babe, which should feed all nations with the rod of iron: and her child was caught up unto God and his throne. - The Church, despite all the persecutions of the first centuries, bequeathed her good confession to her children. The faith emerged from the struggle as a son, as the male fruit of its mother. ("And she bore a son, a babe" - this last word is added to point emphatically to the male maturity that the testimony of Christ had attained through the trials it had to pass). In the feeling of his power he asserted his good right against the contradictors, as the church after the apostolic time in the peace, which it enjoyed especially eagerly was to drive the saying: He who does not believe is condemned. This is the aim of the following: "He should feed all the Gentiles with iron rods. But now the devil got involved. Under the signboard of orthodoxy, which was still a monument of the victory won by the fathers, he let "heathens" into the sheepfold and "fed" them, as if they were the right sheep, but not with the pure word, but with legal coercion, "with the iron rod." Now these words are especially directed against this knavery of the infernal dragon. The meaning is: As much as Satan's cunning has turned the tide on earth, heaven still grants the right to condemn all heathens, especially those who condemn him under the name of the supreme church authority, to the right faith alone, which the faithful martyrs have confessed. In his time, the sentence that has already been pronounced in heaven will also be executed on earth. In the meantime, however, it is as if the true heritage of apostolic faithfulness to the confession had disappeared under the papacy (for the fact that this is now being spoken of is evident from v. 6), since it lives all the more securely "hidden in God" (Col. 3:3) ("and her child was caught up to God and his throne.").

It should be noted that the pure faith, which as the fruit of victory of the confessional faithfulness of godly fathers at the beginning of this verse is called a son and a babe, is at the end so significantly called only a child, because it appears as helpless before the superiority of the new hostile power as the babe of Moses, when it swam in the little tube on the water. There is also an emphasis on the last word: "and his chair," since the very chair of the pope was taken by the devil for God's chair, and all the trouble that the confession of the gospel had emanated precisely from this chair.

V. 6: "And the woman fled into the wildernesses, having a place prepared of God, that there she should be nourished a thousand and two hours.

dert and sixty days." - This is a description of how the church was preserved under the papacy. It was always on the run, because it was pressed and persecuted in all places. Lonely and forsaken, she found refuge in those who had also been forsaken, as she had been, by those who, as it were, inhabited the cities and walked in the streets, who had taken the public places of worship, namely, in the apostles and prophets, in the sacred Scriptures. Here and there in secret, one Christian strengthened another through oral testimony of the Savior, as happened to Luther in the monastery. In this way, God provided the scattered host of Christ, which found no shelter in the world and the ruling church, but had to lament with David: I am like a bittern in the wilderness, I am like a little pigeon in the disturbed cities. I watch, and am like a solitary bird on the housetop" (Ps. 102:7 and 8.) Shelter and food. He alone received them miraculously like the 7000 that the Lord knew to keep hidden from the eyes of his servant in Elijah's time.

One would like to ask: What is the difference between the child that was born in the travail of the apostolic time (v. 4 and 5) and the woman that is preserved in the papacy in a hidden way? Is not the invisible church, which miserably eked out its existence under the rule of the Antichrist, the fruit that was mentioned in v. 5? Why then is the child spoken of so much more magnificently in v. 5 than the woman? But partly faith itself is something different from the multitude of those who carry it as a treasure in earthly vessels: faith itself is always king and priest, removed from all stain and shame, and caught up in eternal glory to God and his throne (v. 5). 5.), and he is the "child" of the apostolic church, while the faithful, although they have all that faith has, still wallow in the body of this death and, with toil and sorrow, treat one another as "the woman" (v. 6.), who is concerned about the life of the child, as they are in constant

danger of death for the sake of their confession; partly, the full blessed content of the confession, which the church of the first centuries had brought to light under constant struggles with unbelief and various false doctrines as a treasure hidden in the field, was only brought to light in the time of the Reformation, and was thus only preserved by God's special care ("caught up to God and his throne") for so long, in order to appear in male form after the 1260 miserable days during which it had lain on earth, as it were, in diapers.

Here again, like Cap. 11, 3, the papacy is counted by days, because it speaks of the believers who illuminated this dark time. Their "desert" was the Gosen, in which the light shone during the Egyptian darkness.

(To be continued.)

(Sent in by Past. Sievers.)

An autumn day in Bethany.

After the Indian brothers of Bethany had asked us several times when their and their missionary friends would pay them a visit again, and after the great heat of the sun of the past year had finally ceased, Pastor Cloeter and I followed the call to the distant village of Bethany, although flesh and blood always run together a little when it means traveling so far into the jungle. It was on September 11, when I left Frankenlust around noon and found Brother Cloeter ready to travel at two o'clock in Saginaw City. We arrived at the well-known forks of the Tittipiwassee accompanied by two friends; it was already 1:00 o'clock in the evening when, with a broken lantern in our hands, we set off in a canoe across the wide river to conclude our day's journey, my horse, held by me on the reins, floating along beside the canoe. We had only this one horse with us and it was intended to carry provisions, partly to support the one of us four hikers who would be the most tired. A friendly farmer's family, called Weymann, accommodated us very willingly in Yankee style, although they had to be awakened from their sleep first. The other morning should have found us already with the very earliest on the hike; but the readers know that a guest has to find himself in the order of the house, where he finds friendly reception. So we had time to enjoy the beautiful morning in all leisureliness and stood with delight on the high bank, where one has the merging tides of the Chippeway and Tittipiwassee deep down at one's feet. We did not have breakfast until after 7 o'clock. Three miles further on we had to pass the Chippeway for the second time; but at this point you don't need a canoe, you can wade through after taking off your boots and stockings. The river here is about 12-16 rods wide, the bottom is all rock and boulders and the water has a significant drop. The way from there to Bethany is divided into three sections, each of which is about ten miles long. The first section was the most difficult because of the infinite number of boulders that had fallen over each other in such a way that a pedestrian could only climb over with difficulty, but the horse could not jump over. In such cases, the rider was forced to make long detours in order to follow the preceding pedestrians. It happened that the horse once got into a large wasp or hornet nest. The disturbed animals attacked Pford and the rider in such a way that the horse almost furiously got rid of its reins, rolled on the ground as if in a frenzy, tore loose the travel bag attached to the saddle and could hardly be brought to a halt again. After the first ten miles, we had lunch and enjoyed some food, to which we quenched our thirst with the fresh water.

river water. Reinvigorated, we continued our journey and after five o'clock arrived at the second section of the trail, a beautiful high point called "Craemer's chair" (the first missionary in this area, now Professor Craemer at Fort - Wayne, used to rest here so gladly when he traveled to Bethany). In the middle of the slope, a magnificent spring trickles down the steep hill. Refreshed by food and the delicious spring water, we continued our journey, although very tired. Since sunset was near, it seemed necessary for one of us to hurry on horseback in order to reach the Indian village before nightfall and to inform the inhabitants that we wished to see them tomorrow. The choice was mine and I therefore hurried ahead as much as I could, imploring my traveling companions of God's strength to follow me, even if slowly, to the destination. Before dark I reached the mission house; immediately the two mission horses were harnessed to meet the weary wanderers and carry them all the way to Bethany. Thus the late evening found us happily together in Bethany.

The next morning a school inspection took place. This provided evidence that the children, both large and small, are more eager to go to school, comply better with school discipline, and consequently make better progress. The meeting of the community was scheduled for the evening, but before it was held, we made a few house visits. We were told by the missionaries that some of the Christians, when punished for sins committed, had shown a stubborn spirit. They needed the most serious admonitions, which they were willing to accept, even though some of them had to fight hard. Old Sarah and her house had also gone out of the way; they had not only been impertinent in their claims to the mission, but had also been caught in many lying speeches. The missionary Mießler stopped with diligent admonition and we, the visitors, helped to ask that they return to obedience to God's word. In the house of old Wabigonschkom we found a friendly welcome, but unfortunately we had to hear that he and his wife had still allowed themselves to be kept from preparing for baptism. Every day the devil comes up with new reasons for the poor people to postpone the holy baptism, and so it is to be seriously feared that they will one day go there in unbelief. - In the evening there was a meeting of the Indians in the church. After the usual greetings, we joyfully remembered the great blessings of God that are visible among the Indians. In particular, we praised God for all salvation in the Indian, for the great progress in establishing agriculture, gardens and houses. We learned on this occasion that such a multitude of Yankees had been brought up in the vicinity of Bethany that hunting had already been

would be very much affected. Therefore, the Indians had made one last effort to hunt more game. They had followed the practice of their fathers and had drawn a long "fence" of about 20 to 30 miles in length through the middle of the forest, of course only by cutting down trees. As soon as the deer come to this fence during the hunt, they are hindered and have to run along it, whereby it is easier to shoot them than otherwise. This last effort to increase the yield of the hunt was a strong reminder for us to urge the Indians to be ever more diligent in their cultivation of the land, through which, under God's blessing, they could feed themselves abundantly. We told them that this fall they had the great pleasure of harvesting large crops from their small fields, and that they should boast that they had obtained a rare supply of corn, potatoes, and other garden crops, and that this experience should make them aware that in the future they should be even more diligent in farming, in clearing their new woodlands, and in cultivating their gardens and fields. Surely this is God's will for them.

We then asked those present to remember more than in the past that everyone should eat his own bread; therefore, begging for bread and for the means of life, as was done in the past, should no longer take place. The missionaries were called by God to give them the bread of life; it was the duty of the congregation to value it highly, to close their hearts to all seduction on the part of false prophets, to submit willingly to the discipline of their faithful teachers, and to work by the sweat of their brow for bread. - As it seemed, the well-meant exhortation also found a good place; indeed, after the meeting, even Misquaanaquod, an obstinate man, came striding to us guests to tell us how he thanked us for what he had heard and wanted to take it to heart. - We were pleased with such a statement and entrusted the further work of the word we had heard to the will of the merciful God. Early the next morning we left the station and this time after great efforts, half on horseback, half on foot, we arrived in Saginaw City the

same evening. - Unfortunately, we soon learned from a report by missionary Mießler that the good effect of the exhortation that had taken place had been taken away by the devil, at least for a time. How this happened and how the evil enemy is seriously trying to turn the Indians of Bethany into mere Christians of bread, let the dear reader hear for himself in the following report of the missionary Mießler, from which we not only print what is concerned, but also, for the sake of context and great interest, some details:

"As soon as the Indians, writes missionary Mießler, heard of our plan and our wishes, they all promised to soon give up hunting, which was in any case becoming less and less, and to devote themselves more to agriculture.

This had not been possible under the previous circumstances. Of the 240 acres of land belonging to three families of Bethany, about 40 acres have been cultivated, while the rest still belongs to the virgin forest. On these 40 acres, through which the Pine River flows, all the Indians of Bethany lived on both sides of the river and cultivated their withering corn. Such a small area of land, however, is not sufficient to meet the needs of so many Indians and to produce their food. Therefore, in addition to farming, which until then had been the exclusive domain of the women, they were forced to find other ways to make a living. Under such circumstances, we could not expect them to give up hunting and other wandering in the forest. For what agriculture could not do, hunting had to replace. Their prosperity could not be raised, their way of life could not be improved. Thus the community, as it existed and still exists, the living and planting on one piece of land, caused many inconveniences and not seldom quarrels broke out about mine and yours and the like. All this caused not only us, but also the Indians themselves, to think about change. In addition to all this, however, the government had decided, and published it many times in the newspapers, that in a number of years all Indians who do not own land are to be expelled from the area of the states of North America settled with whites, with which in some states the beginning has already been made. This last fact alone was sufficient for our Mission Commission to proceed with the execution of a new plan as soon as possible.

Last spring, 1854, we had an experienced surveyor inspect the immediate vicinity of Bethany and measure the land that could still be purchased and divide it into parcels. The Indians already saw in this a realization of the promises made, and were not a little looking forward to the time when each family would be assigned its piece of land. The Methodists, of whom there are several families here, could of course be involved as little as the shepherd can give the wolves a place next to his herd. After the land was measured out, we immediately bought as much as was necessary to satisfy the most urgent needs and as far as our treasury would allow. 160 acres, since they were already in the hands of a speculator, we had to pay H3,00 per acre, the remaining 420 acres 1,25. After we had taken possession of the land by purchase, I summoned all the Indians of our town, with the exception of the Methodists, to the mission house in order to assign each one his piece. But since they could not make themselves heard from the plan presented to them, they asked me to go with them into the forest, so that each one could sift and select his piece on the spot. My fears that, given the diversity of the soil and the location of the land, it would not be possible to

The fears that several of them would fall on the same piece with their choice, and that this would cause discontent and strife, now rose to the highest level, and I could not help making them aware of my fears and at the same time exhorting them to harmony. Arrived at the land to be distributed, they soon made my fears null and void by their friendly consultation. One by one they peacefully chose their piece, and if it happened that two men fell on one and the same piece, the younger one gave way to the older one. I was vividly reminded of the parting between Abraham and Lot, where Abraham said: "If you want to go to the right, I will go to the left, and if you want to go to the left, I will go to the right. - The pieces of land allotted to the Indians are partly because of the course of the Pine River, partly also because of the needs of individual families of different sizes, containing from 15 to 23 acres. After distributing the land to the Indians, I made out a contract for each of them, in which they are declared to be the rightful owners of the land in question, and at the same time are bound and obligated to pay the purchase sum we have provisionally set aside to the seller, i.e. the Mission Commission. For this past summer, all the inhabitants of Bethany once again confined themselves to the old land in the usual manner; for the winter, they wanted to lay hands on the land and let their carrion swing in the barren jungle and obtain their daily bread from it in an honest way.

In the beginning it was our intention to purchase much more land than has been done so far, and this because on the one hand the congregation at Shebahyonk was willing to leave their previous homes and unite with their fellow believers in Bethany to form one congregation, and on the other hand because we had the prospect and hope that foreign Indians, especially relatives of ours, would move here and thus come close to the blessings of Christianity. Unfortunately, our hopes, at least for now, have been dashed. We have heard nothing more about the heathen Indians who wanted to move to Bethany, and we became aware of the sad outcome of the congregation at Shebahyonk months ago in these pages.

Thus the foundation has been laid for a substantial change in the way of life of our Indians, although this has not yet actually occurred. - In addition to the changes described above, our Bethany is undergoing many changes due to the frequent influx of English families. Already, a few miles above Bethany, farm after farm has been established, while otherwise we had nothing but dead jungle in all directions. I had feared a great deal of harm to our community from English neighbors, and unfortunately it has come to pass, even if not with the knowledge and will of the Americans who have come close to us. Above all, it is the troublesome freedom of movement

This is the dizziness that pervades and animates the English part of the North Americans. The Yankees live for the most part in the true sense without God and without His holy word in this world from one day and one year to the next. The better among them do no work on Sunday, as they have brought this habit with them from England. Therein lies the essence of their Sabbath observance, their worship. Now and then they come to our church and listen to the sermon of the divine word, which, since it has to be preached by us in English, is also understandable to them. But in all this, the free, unbound and unbridled nature shows itself only too much and to the great disadvantage of our still underage Indian Christians, who also boast of being children of a free nation. The fact that the English neighbors of Bethany come to church when they feel like it and also stay away at will, but otherwise have no church relationship with us, has already become a temptation for many of our young people. For some, church attendance is no longer as regular as it used to be. Furthermore, I must also complain that the addiction to the splendor of clothing, through the example of the vain Americans, especially the female sex, is spreading in my community, corrupting morals. With this for our Indians most pernicious! With this vice, which is highly pernicious for our Indians, hope and greed, two great enemies of the gospel, go hand in hand and stand in the way of the word of God. Oh, there are so many enemies and adversaries against whose attacks we must pray and fight! But these are only the enemies from outside. Far worse and more dangerous, however, are the enemies of the kingdom of God, who have recently appeared in our own congregation, and whose struggle has caused me many a sorrow and elicited many a sigh. I also have this to share with my dear! I also have to share this with my dear brothers, because in order to give a complete picture of our congregation, I cannot avoid mentioning all its dark sides.

It is true that Bethany, as its name indicates, is a house of poverty and tribulation. The Indians were

poor when they were first greeted with the treasures and riches of heaven, and they are still poor today. In our community there are no less than six widows, who often have hardly enough bread for themselves, much less for their children. This hardship often broke the heart of their former pastor, the missionary Baierlein, and made him open his hands, as is still the case today with his successors. From your chief Nagischik, who, incidentally, is the worst in begging, down to the poorest orphan, our help is often called upon. And how could we close our hearts and withdraw our hands when it is really need that compels our Indians to beg? But the latter is not always the case. All too often

Some of them have received our help in order to encourage their natural laziness. Yes, in the case of several of them it has become clear to me, to my great sadness, how they have been spoiled by the charity they used to enjoy. They now abuse it most disgracefully and make defiant claims on it, even when they are in no way in need. They think that we owe it to them to fulfill all their wishes and demands and to give them everything they ask for; hence the grossest reproaches, insults, even the most impudent and ungodly threats on the part of individuals if they were denied anything. - How could I approve of such mischief and unfairness, and how could I satisfy those who have sinned in this way by giving in to them and fulfilling their wishes? I would thereby keep them in their fundamentally false delusion, strengthen them in their revealed wickedness and make myself partaker of other people's sins; I would grossly sin against my God, to whom I should present my congregation as a pure virgin to her bridegroom.

Such excesses must be cut off and eradicated, no matter what the cost. And it has already cost many a hot battle.

Admittedly, I have incurred many gross reproaches and accusations by fighting the above-mentioned vices, which I was urged to do in my conscience, and threats, such as that they would no longer want to be Christians or become Methodists 2c., if this or that did not happen what they wanted, have occurred innumerable times, yes, the merciful God would have had cause to give away this or that one in the wrong sense; but His patience and long-suffering still endures.

Before all, a man named Misquaanaquod has grossly sinned against his God. He still stays away from us and does not come to hear the divine word, O that the Lord would once again take care of his poor soul and give him time and space to repent!

My congregation in its large majority does not know how to distinguish between "needy" and "poor". If I break my bread with poor widows and orphans, and cover the nakedness of the needy with clothes sent to us by German fellow believers in and outside the synod, then the others want to be equally involved. . If the latter's request is not fulfilled, then I should not be surprised about reproaches, as if I prefer one to the other, as if I love this and that more than others. As I said above, this is a dangerous enemy who has crept into the midst of my congregation and fills the hearts of many with malice and wickedness. I do not know a more significant name for this enemy than Bread Christianity. If I fight it with the idea that we are not obligated to be the physical providers of the Indians as well, then

I must be a miser; if I show sinners their sin, warn and punish them from God's word, I must be a quarreler who is only a burden to them. As I heard only the other day, several of the congregation have come together to ask that this burden be taken from them and that another come in my place who will give them more and not quarrel so.

I am confident about all this. God knows that I have gladly taken pity on them even in their bodily needs and have done them much good; only that they do not appreciate it, and that the more they get, the more greedy they become. - God also knows what I quarrel with them. He is my witness that with great fear and trembling I have sought to fulfill this sacred duty given to us, to warn the wicked from his evil ways. Therefore I wait, even if often with weak and challenged faith, for the help of the Lord: I wait for the help of the Lord, who is near to all who call upon Him, who call upon Him with earnestness.

That the otherwise so willing Gentiles of our place (there are still eight of them, among them five elderly and three children) have again wavered in their decision and have again stepped away from us, should not surprise us after such experiences. While I was experiencing these difficult things, I was often worried that the final outcome in Bethany would be the same as in the community of Shebahyonk; but as it seems in recent times, praise be to God, my small faith has been put to shame. With many, the power of the Word of God has come through. Many have realized that they have not used the mission for what it was among and with them. Many, unfortunately, have sinned ignorantly in this respect; they did not know how they stood to the Mission and how the Mission stood to them. Only little by little did they have to learn how The mission is poor and its resources are meager. Although they had heard many things about it in the past, their hearts, which are still so attached to earthly things and strive for the same, remained unmoved by it. Even now they will have to learn for a long time that we are poor among them, but that even so, if they do not

If they resist, they will succeed by God's grace in making them rich in heavenly goods through the knowledge of our Savior Jesus Christ. If they would soon hunger and thirst for this riches with all their heart, then the other things would fall to them without our effort and expense, and they would have no lack of any good thing.

And now, dear brothers, so that you do not begin to doubt Bethany's continued existence and prosperity, I finally report to you for your joy and beautiful consolation that not only are there many brave Christians here who have remained untouched by the above sins, but also that some of those who had sinned grievously have turned back and repented. This

The latter, I hope to God, will be all the more careful in the future to tempt the Lord and to draw on His grace, when they have realized how weak they have become. But may the Lord cleanse His congregation, which has been gathered to Him, from all stains of sin and let them have a share in His kingdom's glory, in His blessedness, in His day!

So much for our dear missionary's own words.

How painful it is to be reminded anew of the sad apostasy of the Shebahyonk community! Unfortunately, up to now there is no sign of hope that those who have fallen so deeply would strike back and return to their first love. Rather, they persist in their impenitence. The beautiful place where they once lived together around their missionaries, the blessed Maier and our dear brother Auch, has now passed into other hands, namely into the hands of a Yankee who has bought both the 40 acres and the little church and house standing on it, along with the outbuilding, for the price of 500 dollars from the Mission Commission and has already paid the purchase money for it into the Mission Fund. - Faithful God, Have yours labored in vain in this field? Has not Your word here accomplished what it was sent to do? Has it not been here like a fire, and like a hammer that breaks rocks? Thus we sigh inquiringly toward heaven. But the Lord answers from on high: "Be satisfied with my grace"; He teaches us to say: "Why do you trouble my soul and are so restless in me? Wait upon God, for I shall yet be able to thank you that He is my help and my God.

Ferdinand Sievers.

Frankenlust in the beginning of the year 1855.

Union.

As we see from Äsn "Fröhlicher Botschafter", which is the German religious periodical of the so-called "United Brethren in Christ", the three separate Methodist parties, namely 1. these "United Brethren", 2. the "Wesley - Methodists" and 3. the members of the so-called "Evangelical Fellowship" (to be distinguished from the "Unirtevangelische" of the West) are proceeding to reunite with each other. On March 17, a meeting of representatives of the two first-named fellowships was held for this purpose at Westerville, O.; on the next coming May 17, such a meeting is to be held for the same purpose at Dayton, O. A correspondent of the "Merry Messenger," in his discussion of this matter in the March 30 number, rather naively exclaims, "Lord, help us all to put away all errors and impieties." As for the "errors As far as the "ertremities" are concerned, however, the writer seems to us to go a little too far; for the ertremities, as we know, are arms and legs and the like!

The Southern Indiana District Conference will meet, God willing, on May 8 and 9 of this year at the church of Rev. Sauer.

T h. Wichmann, Secr.

The northern district of the German Lutheran Synod of Missouri, O h' i o u. a. St.

Holds its meetings this year at Trinity Lutheran Church in Milwaukee, Wiscon- m, June 6-13.

Milwaukee, Wisconsin, March 21, 1855. Frederick Lochner, Secr.

Receipts and thanks.

With heartfelt thanks to God and the weary givers, we hereby certify to have received at the wedding of Mr. Joh. Geora Roth at Frankenmuth \$1.17, likewise from H. Past. Röbbelen 83 Lts to have received.

May the faithful God repay the evil givers abundantly according to His promise.

Joh. George sobriety?

Georg Bernthal.

Fort-Wayne April 1, 1855.

With heartfelt gratitude, I certify that I have received the following gifts for my support in the local seminary: Through Mr. Past. Föhlinger from several friends P7,M "" Swan, from a man from

Cleveland, Ohio, a 5 dollar note, werth - - - 3.75 From Mr. Past. Lindemann Cleveland, Ohio 3M "" Chr'st. Schaper
Fort-Wayne 1.00

May the faithful God, according to His promise, repay the lenient givers abundantly.

W. Engelbert.

Fort-Wagne, April 4, 1855.

With heartfelt thanksgiving to God and to you, the benevolent giver, I hereby certify to have received 55.00 from the Cleveland Young Men's Association.

May the gracious and merciful God repay the Mild Giver temporally and eternally.

Joh. Georg Schäfer.

Fort-Wayne, April 12, 1855.

Cordially thanking, the undersigned certifies L5.95. from the Gemunde of H. Past. Husmann's to have received.

May the faithful and merciful God richly repay these generous givers, already in the tent, but most of all in eternity.

Heinrich Jor.

Fort-Wayne April 10, 1855.

With heartfelt thanks I certify to have received through Mr. Jungkuutz: from the congregation at Detroit M. and from Mr. CarStens there Hl. for my support. -

E. School tz-

Concordia College, ,d.en April 9, 1855.

Cordially thanking hereby certifies \$10.00 from Mr. Mich. Arnold in Frankenmuth, and P2.00 from Mr. L. Sohn there for his support.

I. List.

Concordia College, April 16, 1855.

From the Altenburger and Frohnaer Jünglingsverein HMM. and by H. Past..Streckfußin WillslnreVan value Lo., O. 75.00 to have received, acknowledges with cordial Dante

J.P. Beyer.

Concordia College, April 17, 1855.

Don of the congregation of Mr. Past. Hattstädt in Monrse, Mich. r^,00 to have received, certifies with most sincere thanks

Joh. M. Moll.
Sophomore of the Cour. Lost.

Made by the ImmanuelS Fxauenverein at St. Louis of garments for our Indians:

- 1st, A complete suit for the mother Sarah.
- 2nd, 13 pieces of children's clothes.
- 3rd, 13 pieces aprons. *
- 4th, 12 pieces of leg dresses.
- 5th, 14 pieces of girls shirts.
- 6th, 12 pieces of boys' shirts.
- 7th, 12 pairs of stockings.

for poor students and pupils at ConcordiaCollege and Seminary:

Bon the Immanuels Women's Association of St. Louis.

Revenue in the last year:

- 1., in cash contributions \$55.80
- 2nd, 2 pieces of white cattun.

Issue:

L. In clothing rr. was made and delivered:

- 1st, 15 pieces of shirts;
- 2nd, 1 pair of leggings;
- 3rd, 3 pieces of quilted bedspreads;
- 4th, 5 pieces of bed sheets.

b. For the substances required for this purpose, baa
rem money spent\$34. 05

Thus remains Cassen stock: \$21.75

TheImmanuels Women's Association.

Get

to Concordia -- College Construction:

ston the Sewing Association of the Lutheran Trinity Parish in Zanesvillc, O. \$5.00

Special parish of H. Past. Tietziu Allen Co, Yes. 24,00

Son H. Past. Fricke and some members and guests of his congregation in Indianapolis, Ja., first broadcast-7 40.90

Uürch H. Past. Röbbelen in Frankenmuth, Michigan sent in 29.50

namely: from Mr. Ad. Scrap \$0.50
 "" Mich. Rupp 1,00
 "" Ad. Hype 2,00
 "" I. Mich. Star 1,00
 "" Ad. List 5,00
 "" Mich. Beitengruber 6,00
 " Joh. Sugar 50
 "" Paul Grüber 25
 "" Mich. Arnold 5,W
 "" Chr. Palmreuter 1.25
 "" Leo. Meyer 1,M
 "" Joh. Kcm 1 .00
 "" Mich. Gugel 3,00
 "" Fried. Cash 2,00

rough H. Past. Sievers in Frankenlust, Mich., sent in

namely:

51,89

byMrSelle in Frankenlust \$1.00
 "" White in 2 ,00
 "" Long in" 1,00
 "" Kuverrin" 1,00

from the Lmt tin by Herm Pfund, Boß, Lschenbacher, Laug, Kuch, Roth, Schultheiß 3.63 from Mr. Hachtel in Frankenlust 2.00

" " I. I. Eschenbacher in Frankenlust, Michigan 1.00

from Mr. Boss in Frankenlust 1,00

" " Bachbauer in " 12

" " Past. Sievers in Frankenlust-- 10,75

Collection in Decb. 1854 in the Gern.

Frankenlust, Michigan \$7.00

Collection in the Gern. Amelith, Mich. 1.50 " "" Frankentro>t, 7.53

by H. Past. Thickness 1,00

by H. Joh. Beierlein in Frankenmuth,

Michigan 10,00

by H. Dr. Koch, there 1.35

>By Rev. Hahn in Franklin Co, Mo,

sent in,

namely: from Mr. Peter Welkenhorst \$1,00

"" Heinrich Scheersen 2,00
 "" Heinrich Meier 1.00
 "" W. Brune 75
 "" Wilh. Hd'mann 25
 "" F. Mühlenbrock 25
 "" H. Kappelman 25
 "" W. Kappelman 25
 "" W. Flottmann---- 1.50

""	P. Krämer	25
""	8- Sckcer	50
""	R. Pelster	1.00
""	Scheer Jr.	1.00
""	F. Vogt	50
""	Pastor cock	2,00

12,50

Ed. Roschke.

Received

for the widowed Heid:

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""Wambsgan\$0	.50
""Foehlinger	2,00
""TeacherWolf	1.00
" Mrs. Diehm	0.50
" Doerffler	70,50

For the Wittwe Eis fel dt:

By Mr. Past. Röbbelen50Cts

Letters received since April 7, 1855 from Pastors Sommer, Kühle, Kunze, Saupter, Jügel, Fick, Sauer, Knapp, Wege, Vchwankowsk, Günther, and from Messrs. Barthling, I. H. Bergmann, I. G. Wolf (with \$100.00).

Otto Ernst.

Get

a. to the Synodal - Casse:

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" Past. Böhling in Nichmond, N. I.	1,M
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" of the Gem. of Dr. Sihler in Fort Wayne from the Centcasse	25.00
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"Mr. Pastor Sievers in Frankenlust and his congregation	10.00
" of the municipality of Frankctrost,	Mich. 5.00
"" Amelith,Mich.	5,00

d. to the Synodal - Missions - Casse:

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from the parish of St. Louis	9 15
" to the schoolchildren of the teacher Ulrich in St.	
Louis,	Z,oO
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" Mr. Past. Fricke in Indianapolis in Missions-	
hours collected	125
"Herrm.Wilh. Brüggemann that.	IM
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S. by Mr. Past. Büngrer	25
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Past. Böhling in Port Richmond, for the purchase of mission land	6.00
0. for the maintenance of Concordia--College: from the congregation of Mr. Past^Schliepsiek, J^s., for the maintenance of teachers---	
	4.65
" of the parish in St. Louis	22.00
" "" CollinSville, IIS.	4.70

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Volume 11, St. Louis, Mon. May 8, 1854, No. 19.

(Sent in by Past. Wyneken.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution to this year's celebration of the Peace Jubilee on next September 25.

Continued.

The Elector conquers his land again. - The Battle of Mühlberg.

It seemed as if the courage of the Protestants could rise once again. The Elector turned against Moritz full of righteous anger. First, he issued a letter to Moritz's estates, in which he complained against them that they had incited Moritz to act unjustly out of old hatred, and that they were to blame for the misery that had broken out over the so closely connected Saxon lands through such war and bloodshed. Now he was there with a handsome war party to punish them according to merit, so that they would understand what a burdensome injustice had befallen him. "It grieves us," he concludes this manifesto, "that it has come to this, and grieves us the accident of our common fatherland. But since you have once begun the game, and trade requires that we avert unreasonable violence from our subjects, we hereby want to protest and testify to the misery that will result from this, that we should not be accused of such. Where also some among you

If they are not guilty of this evil deed and want to prove their innocence, they shall have full power to do so, and we will accept them with all graces. And here, where there were no conscientious objections in the way, things progressed quickly. In a very short time, he had not only reconquered his own country, but had also seized Moritz's lands, Dresden and Leipzig excepted; indeed, he had seized Magdeburg and Halberstadt. Leipzig was indeed shelled and battered, but as was openly stated everywhere, it was not taken due to the fault of the Electoral officers, most of whom had their families and capitals in the city. "Leipzig lies outside, Leipzig lies inside, therefore Leipzig cannot win Leipzig." This was the common song of the time. In general, the Elector was surrounded by traitors, which was well known to him. He often said: "I am richer than Christ, for only one traitor ate with him, but I have many at my table. But the cause of the protesters seemed to receive support from another quarter. In Bohemia, the old sense of freedom awakened so powerfully, and the consciousness of the unity of the faith became so strong, that the sufferings and the shameful oppression of their Protestant comrades in the faith were the living cause of the protesters. The sufferings and the shameful oppression of their Protestant co-religionists aroused the liveliest sympathy among them. When King Ferdinand called upon them to wage war against the Elector, the landlords answered him, invoking their privileges: "they would have no cause to go against the Elector, even if their religion were in many respects

The Elector would also have proved himself at all times with all diligence and good will against the Turks, the common enemy of Christendom. They also sent to Moravia, which at that time was subject to the Crown of Bohemia, and admonished the Estates that, due to the hereditary union existing between them, they should take up arms with them and hurry towards them, so that their common fatherland might be protected against the godless Sodomite people, Hispanians and Hussars (Hungarians), whom the Emperor and King were leading into the country.

How would things have turned out if the Elector had thrown his troops into the mighty Bohemia early enough? However, the flaring hopes of the Protestants were soon to collapse and give way to the deepest gloom. It is true that Moritz was in the greatest distress: King Ferdinand could not come to his aid; he had enough to do with the Bohemians. A band of emperors led by the wild Margrave Albrecht of Brandenburg was attacked in Rochlitz and captured together with the margrave. Another, which invaded Westphalia and Lower Saxony, took Osnabrück and Minden, but was held back by the bravery and unbroken courage of the Bremeners and Hamburgers, and besieged Bremen in vain. Moritz had to ask for a truce, which was granted. But now the emperor himself moved in and

so quickly that the Elector, who, however, was kept from any news by his own treacherous people, did not notice anything about it until the Emperor was standing before Meissen. *) The Elector had the bridge of Meissen burned and, thinking himself safe, moved down the river toward Mühlberg. That the emperor followed him on the other side was again concealed from him, indeed he was made so safe that he went to the sermon without any concern - it was on Sunday Misericordias domini. Meanwhile, the camp had been set up by the treacherous leaders in such a flat and shallow place that one could not ford the entire Elbe river above and below, but only at this spot.

The evening before, the emperor rode late along the riverbank with his brother Ferdinand and Moritz in order to make a recognosciren. However, he saw no possibility of crossing the river. The opposite bank was higher than the one on this side, and was probably occupied by the Saxons, who had also taken care that the ships were all moved to the other bank. Then Duke Alba brought a peasant who, out of anger that the Electors had taken some horses from him, offered to show the Spaniards a fear. Happily, they awaited the morning. The joy of finally having the enemy he hated before him and of being able to destroy the cause of Protestantism and break all resistance in the empire with one blow seemed to have rejuvenated him and to have imparted new strength and fighting spirit to his body, which was badly afflicted by illness. Splendidly adorned, vain wild Andalusian stallion romping, armed with a lance, he arranged his ranks. Under the protection of your thick fog, the Spanish hook gunners tried to win the opposite shore, but in vain, without ships, there was nothing to be done for the ricey stuff. Then, spurred on by the emperor's presence and his assurances of victory, a bunch of Spaniards, taking their swords in their teeth, threw themselves into the water, swam across, captured the barges in spite of a murderous fire from the Saxons and brought them across. They were manned by the Spaniards, who were now able to keep the Saxons sufficiently busy until the cavalry - each horseman took a footman in the rear - had been put through the river in sufficient numbers. The barges were then used to build a bridge for the ships, so that the foot soldiers and the guns could also be brought across. The emperor, however, did not wait for the latter, but fell upon the Electors with his cavalry. The Elector himself could hardly mount a heavy Frisian stallion and followed his fleeing army. Unfortunately, the majority of the foot soldiers and the

On this course the Duke Alba had to pale before the courage of a real German princess. As he passed through Thuringia, he breakfasted at the castle of Schwarzburg. Meanwhile, his Spaniards were driving the cattle away from the surrounding area. Then the magnanimous Countess Catharine von Schwarzburg with her armed servants attacked the duke over the table, shouted at him: "Prince's blood for oxen's blood" and threatened to have him slaughtered on the spot if he did not immediately return the oxen. the guns had already set off ahead for Wittenberg. The wild procession rushed through the Lochau heath. In vain, the Elector tried to order his troops in order to at least stop the enemy. They could not resist the furious charge of the Spanish and Hungarian horsemen, who far outnumbered his own. His son defended himself bravely, but was knocked off his horse and, although he shot down one of his enemies while still falling, was in danger of being captured. Then, in due time, a small detachment came to his aid, lifted him on horseback and carried him away to Wittenberg. The noble Elector was not so fortunate. He was caught up by a light swarm of Hungarians. He defended himself with brave, princely courage, even though he was bleeding profusely from a blow to his left cheek. Then a Herr von Trodt called out to him in German to surrender. "To a German I surrender," with these words the Elector pulled a ring from his finger and gave it to von Trodt as a sign that he considered himself his prisoner. As he led him to the Duke of Alba, thunder began to rumble, which restored the Elector's composure and cheerfulness. "Ah yes, you old strong God let yourself be heard that you are still alive," he exclaimed, "you will do well." Alba then led him to the emperor and helped him from his horse. When he saw him, he exclaimed, "Lord God, have mercy on me, now I am here." So, bleeding profusely from his wound, his face and armor shirt covered with blood, he was led before the emperor. He wanted to get down on one knee and take off his tin glove to shake hands with the emperor according to German custom. The latter prevented both by signs and turned away from him gloomily. Then the Elector raised his voice: "Most gracious, most gracious Emperor," and the latter interrupted him and said: "Yes, am I now gracious Emperor? - The Elector continued: "I am now the prisoner of Your Imperial Majesty. Majesty's prisoner and ask for a princely prison. Prison." "Yes," he replied, "as you deserve it, take him away, we will know how to keep

him." Ferdinand, however, was not ashamed to speak harshly of the unfortunate prince.

The emperor moved from there to Wittenberg, which was strongly fortified and moreover had a strong garrison. It refused to surrender, although the emperor sent a threat to the elector's wife and the city that he would send in the elector's head in case of refusal. He actually had a trial held against him and the verdict was pronounced that he, as an eighter and rebel, should be publicly brought from life to death with the sword on a scaffold erected for this purpose in the field. The Elector was playing chess with his fellow prisoner, Prince Ernst of Brunswick, when this verdict was announced to him. He listened to it with great equanimity and only said: "He thought that Kaiserl. Majesty would deal with him somewhat more mercifully; should

But if it were to be serious, he would certainly want to be told so that he could dispose of his wife and children.

At the right time and quite desirable for the emperor, the Elector Joachim of Brandenburg intervened. He rushed to the imperial camp as soon as he heard about this blood judgment. Through his mediation, the negotiations came to a conclusion. One of the first points was: the Elector should submit to the decisions of the Concilii of Trent. But he answered steadfastly: "He will persevere in the doctrine and confession which he publicly surrendered at Augsburg, along with his father and other princes and estates, and would rather surrender the Church, the land and the people, and even his neck, than be torn away from God's word. The emperor, astonished at such magnanimity, ordered the point to be deleted and not to contest it further. The remaining points, as hard as they were, the Elector signed at the coaxing of his wife and princes and other princes. He had to renounce the Electorate for himself and his descendants, which was awarded to Moritz. On the other hand, he received the revenues of the offices of Eisenach, Gotha, Weimar and Jena. His life was given to him, but he was to remain a prisoner of the emperor as long as he pleased him. Thus the Elector was deprived of his earthly crown and freedom, but truly his steadfastness has given him a more glorious crown and a splendor that will not be extinguished as long as there will still be a small group here on earth that will keep the memory of his faithful confessors alive. Even if the earth and all the vain gleams of earthly greatness will no longer shine, this great hero of faith will still shine in heavenly glory before the throne of his Lord among the number of those who have overcome the evil one through the blood of the Lamb and the word of their testimony.

The emperor is said to have said later, after he had laid down his imperial dignity and retired to solitude. Later, after he had laid down his imperial dignity and retired into solitude, the emperor is said to have said with a sigh in front of the picture depicting the battle of Mühlberg and the capture of the Elector: "If I had left him who he was, I would also have remained who I was.

Of course, he was filled with completely different feelings when Wittenberg opened its gates to him and he stood at Luther's tomb as the victor over such a powerful spiritual and political movement, which for thirty years had not only shaken the empire and the entire church to the core, but without this victory would have had to reshape the world according to human judgment.

Incidentally, the emperor acted imperially in Wittenberg. He did not admit that the Lutheran service was stopped. He kept his wild Spaniards from all debauchery in excellent manly discipline. When the sinister Alba reminded him at Luther's grave to have this heretic taken out of the grave, his body burned and his ashes scattered to the four winds, he replied: "Let

"I am at war with the living and not with the dead." Yes, the life in a Lutheran city, which he got to see close by in a time of deepest need and distress, made such an impression on him that he exclaimed in amazement: "It is quite different in the Lutheran country and among Lutheran people than I had thought. People than I had imagined."

He allowed the Elector to spend eight days with his own, then he had to follow his train as a prisoner. However, he was treated mildly. He was served by his own people and he himself said: "My friends have abandoned me, but my enemies do me all the good."

His old friend, the painter Lucas Kranach, voluntarily shared his captivity.

Imprisonment of Philip of Hesse.

What now had the other head of the confederation to expect, the Landgrave Philip of Hesse? where was the force with which he was to resist the so powerful emperor? The Schmalkaldic troops had already been scattered before the battle of Mühlberg; only in Lower Saxony did the brave Count of Mansfeld have a small band of troops, with which he attacked and defeated Duke Erich of Brunswick at Drattenburg on one bank of the Weser, while the imperial colonel Wrisberg robbed and plundered on the other. The lansquenets proved their cheerful courage by singing: "We have the field, Wrisberg the money, we have the land, Wrisberg the shame." But what could be done with this little bunch? Moreover, the emperor was secure from external enemies by the death of his fiercest opponent, King Francis of France. Henry VIII of England had also died shortly before, and so he could turn against Philip with unhealed power. The latter probably recognized from the terrible fate of the Churfürsten what was waiting for him. In order to forestall this, he turned to his son-in-law Moritz and the Elector Joachim of Brandenburg, and since they gave him hope for a favorable settlement, he himself rode to Leipzig with the approval of his estates, having promised them beforehand that he would not enter into any conditions against religion, honor and John Frederick. Here, however, he learned that the subordinates had placed too much hope in the Emperor's mercy. He was to surrender on mercy and disgrace, to have all his fortresses smuggled, with the exception of Kassel and Ziegenhain, to surrender his cannon and ammunition, to release the imprisoned Duke of Brunswick and his son, to pay 150,000 florins, and to enter into other conditions which he declared inhuman. Full of displeasure and pride, he rejected this settlement and rode back from Leipzig to Kassel. Christoph von Ebeleben, Moritz's Rath and Amtmann zu Weißenfels accompanied him. Silently they rode side by side. Finally, the landgrave interrupted the silence:

"Have mercy on me," he said, "on my subjects; if I only knew that the surrender to the emperor's mercy and disgrace would have nothing more to do than footfall and apology. If I only knew that the surrender to the emperor's mercy and disfavor would have nothing more to it than a fall and apology, because other princes and cities have done the same, I would not refuse after due assurance. Soon after: "Although I love my fortresses, before I let the country perish, I would rather suffer some of them to be razed. Finally: "Although it is shameful that I should give up my guns and ammunition, yet to avert the ruin of my country, if I am not completely deprived of them, I will hand the other over to the emperor. Ebeleben replied that he would deliver this declaration to Prince Churfürst Moritz and also inform the landgrave immediately that he should keep quiet. He soon returned the Capitulation to him, which admittedly contained the same articles as the earlier one, but with the Elector's remark that his surrender should not result in corporal punishment or imprisonment. Chancellor, Bishop of Arras. Indeed, the Electors undertook that if anything should happen to him contrary to this, then they would personally place themselves under arrest at the request of his son.

On this assurance, the landgrave went to Halle to see the emperor. But on the very next day, he realized what kind of deceitful people he had to deal with. In the deed of capitulation, which he was to sign, the addition was inserted that the declaration of the articles was the sole responsibility of the Emperor. Majesty. Furthermore, that the Landgrave submits to the decisions of the Tridentine Concilii. The Landgrave protested in vain and refused to sign. But he was urged all the more that the emperor was waiting for him, and that he should see to it that the emperor did not decide to do even harder things as a result of such a delay. Thus pressed, the Landgrave signed, but in such a way that he did not understand himself to do anything more with regard to religion than to agree to a general free Christian concilium for the reformation of the clerical and secular, of the head and the members. And now the ignominious action

proceeded, as with the Prince of Württemberg, for the emperor was quite intent on humiliating the princes of the empire in the deepest way. The Landgrave was led into a large hall, where the Emperor sat on a throne surrounded by many German and foreign princes, counts, envoys of various countries and cities. Among them was Heinrich von Braunschweig and several others who had once trembled before the Hessian Lion, but now looked down with triumph on the conquered and humiliated prince. Before the emperor, the landgrave lowered himself to one knee, behind him his chancellor Gündert, who read out the landgrave's apology. Since the latter could not suppress a smile, the emperor called out to him with a raised finger: Wol ick soll di lachen lehren. Thereupon the vice chancellor Seld read out the emperor's pardon. The

Landgrave, who now thought that everything was finished, gave thanks and waited for the emperor to tell him to stand up. But since this did not happen, he also stood up unbidden and departed with his friends, probably heartily glad that the most difficult walk he had ever taken in his life was over. He went with the Electors to the Duke of Alba, who invited them to dinner. And here the most terrible thing was still in store for him. When he wanted to leave with his friends and go to the inn, it was announced to him that he was the duke's prisoner. The Electors were no less dismayed than he himself; they reassured him, however, that it must be a mere misunderstanding, which would be cleared up by morning, and they both stayed the night with him in his room, which was immediately occupied by a strong Spanish guard. The misunderstanding, however, was not cleared up; the emperor declared that he had never given the assurance, nor had it ever been his opinion, that the landgrave should not be punished with unification, but only that he should not be punished with eternal imprisonment. The Bishop of Arras also mocked the Landgrave, saying that if he was not satisfied with the capitulation, he could return home. Of course, the landgrave was immediately ready to do so, but now he was reminded that he was under guard and outlawed. The two Electors were beside themselves with rage, they declared to Duke Alba that such a procedure was nothing but a shameful knavery among honest Germans, even Joachim drew his sword in the exchange of words to split the head of the wretched Bishop of Arras over the despicable deception he had played. But what was the use? The lion was caught in the hunter's net. Not without reluctance, he was brought onto a wagon and now had to follow the emperor as a prisoner with the Elector. Gündert and Ebeleben died of grief; also his faithful wife, after she had made many vain attempts to ask him to leave the emperor.

(To be continued.)

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The Twelfth Capitol.

Continued.

From the 7th v. on, the 1260 days are now further described:

1. As in heaven the abomination of the papacy has been condemned, v. 7-12.
2. How on earth the church was persecuted by the Antichrist and yet preserved, vv. 13-17.

In terms of time, therefore, the following coincides with the first ten verses of the previous chapter.

Just as the inhabitants of a city threatened by enemies first put their possessions in safekeeping and hide everything that is not defensible in nooks and crannies, but then advance to meet the enemy, so God has previously relied on the rescuers.

The first thing that has been said about the time of the papacy is that God revealed his goodness and faithfulness to the true church through the miracles of his riding and preserving love. Therefore, the time of the papacy was first described from the point of view that God revealed his goodness and faithfulness to the true church through the miracles of his riding and preserving love. This is followed, as it were, by a review of the turmoil of war that the struggle with the Antichrist aroused:

1. In heaven. - —

V. 7: "And there was a battle in heaven, Michael and his angels fought with the dragon, and the dragon fought with his angels: As the LORD with his hosts met the devil from afar, when Saums in his bands snorted against the congregation at Damascus, so here Christ, who in this place, as Dan. 12, 1. as the Son of God, as "the brightness of his glory and the image of his being" (Ebr. 1, 3.) bears the name Michael, i.e., who is like God? makes a dash at the devil. According to the devil, the papacy was at best at peace with heaven. The pope himself was the great prince Michael, who, as Christ's governor, ascribed to himself the reflection of divine glory. As the heir to Peter's chair, he unlocked and closed heaven at will. The angels served him, and all the angelic business was with him, together with the apostles and prophets. The whole world sank into the dust before the rays of his spell. And behold, in heaven itself Christ was the pope's rejected enemy and fought against him with all his angels!

Who meant it better with the Lord Christ than the pope and his followers? He alone bore his name, he alone built altars for him, Christ did not get a soul if it was not fished for him in the net of the Roman papacy, which was the only one to save the world, even in purgatory he still came to the aid of the impotent mercy of the Savior of the world without him and quieted his sorrow? And behold, in heaven they judged it thus: "the dragon fought and his angels;" they saw it all only as enmity.

V. 8. "And they were not victorious, neither was their place found any more in heaven"--But had not the papacy been victorious? After all, after the Night of St. Bartholomew, all the evidence from God's Word that had ever been presented against His heavenly splendor was still belied in Rome with the sound of cannons? Oh no, they "were not victorious", they said in heaven, when the Roman rascals discovered one little sin after the other, in order to teach the world, which considers impudent liars to be victors, as long as they do not let their mouths be shut, the delusion that God and his truth are on the side of the papacy.

The papacy built on and on. The domes of its cathedrals rose into the sky. Who could doubt that it stood? It had castles and did not need them; for who disputed its churches and monasteries? It spread unhindered in all lands and could shout with its head held high: I am the vine that grows the land covered, I possess the earth! - Neither was their place found in heaven," says the Lord. Only on earth did the papacy flourish, only there did it take the cities and push in multitudes the heirs of the empire from its broad streets into the wilderness; in heaven it was to be seen as a ruined city, whose cities are no longer known."

V. 9. "And there was cast out" (while on earth he was more and more firmly established and the lie of the papacy was more and more undisputedly asserted) "the great dragon, the old serpent, which is called the devil and Satanas" (i. e. in heaven: for in the darkness of this world he was just then flaunting the glorious titles he had invented for his mask), "who deceived the whole world" (since he called himself the salvation of the world), "and was cast on the earth" (where he was raised to heaven), "and his angels were also cast there" (therefore they had to serve the papacy and help to support it in pulpits, chairs and writings; otherwise they would have been concerned about God's word and would have sought God's glory).

V. 10. "And I heard a great voice speaking in heaven" (on earth it was silent, like Abel's blood): "Now salvation, and power, and the kingdom, and the might of our God, his Christ, have become, because the accuser of **our brethren**" (these were those whom the pope did not consider worthy to lick his shoes) "is rejected, who accuses them before God day and night."

This is the gospel that eternally echoes in heaven. In the light of it, the worship of the saints and all the works of papist idolatry appear as an accusation against the same faithful confessors of the Lord, who were turned into shameful idols in the service of the saints, and that "before God", because they did it in

prayer and misused the name of the Holy Trinity for that purpose, "day and night": for there was no end to the hypocritical pomp. And besides, the living saints were cast into hell.

Here you can see how horribly the abomination of the papacy opposes the kingdom of heaven and stops it. If it were not "rejected" and had long since been overcome by Christ's suffering and death, God's kingdom could not exist.

V. 11. "And they overcame him by the blood of the Lamb, and by the word of their testimony, and did not love their lives unto death."

This is also held up against the new sanctity of the papacy, as the color of the wedding garment worn by those who are in heaven. From this it is sufficiently evident that the heaven which the papacy claims for itself is no more like the one in which God is enthroned than that which, according to a well-known proverb, the drunkard regards it as.

V. 12. "Therefore, rejoice, you heavens, and who dwell therein". - This means as much as: Blessed is he who is already in heaven; on earth it is now difficult to enter.

"Woe to them that dwell on the earth, and on the sea, for the devil cometh down unto you, having great wrath, and knowing that he hath but a short time."

Thus, the papacy on earth has not yet fallen, but it is raging all the more fiercely now because the devil in heaven has received his judgment and sees judgment approaching. He must hurry so that he still makes booty.

This is the transition to the second part of the struggle that the church has to pass on earth:

2. How the church on earth was persecuted by the Antichrist and yet preserved, vv. 13-17.

This section is divided into three parts, in which it is described how the devil, through the papacy, has pushed the children of God in many ways without being able to dampen the kingdom of God: first, because he established a power in the papacy with which the church could not get along, so that great faith was necessary for anyone who wanted to escape from it (vv. 13, 14.); then by a stream of false doctrines, which gradually came to the fore in the papacy, but which, as they grew up in time, also withered away with time ("the earth helped the woman"), v. 15. 16; finally by persecution of those who now and then were revealed as such, who served the true God of Israel in spite of the prevailing idolatry (b. 17.).

V. 13: "And when the dragon saw that he was cast down to the earth, he persecuted the woman which bare the babe. - The devil therefore does not cease to show himself to be the enemy of God because he has been overcome by Christ, but is even more incensed by this. That is why the papacy came into being. The pagan idolatrous altars had just fallen and the banner of the cross had been erected on earth. The evil enemy cannot forget this. He now attacks the church all the more. On earth, however, little was known about it, but rather the persecution was regarded as a great favor and friendship. Therefore it must be said here. What everyone sees without this does not need to be revealed from heaven. The persecution was precisely the idolatry that was practiced with the pope. This was introduced by the devil, and thus drew hearts away from Christ. Later, of course, there was also open persecution: when the pope was recognized from God's Word as someone who belonged only on earth and was rejected in heaven, he silenced the apostles, who were the church, the right woman, "persecuted" the woman who had given birth to the baby, although he did not say that he was an enemy of the apostles.

V. 14. "And to the woman were given two wings, like the wings of a great eagle, that she might fly into the wildernesses, into her place where she was nourished."

would be a time, and two times, and half a time, before the face of the serpents."

The wings are given to the woman: because the church appears from now on in a shape, which she did not have even in the worst days of bloody persecutions in the time of the pagans. She could only exist on earth sighing. But nevertheless, faith was not stifled; rather, it now took the highest flight: the ardor of its desire for the homeland from which it came mixed the incense clouds of strong prayers into the jubilation of the heavenly hosts and fed on the testimonies that had been abandoned in the ruling church (fled "into the wilderness"). Thus "it" always "found its place" and was also nourished. And this happened "in front of the face of the serpent", in the middle of the papacy: because so sharply even though it was the eye of the enemy, Christ's, "the great eagle's" eyes were sharper, who even at that time watched for his chicks and lent them his wings.

It should be noted that in this passage, which is the same in content as v. 6, the 1260 days are called "a time, and two times, and half a time. Some understand by it prophetic years, so that each day of the common year is again a year and thus 360 years come on a prophetic. That gives then 1, 360 years. 2, 2 times 360 are 720 years. 3, 4 times 360 are 180 years: Summa 1260. Thus it is most correct with the 1260 days, which are also prophetic days, i.e. years. The 34 also remind us of Cap. 11, 0 and the comforting prophecy Dan. 9, 27: In the middle of the week 2c., that the papacy will suddenly come to an end when the abomination has risen to the highest. Finally, God measures the time here according to the clock of faith, which waits, as far as it knows, it only lasts "a time", in which waiting is practiced for a long time, so that the time of affliction is doubled and stretched out beyond measure ("two weeks").

time"), but finally, when he is still in the middle of the

The man who seems to be in danger, before he knows it, is saved "in a little while" ("half a time"). No matter how we interpret it, it always remains a miraculous speech, and we agree with Daniel, who heard it first: "And I hear, but I understand not" (Dan. 12,7-8.).

V. 15. "And the serpent shot out of the woman's mouth water like a river to drown her."

After the stakes were gathered, the devil built on them. In the beginning, the papacy had enough to do than to establish idolatry and supreme power; it did not yet bring up any special heresies. But when the first new article of faith was firmly established, that the pope had the power to set and order what he wanted, there came an army of false teachings behind it. This is to be understood by the "water" that the serpent shot after the woman: for with these false teachings Satan wanted to drown the true church (cf. 2 Cor. 11:3), just as the truth was publicly buried underneath.

In front of the world, this looked again as if

The new doctrines flowed from the apostolic teachings.

Tradition directly from heaven to make the field of the church fertile like a gracious rain. Anyone who would have said that the Holy Father's fountains are a stream of water that the serpent shoots out of his mouth to "drown" the Church would have had to be the devil incarnate and the true Antichrist.

V. 16. "But the earth helped the woman, and opened her mouth, and swallowed up the river which the dragon shot out of his mouth."

As the water wears away in the earth, so the papist false doctrines had no strength to endure; in contrast, the river of evangelical truth, although its bed is deep and is surmounted by high banks of human wisdom, continues to flow calmly. But as long as the flood of antichristian lies lasted, only those perished who did not want to leave the "earth" and who wanted to find shelter in the "earth".

secure ark spurned.

V. 17. "And the dragon was wroth with the woman, and went to fight with the remnant of her seed, 'which keep the commandment of God, and have the testimony of Jesus Christ.'"

The papacy became an obstacle of the church for itself, because it fought against God's children by idolatry and lies, without touching a hair of a believer. From this side his enmity against God has been described so far. Now follows, thirdly, a description of how this enmity also broke out in detail against those who still remained faithful to the truth. Since

is now mentioned above all as a great miracle that the woman has kept the rest of her seed. These disturb the Antichrist in his rest. Why? They are only remnants, more a monument of victory than that he

should fear them. Without them, one would have forgotten what Satana's power can do on earth. It is, of course, also a miracle, but it is just that the power of faith and the powerlessness of the For if it fears these others, if it pursues them in order to destroy them with fire and sword or with curses, how will it not tremble before the woman herself and gnash its teeth on the last day when it is judged by Christ, because in the woman it hated "God's commandment and the testimony of Jesus Christ"?

Lutheranism in Texas once again.

In relation to the news we gave in No. 15 about Lutheranism in Texas, Mr. Anstädt writes the following in his "Kirchenbote": "It is a pity that Mr. Walther also had to use this opportunity to give the dear brethren of the Texas Synod a repeated jab in the ribs, since they are much more in need of our brotherly participation and Christian intercession." The following mentions Mr. A., what we wrote, even something "vituperative."

It cannot occur to us, of course, to want to justify united remarks about the position of the Texas Synod before the "Kirchenbote" and to satisfy the latter, since the "Kirchenbote", as is well known, is itself incomparably more unfaithful to the church whose name it bears, indeed fights the same precisely in its doctrines of distinction as its enemy. For the sake of other readers, however, it might be of interest if we shed some more light on the character of that synod.

As we learn from the "Lutheran Standard," we-

As you can see, the Texas Synod held its meeting this year on April 28 and the following days and has now declared itself so clearly in the minutes published about it that everyone can judge whether we have done it an injustice by our judgment about its position in our Lutheran church or not. To give just a few examples, the opening speech by Pastor Wendt reads, among other things, as follows:

"In accordance with a resolution of our Synod, I published in the *Wes-*

leyan Banner (a Methodist periodical) the principles of our church, and at the same time declared on that occasion that we cherished a fraternal and peaceful spirit against all denominations who stood with us on the common ground of the Word of God In recalling our union with this honorable body" (the General Synod) "I feel impelled to express repeatedly my joy that we no longer stand alone, but belong to the great family of our Church. *) God grant that this bond of union may become ever stronger and closer through the love of Jesus, and that it may remain free from all the errors of sectarianism, but stand firm on the holy foundation of the Word of God. The unevangelical congregations of Fredericksburg and Neu-Braunfels accused us before the Consistorialrath of the Grand Duchy of Baden that we had unfurled the banner of Old Lutheranism in the most exaggerated manner and had caused strife and disunity in the congregations, which had already been organized, instead of preaching the Gospel to the neglected congregations. To this I replied to the Consistorialrath . . . That we are not Old Lutherans is sufficiently proven by the fact of our union with the General Synod. . . Mr. Spittler wrote to me that the charges against him were

*) So whoever does not belong to the General Synod, walks around as a prodigal son outside the right father's house, even if it were a whole Synod!

D. L.

Why might Mr. Wendt declare the General Synod free from all sectarianism and standing on God's word? - Probably because it accepts the Augsburg Confession only, as it says, according to the main point (as *substantially correct*) and is thus liberal, even if one believes certain "secondary matters", e.g. the presence of Christ in Holy Communion, to turn a blind eye, provided that one keeps quiet about such beliefs in secondary matters and shows oneself worthy of the tolerance most graciously bestowed upon one.

D. L.

had been sent by the Oberkirchenrath. At the same time, the report of our union with the General Synod of Basel reached us, as an obvious proof that we were not such rigid, dry Old Lutherans as we had been portrayed. Mr. Spittler sent the whole to the Oberconsistorialrath, who expressed his complete satisfaction with our procedure."

We concede to the gentlemen in Texas that they have thoroughly cleansed themselves of the suspicion of decided Lutheranism (for what is the so-called Old Lutheranism different?), so thoroughly that even a rationalist-uninspired church council could not have denied them this testimony.

(Sent in for the Lutheran.)

Protest.

Under this name, the Honorable A. Henkel of Germantown, Pa, has sent out a pamphlet in English in which he complains about the resolution passed by the Lutheran Synod of Ohio last year: not to admit anyone to their association in the future who belongs to secret societies (Freemasons and Oddfellows in particular), and tries to persuade the members of the Synod to demand that this "hateful resolution" be removed from the minutes at the next meeting.

Mr. Henkel thinks that it is not a logical procedure on the part of the Synod to decide not to admit Freemasons and Oddfellows in the future, and not rather to expel immediately those who belong to these secret societies. We agree with this; for one should not only not let injustice come among oneself, but also expel it from oneself, with this proviso, however, that the expulsion should not take place immediately, but only after sufficient instruction and admonition, which, however, would not be given a hearing.

The author then, in order to achieve the stated purpose of his writing, seeks to cleanse secret societies of suspicion and recommend them. To this end, he goes beyond the sacred Scriptures. The sayings, for example: He who does evil hates the light, and he who does the truth comes to the light, John 3:20, 21. These prove that secret societies are at least subject to the suspicion that they do evil. But may a Christian, who is supposed to avoid evil appearances, expose himself to such suspicion? Likewise the saying: What I say to you in darkness, speak in light. Matth. 10, 17. From this we learn that the Lord was not a secret keeper, nor did he want his disciples to be. But he has left us an example, that we should follow in his footsteps, and his disciples should keep his commandments. Then the Proverbs: Avoid a heretical man when he has been admonished once and again. Tit. 3, 10 and If anyone comes to you and does not bring this teaching, do not take him home, nor greet him. For whoever greets him makes himself partaker of his evil works. 2 John 10 and 11. Now it is obvious that these secret societies receive and contain heretical people; for the fact that they "accept the Bible" does not protect them from this; the heretics do this as well. Those who belong to such secret societies do not act according to the apostle's word; on the contrary, they seek and maintain fellowship with heretical people and call them brethren and are more familiar with them than with their own brethren in faith. Where is the obedience to God's word and where is Christianity? After Mr. Henkel has gone over the Bible in this way, he suggests that the whole blame for the recent decision of the synod lies with preachers from Europe, who, because there are eternal secret societies in Europe and in this country, are dangerous to the state and religion. They are filled with prejudice against all secret societies. The sensible reader, however, will trust the "preachers who have come from Europe" as well as the native ones - with the exception, however, of Mr. Henkel - with more Bible knowledge and faith than he should let himself be persuaded that they are only guided by prejudice and that they have not participated at all in the attack of the Synod on the secret societies: Attack of the Synod on the secret societies. In order to cure "these dear brethren who have recently come from Europe" of their prejudice, "the author" urges them not to forget that they do not know whether a secret society may not have existed since time immemorial, the purpose of which may have been to preserve and transmit the Holy Scriptures to posterity. This society may have hidden copies of the Holy Scriptures in various places and is still doing so in order to keep them out of the hands of persecutors, and this must have been done according to a secret plan, otherwise the hiding would be of

no use. We do not doubt that with this argument Mr. Henkel may make some luck with childish readers and cure them of their so-called prejudice against secret societies. The author then further appeals to the fact that Luther and the symbolic books allow full freedom of use of the laws, order and statuses that exist in the world, and claims that the church is not like any other external police force. But the Synod acts against this by not leaving its members free to belong to secret societies. Mr. Henkel would have said something better if he had reminded himself and his readers that Scripture, Luther and symbolic books allow and advocate freedom for good, but not for evil. Finally, the author goes on to quote the words of a man who also fell into the Masonic Society and fancied it; and to add emphasis to these words, the author adds, "that all the Brigadier Generals of the War of Independence were Masons, except Benedict Arnold the traitor." In his writing, the author describes himself as a Lutheran of the "old school." It may be that the author went to school; but does not seem to have learned much. Incidentally, we believe that the protest of Mr. Henkel will not entirely fail of its purpose, namely that "the church would like to take the matter into its own hands"; but that it will contribute something to the fact that at a coming meeting the inadmissibility of a Christian's participation in the secret societies will be discussed on the basis of Scripture and the nature of those societies, and that the resolution already passed will be completed to the effect that the members still in the synod, after they have been duly reproached if they refuse to leave those communities, will also be excluded.

(Sent in by Pastor H.)

How parents should respect Holy Baptism in their children and therefore regard and treat them.

(From Scriver's Soul Treasure, 3rd Th. 6th Ecc. §22.)

Parents, love your children, not because they are your children, because they have sprouted from your blossoms, because they are beautiful, lovely, kind, quick, your playthings and pastimes that give you pleasure and joy, as do the Turks and pagans, but because they have been born of God through holy baptism, cleansed by the blood of Jesus, and filled with the Holy Spirit. Christian parents must not only love their children as the flesh of their flesh, but also as members of Christ, as temples of the Holy Spirit. They must love them not so much for their nature as for grace, not so much for their natural gifts and abilities as for the impulse and gifts of the Holy Spirit. They are to be looked upon, not so much in the coat of many colors, wherewith we clothe them, as in the garment of the righteousness of Jesus, which was put upon them in holy baptism. They should also be accustomed from their youth that when they are asked: My son, my daughter, what is your greatest happiness and glory? your best ornament, your noblest treasure and highest honor? - they will joyfully answer, "That in holy baptism I became a child of God, a possession of my Lord Jesus and a temple of the Holy Spirit, an heir of heaven and blessedness. They should be led to not only say this, but also to believe it with all their heart, and to learn to despise all the world's pretentious and splendid vanity. In this respect Christian parents must not hold their children in low esteem, and must not treat them unseemly in words and deeds. One finds some godless people who curse their children terribly, calling them devil's children, devil's heads, devil's rascals, who go after them with great fury and as raging, as a bitter and enraged animal; strike at them with fists, bludgeons; throw at them plates and whatever else they have at hand; drag them about by the hair, push them with their feet; and this often happens when the children least deserve it, since, if their heads are otherwise quite tidy, they can be made to feel the

The child's parents can hold the greatest courage and all kinds of virtues to their credit, and can be the next in line for wickedness. First of all, stepparents often sin in this, sometimes keeping a child entrusted to them worse than a dog. But I do not say that such impetuous storming, raging and frolicking does the least good in child rearing, and makes the children fearful servants, but not godly, for what grace and blessing of God can there be in such an unchristian procedure? And how can the Most High sanctify and bless the discipline that is done with deliberate sins? - It is obvious that such tyrannical, unreasonable parents do not respect the holy baptism of their children properly, and that one day they will have a heavy responsibility. Christian parents must temper all rightful anger with love and gentleness, and see to it that they do no more harm than good with their discipline. Otherwise, of course, Christian parents must be diligent and zealous in the discipline of children, considering that the children are entrusted property of the Most High, which he has given them to preserve. They are paradise flowers, which God has given them for pleasure and joy, but also for diligent care and supervision. . .

The baptized children of the Christians are the cloths and tablets, which the Lord Jesus chose with his blood and in which he asked himself to be represented by his holy spirit. They are all jewels of the heavenly King, which belong to His treasure. They are all vessels folded with the blood of the Son of God. Parents must be careful of their children in this regard, so that they do not deprive the Lord Jesus of such a dear possession and neglect the salvation given to them in baptism. They have received from God a precious possession entrusted to them. He has entrusted to them the baptized children, the nucleus of Christianity. He has appointed them gardeners and overseers of his flower garden: how will they be able to answer for it if, through negligent cultivation, through neglect of prayer, and through their own annoyance, they neglect it and let the noble flowers and plants of God choke and spoil into weeds?

(Conclusion follows.)

(Submitted.)

Now leave, my heart, your mourning.

Now leave, my heart, your mourning! - Your Jesus enters. Just as after rain showers mild sunshine follows.

When earthquakes, fire and wind roar long enough, then a gentle whisper follows, refreshing, quiet and gentle.

You must go through many sufferings to God's heaven, You shall not sow here with joys, But rather with thirsts. If thou wilt one day strum harps. So bear, - God grant; If thou wilt wear crowns one day, Bear thy cross here.

Your heart will indeed bleed, when God smites you with wounds, so that against his rods your evil flesh stirs, and says with a wicked mouth: "Why does God punish me so? I will not be glad for one hour of this poor life."

But put down the grumbling that is only of the devil; regain new faith. And suffer as a Christian.

Only God's fire of love has sent you your cross. Only because you are so dear to him, therefore his hand stabs you.

God longs full of faithfulness for his child. Only that he may please you, his paternal sense demands; he wants to transfigure you through the cross in his image, until he satisfies all your sorrows in the kingdom of honor.

Hermann Fick.

(From the Lutheran Herald.)

The following important, especially for Lutheran preachers highly useful Who! will be published by the undersigned on May 1 of this year:

Draft Sermons

about the sunday and feast day gospels from Dr. Luther's sermons and interpretations.

by **E. G. W. Keyl**,

Pastor of St. Paul's Lutheran Church in Baltimore. First issue.

The drafts of the Gospels from the 1st to the 13th Sunday after Trinity, as well as the Gospels on the feast of St. John the Baptist and the Visitation of the Virgin Mary.

These drafts are worked out according to the sample given in the "Lutherophilus" about the gospel on the feast of the appearance of Christ. Only they are even more instructive in that the individual passages from Luther's writings are described more precisely, both according to the place where they are found and according to their opening and closing words. With respect to the former, the number of paragraphs in Walch's edition is given in the enumeration of the individual sermons and interpretations from which the drafts are taken, so that the reader can easily determine from the individual passages whether the designated passage is found at the beginning, in the middle or at the end of the designated sermon and interpretation. With respect to the other, for each passage not only the opening and closing words are given, but also the relevant paragraphs, from which one can conclude the length and brevity of the passage itself and find it all the more easily in the designated sermon or interpretation. Whoever now notes in his edition that of Walch's edition in the margin, would save himself a lot of time and effort for any later use of the drafts because of the search for the passage.

The drafts include all of Dr. Luther's sermons published up to now, as the complete church and the double house sermons (by Dietrich and Röer), as well as the mixed sermons, which, as well as the interpretation, for example, of the Sermon on the Mount and the Magnificat, can only be found in the Erlangen edition, except for Walch's edition. For the complete use of the drafts, therefore, the possession of one of these two editions is required. However, whoever owns only Luther's Heiden Postillen, or even only one of them, would still be well served by these drafts.

The whole is to be published in four booklets, and, in fact, if the first booklet meets with a favorable reception, the second booklet will contain the drafts of the 14th -is 27th Trinity Gospel, and will be ready for mailing in the month of August. The first issue, containing 32 pages, will cost 15 cents individually, the dozen \$1.5V.

Pastor Keyl is already well known to the theological public as a thorough connoisseur of Luther's writings and as an industrious researcher in them through his presentation of the Catechism, of which the first main part has been published, so that nothing but something efficient can be expected from these sermon drafts.

Orders are requested to be sent as soon as possible.

Heinrich Ludwig, printer and publisher, 45, Vesey St.

New - York, March 30, 1855.

For your consideration.

Pastors belonging to the Missouri 2c. Western District Synod who have heretofore "neglected" to file or send in their last year's parochial reports are hereby requested to send the same immediately to the undersigned.

Aug. Selle, Secr.

Crete, Will Co, Ills, May 1855.

Letters and funds received since April 23.

From the pastors: Frederking, Loeber with \$5.00, Ernst with \$4.00, I. M. Johannes with \$12.50, A. Wagner, I. N. Beyer, G. Reichhardt, C. L. Knapp, I. G. Nuetzel and from the -Gentlemen Cyr. Luecke, I. G. Wolfs I. H. Bergmann, Th. Büngrer.

Also money:

From the municipality m Columbia, Ill.	\$ 2,50
" Mr. Pastor Polack	20.30
,,,,, Selle	4,00
" " " Gunther	- 8,00
" " " Lochner 3.	20

St. Louiö, May 7, 1855.

Otto Ernst.

Receipts and thanks.

Cordially thanking, I hereby certify to have received from the brothers Friedrich and Wilhelm Meyer zu Fort-Wayne \$16, 51 for my support in the seminar here.

May the gracious and merciful God repay the lenient givers abundantly, here temporally and there eternally.

Albert Bruno Barthel.

Fort-Wayne, April 13, 1855.

Received for my support in the seminary at Fort Wayne two thalers from Frederick Dinkel residing in New Kork, which he collected at a wedding for me bar.

For this love shown to me, I thank you very much and may the good Lord repay the benefactors abundantly.

Daniel Schmatz.

Fort-Wayne, April 24, 1855.

Undersigned hereby gratefully certifies to have received \$2.00 from the honored Young Men's Association of Buffalo.

Karl Kirsch.

Fort-Wayne, April 24, 1855.

Undersigned hereby certifies that he has received from Mr. Thomas Jcnsen, a memberc of the Buffalo congregation, \$7,00 to assist in the Fort Wayne Seminary.

For this he expresses his sincere thanks and wishes God's rich blessing to the benevolent giver. Kart Kirsch.

Fort-Wayne, April 24, 1855.

For my upkeep at the local institution, I have again provided old:

" Parishioners that.	1.40	by Mr. Past. Brewer in Addison, Ill	\$ 5.00
		" an unnamed person	3,85

in Summa \$ 10,25 for which I acknowledge with heartfelt thanks.

Concordia College, May 4, 1855.

Augufr Reincke.

For my support at the local institution I received: from Mr. W. Heuer in Addison, Ills \$5.00

""Mrs.			
Meier			
""	> 1,	00	
""	H. Kruse	""	1,00
""Mrs.			
Kruse			
""		5,00	

sen.

„ " Past. Brewer	""	5,00	
" " W. Stünkel	""	6,M	
" G. B. (my little brother)		2,00 " H. B.	- <u>10,00</u>

at all: \$35,00. about which I hereby acknowledge most gratefully.
 Loncordia College, 4 Mac 1855.

Wilhelm Barthling.

Signed-^' brfchemigt with fervent thanks to God u">oer benevolent giver from the Cincinnati Young Men's Association \$5 to have received.

The faithful God richly repay the lenient givers.

Heinrich Dör mann.

Fort-Wayne, April 28, 1855.

Get

u. to Concordia College dau:

Receipt of the Gem. of H. Past, King in Lafayette, Ja. \$13.00 Subsequently sent in by Mr. Past. Steiubach sent in byr Women's Club in Liverpool, Medina Co, O. Ill.00

Don L. S. in Liverpool, Medina Co., Ohio 5.00 " of Rodenberg Township, Cook Co., Ills. d.

Past. Sech 3,00

" of the Immanuel congregation in Chicago, Ills. by Past. Schick- 4,50

" of the Lutheran Trinity congregation at Milwaukee, Wis.

by Mr. P. Lochner, second shipment 16.84

" of the Lutheran Stcphans congregation in Milwaukee,

Wis. by Past. Fleischmann 19.25

Sent in by Mr. Päst.Bilz inCumberland, Md. \$2.00 and namely:

by Joh. Böbm \$1,00

" Christ. Heepich- -50

" Joh. Langenselder 50

By Perm Past. Stecher in Huntington sent in \$27.25, to wit:

by Herm Christ. Köster \$5,00

"" G. Bernhardt 4,00

"" Julius Gotsch 4,00

"" F. Poppy 2,00

"" A. D. St. 8,00

"" Chr. Schvpper - 1,00

<," Chr. gap 1. 00

„ " C. Brandt 50

"" L. Sievers 25

"" H. Brüggemann 50

„ " A. Fischer 25

"" H. Mainmcier 50

"" Pork beard 25

Don Mr. Past. Stephan in Town of Theresia, WiS., 300

By H. Past. Röbbelen in Frankenmuth, Mich. \$31,50

namely:

byHerm Leonhard Bemthal \$2.00

"" Pickle man 3,00

„ " Joh. Bernthal 1,00

"" Leonh. son 2,00

"" I. G. Relcnsberger 2,00

"" Iah. Hype 1,50

"" Jak. Wölzlein 1,00

"" L. Lösel 5,00

"" I. M. Hubinger 5,00

"" I. OrMer 50

"" G. A. Ranzcnberger 6,00

"" Andr. Lämmermann 50

"" GeorgHörlein 50

"" Leonh. Steigmann 50

"" Christoph Hörlein 1.00

Through Mr. Past. Wichmann in Cincinnati, O., from

Mr. Silk thread 3,00

" Herm Past. Ernst in Eden, N. I., sent in \$12.00 namely:

by Herm D. Walter \$1.00

" " K. Riefler 1,00

" " 3rd farmer 2,00

"" D. Heinrich 2 ,00

"" D. Schweickhardt sen. 1.00

"" H. Farmer 2,00

"" M. Balzer IM

"" G. Philippi 2,00

Don Mr. Past. Dulitz in Milwaukee, How. \$ 5,00

" of the community in Frohna, Perry Co., Mo. by.

Mr. Past. Löber	22		
		,00	
"Mr. Past. Brohm in New York		5,00	
" of the Altenburg congregation, Perry Co, Mo, by Mr. Rev. Slater			64.75
" Mr. Past. Böbling		56	
By the same of Herm Rekdhardt		IM	
From the congregation of the Rev. Werfelmann in			
Auglaize Co, O.		26.0h	
" of the rv. luth. Zionsgemeinde of Mr. Past. Fick in New Orleans (as Miss. Money eingrs. the 22.			
February 1855.) ...		22M	
Don a member of the same community		20,00	
" Mr. Past. Sievers in Frankenlust, Mich,			
by Mr. Moritz Great		3,00	
" the congregations of the Rev. Rickunann in			
Fairfield Co, O.		-10.00	
" Mr. Past. Martin Guenther in Grafton, Wis. § 2.18 of the Grafton congregation:			
A-, Ha., K., L., Wü.^ Z. ä §1. - Vā., Di.,			
Fr., R., Bl. ä 75 Cts. - Bā., j., Bo., Bu.,			
Be., He., Schi., ü 50 Cts. - Schu., M. ä 37			
Cts. - Fi., Wi., Pr. L 25 Cts		14,62	
" of the Cedarburg community:			
L. §3. Gr. §1.50. Hg., Mo., Wi. ä §1. - Hi.,			
Sch., Wo. 4 75 Cts. - Ge., Gi. L 50 Cts. -			
Cb., W. Gr., R. 4 25 Cts. -		11,50	
" of the community in Town Abbott:			
Bre., K., Schr., Scho., Z. ä §1. - Joh.			
H. 94 Cts. - Gz., F. L 75 Cts. - Ve., Gr,			
M., W. 4 50 Cts. - Jac. H. 25 Cts. - Bo.			
12 Cts.		io.81	
" of the community in Town Mequon:			
Bi., Sii. ä §1. - I. D., F. F., W. M. ä 50			
Cts. - C. F., F. M., Br., W. D., Bu., H.			
I. ä 25 Cts. - Pa., Ho. 4 10 Cts. - KP-,			
Schm. zl 12 Cts. - G- 15 Cts. Wo. 5 Cts. . - 5.64 „, the community in Town Saukville: *			
Casse §1. L. s. §1. G. N- 75 Cts. L-, M-, S-,			
Sch., I. R. ü 50 Cts. 5		,25	
d. to the Synodical Treasury of the Western District:			
From the congregation of Mr. Past. Riedel in Dissen,			
C. Girard Co, Mo §4.05			
" of the congregation of Mr. Past. Selle in Crete, Will.			
Co., Ill. 5.61			
" of the congregation of the Rev. Holls in Centerville, Ill. 2.66			
" to some members in Frankfort, Ill, by Past.			
Cake sent in		0,53	
"Mr. George Bay in Liverpool, Medina Co., O., subsequently sent in by Past. Steinbach - - - 0.56			
"Mr. Ludwig Remiiger ibid		0.25	
" the HH. Past. Küchle, Bolhert u. Brauer ä 2,00 6M " Mr. Past. Müller 2		,56	
" Herm Prof. Walther		2.06	
" Mr. Lebrer Bartling 2		.06	
" the teachers Erk, Fischer and Riebling n. 1.00 - - 3.06 " the pastors: Rennecke, Schieferdecker, Rie			
del, Lehmann, Jungk, Polack, Schick, Straßen, Stubnatzi, Lange, Wvnecke, Sallmann, Selle, Wunder and Löber L §1.00 15.0t			
Ed. Roschke.			

Received

for the widow Heid:

Don Mr. Past. Muller near Manchester, St. Louis	
Co., Mo.	§0.5t
"Mr. Past. Selle	0,5t
"Mr. Past. Böbling	0,5t
"Mr. Past. Röbbelen	o,5t

Ed. Roschke.

Received a. to the Synodal - Casse:

DonderGemeindedes HermPast. Hattstädtin Monroe, Mich. for the maintenance of the generalpresident§10	,0"	"	of	the
congregation of the Rev. Streckfuß, to glei				
chemical purpose 6	.0			
„ the congregation of Herm Past. A. Ernst in Eden, near Buffalo 4	.9'			

" the congregations of Mr. Past. Richmann, to the
Maintenance of the general pres. 12.0<
" the same municipalities, **for the maintenance of the teaching staff at our institutions**) 10.0
" of the congregation of Mr. Past. Sallmann, to the
Maintenance of the general pres. 4.0
For sold Synodal Constitutions- 2.7
From the congregation of Mr. Past. Heid in Pomeroy,
for the maintenance of the general pres. 10.0
" of the parish of Herm Past. Brohm in N.-N-
from the cent fund, for Jan. - Mä^ 1855 27.3
d. to the Synodal - Misstons - Casse:
By Mr. Past. Stubnatzy sent 8.6 namely § 6.03 from its congregation,
2.62 from the Lord's Miss.-BLchse
! Judge,
By Herm Past.Selle, collected at a family gathering 1 .25
sesequently sent in by Mr. Past. Steinbach- 14,76 and namely:
§7.17 v. d. St. Paul's parish in Liverpool, O.
7.59 from the women's association there.
Collecte on Easter in the parish of Mr. P äst.
Brewer to Nddison, Ill. 26,56
From the congregation of Mr. Past. Brohm in N. A. - 13,00 " the schoolchildren, of Mr. Teacher Jung in Col- linsville, Ill. 1,30
e. for the maintenance of the Concordia - CvlliegS:
From the opinion of Mr. Past. Biltz in Cumber- la^Md. - S2M
" of the municipality of H^rn^ast, Volkert in Schaum
burg, Ill -- 8 ,00
„ Mr. LinderMmidt in Milwaukee, Wis. 1,60
Yield of two "Mleeten on Palm Sunday and Easter, incl. 25 Cts. from an unnamed person, sent in by Herm Past. Johannes sent in
10,00
s. for poor pupils and students in the Concordia-
Collcge and Senlinar:
By Mr. Past. Dulitz in Milwaukee §15,00 From the JüngliNgs-Verein in Cleveland, through Mr.
Past. Swan - - - 6,00
F. W. B a r t h e l, Cassirer.

"Khalten: §50.00 for books by Mr. Past. Swan.

Paid

the 8th year:
Messrs. Past. Ernst, Jacob Rinker.
The 9th year:
Messrs. Past. Ernst, Haushalter, Jacob Rinker.
The 10th year:
Messrs. Carl Claus, Past. Dumser, Past. Fast, Pag. Heid, Nanzenberger (25 Er.), Heinr. NickertS (-50 Cts.), Jacob Rinker, Past.
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Bäcker, Böse, Büttner, Carl Claus, H. Carstens, Past. Dumser, W. Drechsler, H. Dcgener, Past, Dulitz, O. Dulitz, Past. Ernst (4 Er.),
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Taste, H. Thics, W. Tegler, Past. Volkert, B. Willen.
The 12th year: Messrs. Past. Erh. Riedel and Sallmann.

The following volumes of the "Lutheraner" are still available at the prices quoted: Third volume No. 8--26. - -
25 Cts. Fourth, fifth and seventh
Year complete, each - - 30 " Sixth, eighth and ninth year, of which some numbers are out of print, each ----- 40 "
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F. W. Barthel.

Changed address.

ALr. Xaoppel,
LrovvQLtown?. O.

Jaelcson Oo., Inä.

St. Louis, Mo,

Printing Office of the Lutheran Synod of Missouri, Ohio, et al, Sl.

Volume 11, St. Louis, Mon. May 22, 1854, No. 20.

(Sent in by Past. Wyneken.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution to this year's celebration of the Peace Jubilee on next September 25.

Continued.

Consequences of the victory for the Protestants.

Thus the emperor was now master in Germany. The Protestant party, which had hitherto offered the strongest and most successful resistance to his efforts to rule unrestrainedly in the empire as well as in the lands otherwise subject to him, was so humiliated and broken in the defeat and capture of its two leaders that it was so easy to think of no more uprising on their part. Trembling, they looked forward to the most extreme thing he would decide about them. No external power was at least at their disposal to avert it. Bohemia learned at the "bloody Diet" what it meant to draw the imperial disgrace upon itself by disobedience and yet not to have averted the consequences of it by failing to vigorously support their fellow believers in Germany. Earlier, they had carried a picture of the House of Habsburg, on which the camp of a lion (Bohemia) was painted, into which an eagle (Habsburg) had dropped its unrath, among other flushes.

they now had to realize that the eagle had claws and the power to tear the lion to pieces with them. It was only through the intercession of a few princes that they were spared the execution or torture of only the heads of the Präger Bund, which the Bohemians had made to protect their rights of the estates and religious freedom. The nobility partly lost their dominions and jurisdiction, the towns their privileges, royal judges were introduced everywhere. Many nobles were expelled from the country, commoners were whipped out of the country by the executioner, and where there was still a vestige of mercy, it was only brought about by the loss of property. The stricter parthei of the Protestants, the Bohemian Brethren, were expelled from the country forever; they turned in three large trains first to Poland, then to Prussia, where they were kindly received after they were recognized as brothers upon examination of their faith. Especially the old and noble Paul Speratus (author of the song: Es ist das Heil uns kommen her), Bishop of Posen, showed them much love and friendship.

In the Netherlands, the emperor now also had a free hand, since he had his back in Germany. He could now, as a good "Papist physician and father of the country," apply the right "sharp medicine" that would accomplish what he had hitherto striven for in vain, namely to eradicate "the pestilential poison of heresy root and branch. This medicine was ordered in a strict imperial mandate and consisted in the fact that even all those, "who know Stan

They may be of the same nature and character who possess, buy, sell, or otherwise bring among the people a book by Luther, Oekolompadii, or any other unknown author, which has come to light within thirty years and does not have the censorship of the University of Louvain, or who secretly or publicly discuss or interpret the Holy Scriptures and especially serious doubtful matters, or to interpret the same, unless a theologian who has a certificate from a proven academy, should be regarded as a rebel and disturber of the common peace, those of the male sex should be put to the sword, those of the female sex should be buried alive - NB. when they have renounced their error. But if they persist in it, they shall be burned without distinction, and in one case, as in the other, their goods shall be confiscated 2c.". The same punishment awaited those who knew of any heretic and did not denounce him. A Radicalur should be thought. The same love that ordered it also made sure that it was diligently applied. Over 50,000 people were beheaded, drowned, hanged, buried alive, burned and executed with other ignominious death sentences in the Netherlands alone during the reign of Charles V for the sake of the Gospel or alleged heresies. With such evidence of a motherly heart, who would not consider the Roman Babel the mother of all believers, and the pope the rightful representative of the one who has given the poor, lost, and

lost sheep, even lost and damned sinners and enemies of God and His eternal truth bled themselves to death on the cross for salvation! Revelation 17:1-6.

Of course, this was not the way to do things in Germany. Here he had to deal with princes who were jealous of their freedom and sovereign rights, and who, even if many of them liked to see and promote the suppression of the Protestants they hated, would not have admitted that the emperor would have carried it out on his own authority without further ado. And he, too, needed the empire against the encroachments of the pope. For Charles felt that he was man enough to be a true Roman emperor in the old way, who, if necessary, would also put the pope in his place. He was by no means willing to use the prestige he had just gained in the empire as a humble subject of the pope to elevate himself to the pope, but rather to restore the proper relationship between emperor and pope as it had existed in the early days of the church. Therefore, when the papal envoy at Bamberg tried to persuade him in a truly Roman way to turn his victorious arms against apostate England in order to restore the right relationship between the emperor and the pope. When the papal envoy at Bamberg wanted to persuade him to turn his arms against England, which had fallen away, in order to bring her back to the obedience of the pope, as he had done with Germany, the emperor said that he had no desire to take on the position of captain in the service of a man who, in the midst of the last enterprise, had left him in trouble and danger; and when the nuncio thought he had to remind him of the duties he owed to religion, the emperor replied that he only wished that others would fulfill their duty in this respect as well as he had fulfilled his. He declared the pope to be an old jealous man who had already caused him more trouble than all his other enemies. Of course; how could the pope calmly watch that the imperial power wanted to reassert itself next to his own, and with full energy made the most vigorous efforts to do so. Especially a pope who, at the news that the emperor had occupied Piacenza after the assassination of his (the pope's) son, was not afraid to proclaim that he must have Piacenza back and that he should do so with the help of the devil.

In spite of the considerations that the emperor had to take into account in Germany, means were found to reach the goal here as well.

The Diet of Augsburg in 1547.

It was strange enough that your lord, in this city where 17 years ago his name had been proclaimed before emperor and kings by his church, should humiliate it in the deepest way and let his enemies celebrate a triumph. The estates, too, could grasp it in their hands that their freedom was gone. Their disgrace was made clear enough to them in the two captured princes, whom the emperor led into the city with a strong covering of Spaniards. Philip of Hesse had even been placed on a horse, his brave sword tied to the scabbard with ropes,

He had to ride into Augsburg amidst the laughter and insults of the papist mob. This was warning enough for the princes to show obedience to the Emperor at this Imperial Diet, which was made even more emphatic by the fact that the Emperor had the free imperial city occupied by his troops. Here, too, the emperor was to experience what German loyalty was in comparison with Spanish loyalty. His Spaniards demanded the back pay. Then the emperor entrusted himself to the German Landsknechts. A Spaniard wanted to snatch the flag from a lansquenet, but the latter immediately hit him in the middle, "like a turnip. In the street fight, which now became general, the German lansquenets protected the home of the emperor, who was in danger for three hours, finally satisfied the Spaniards by paying their wages, but had the leaders beheaded. However, such incidents could not make him waver in his plans.

In the proceedings of the Diet itself, it became all the more apparent how the relationship of the estates to the emperor had changed. The Protestants had been subjugated, the Romans were most indebted to him, and even more so those Protestant estates that had been taken back into his grace. Therefore he could impose what he wanted. Right from the beginning, he forbade the estates to discuss general matters in special meetings, as had happened in the past. What they were fully entitled to demand of the Emperor after the electoral capitulation, namely to remove from the country the foreign troops that he had led into the country contrary to the imperial laws and had placed in occupation here and there, about which the greatest and most just complaints were made, they presented to him as a submissive request

in the most submissive terms, and thanked him for the Emperor's "most gracious" answer, which was in fact a negative one. The joint intercession for the princely prisoners was also in vain. On the other hand, Moritz was enfeoffed with the Saxon church at this Imperial Diet, before the eyes of the old Elector Johann Friedrich *) and Adolf von Schaumburg, instead of Archbishop Hermann of Cologne, who had been deposed because of the introduction of the Reformation, with the Cologne church.

When, right at the beginning of the Imperial Diet, there were discussions about church affairs, voices were raised as to whether the matter could not be brought to an end in the shortest and easiest way by Ulan restoring everything to the old status. The imperial confessor still considered it necessary and feasible. He thought that the tinder of all heresies, the Lutheran sermon, should be removed at all costs, that an end should be put to it without fail, and that, on the other hand, the Roman cultus

*) The old Plattdeutsche Lübecker Chronik notes: "Den 2^l. Febr. hefft Hartch (Duke) Moritz tho Außborch iitt^ultatis (the reward of injustice) ick wolde seggen de Herlichet (glory) überkamen; hefft de gebe alde Corforste angesehen, und gelachet, dat me (man) mit Untruw sodane Herlichet vördenen schall und kann."

The Protestants would have to reintroduce the church property that had been withheld by the Protestants and restore it to its former use. Everyone might then believe what he wanted, everything would gradually return to the old track. King Ferdinand recognized the impracticability of such an idea; he replied that one could do so if one had the courage, strength and means to plunge into a new war, which, however, would turn out to be even more dangerous than the one just ended. By the way, there was not a penny in the treasury to even start the war. So they came back to the Concilium as the true way to put an end to the division. What should the Protestant estates do? In former times they had freely proclaimed at all imperial congresses: "They desired a free Christian concilium, by which the church would be reformed at head and members and cleansed of all abuses, where not the pope and his followers, who himself was a defendant, but God's word would be the judge. A Papal Concilium, however, such as the one recently announced, is not a right one, not a Christian one, nor one that conforms to the decrees of the kingdom, but a dangerous and fraudulent one, in that the mob that condemns the pure doctrine of the Gospel and cruelly persecutes and murders innocent people for that reason cannot be called the Universal Christian Church, but is the bloodthirsty and accursed race and mob of Cain. Hence it follows that they must be completely out of their minds if they wanted to understand or agree to such a dangerous concilio, especially since it was to be held in Germany according to the imperial decrees, while Trento was located in the Welsh lands and, moreover, was subject to a cardinal who entangled the pope with duties, and thus was nothing less than a free imperial city". Now, however, they had to agree to everything that the emperor demanded, at least with silence. Some dissenting voices were raised, especially on the part of the cities, and the latter even submitted their objections to the emperor in writing; however, everything was arranged in such a way that the emperor could report to the pope as the final result of the consultations that what he had been trying to achieve for so long, he had finally succeeded in doing with great effort. The entire empire, princes, princes and cities were willing to submit to the Concilio.

But with the Concilio itself it looked bad, and this gave reason to lay a snare for Protestantism, through which the Antichrist, according to human understanding, would have finally snatched life from him, if the Lord himself had not torn it.

(To be continued.)

The pilgrim writer, that is, the editor of the Saxon ecclesiastical bulletin, which bears the title: "Pilgrim from Saxony," Pastor Rühle of Lausa in Saxony, writes in the bulletin of March 10 of this year, among other things, the following: "Father Grabau, whose third word was: Beelzebub, Rotten, Bann-, did not win me over for himself and his cause."

taken. Also, it is still dear to me today to have been one of the very few who (although they had to let themselves be looked at in a peculiar way) abstained from voting and agreeing to the sentences put forward by Grabau at that Leipzig conference. But whether those from Missouri have spoken right in all things and have been right, I do not know either. It is a pity that the truth and its knowledge cannot be found, won, contended for, and preserved in any other way than through struggle, and that we cannot struggle without lacking diversity at the same time.

(From Ehler's Kirchenblatt.) Church News.

From Nassau.

We take the following from the Prussian "Kirchenblatt":

News from Nassau make a mixed impression, are partly of a pleasing, partly of a saddening nature. The most gratifying news is that our Lutheran brothers are actually tolerated there, in that neither Pastor Brunn nor Pastor Hein are in any way prevented from serving the congregations with Word and Sacrament. Rev. Brunn even married a military person in their garrison without anything happening to him about it. Pastor Hein regularly holds services in Anspach every four weeks and visits the parishioners there and in the surrounding area without being disturbed in this activity. So the persecution of our brethren has indeed ceased, and even though the Lutheran church in Nassau has not yet been formally recognized, God the Lord is to be praised for the fact that the congregations there can henceforth be served with Word and Sacrament without hindrance. Yes, thanks be to the Lord, who answered prayer, that he helped so far and that he asked the heart of the sovereign to do justice to his Lutheran subjects. For it seems that the persecution was stopped by the personal will of the duke himself and that the improvement of the conditions came from him. May the Lord bless this prince and his country for this and further strengthen him to do justice to his Lutheran subjects, who are undoubtedly loyal to him, and to soon grant them full ecclesiastical freedom by law and to secure it. - It is saddening that Rev. Brunn has been ill again for some time, so that he has been able to do little in his office. But God is to be thanked for the fact that Rev. Brunn willingly humbles himself under God's hand. He writes in reference to his illness: "But I find full peace in the awareness for whom and for what I have spent my strength and confidently await the time when, according to God's counsel, it will be valid again to walk and not to grow weary. - It is also saddening that an appointment of the Rev. Hein as pastor of a special

The church has still not been able to carry out its work. The main reason for this is the lack of funds of the congregation in Usingen and the surrounding area, where Rev. Hein would otherwise have been pastor

would be employed and would be able to take up residence there (in Anspach). (At present he still lives with his family in Sieden, with Past. Brunn together in the parsonage there, where, however, the space does not want to give way, so that Past. Hein feels compelled to let his family move in with his parents-in-law for the winter months.) - —

From the Palatinate.

The following is reported by the "Pilgrim from Saxony" in the number of Jan. 13 of this year:

In the Bavarian Palatinate, the president of the Lutheran consistory, Dr. Ebrard, raged against the Lutheran church. In the year of the revolution, the Palatine church regiment had managed to break away from the Oberconsistorium in Munich and had created an independent position for itself as its own consistory, which is directly under the Ministry of Culture in Munich. When complaints about Ebrard's actions come in, he has always been proven wrong. However, this does not prevent him from inventing something new again and again in order to suppress and eradicate the Lutheran confession. Thus, he issued a new official instruction for the Palatine clergy, according to which he obligated them to the "modified Augsburg Confession," but at the same time he ordered them to follow it. At the same time, however, he made them swear to abstain from the points of difference eliminated by 8 4. of the Deed of Union in their teaching activities. However, this new instruction was not issued to the clergy in general; for the time being, it is only applied to the newly appointed clergy and was first applied to the newly appointed pastor K. Rede! in Reichenbach. Only on the evening before the day of the introduction he got

to see the new instruction, immediately it was clear to him that he could not swear to it without reservation, reservation however was not permitted and the introduction was postponed to not small scandal in the municipality and surrounding area. Pastor Redel fell ill and, the only son of a very poor widow, he died after severe suffering, but in his heart confident and joyful in his faith. - It is believed that this new instruction also lacks recognition on the part of the k. state government. Dr. Ebrard forbade the Lutheran doctrine of the Lord's Supper as well as the Calvinist one and allowed only the Reformed one! - Keep us, Lord, by Your word, and stand -.

Hafert.

We read the following in the Prussian "Kirchenblatt" of January 1 and 15 of this year:

1. news from the parish of Löwenberg - Bunzlau. Unfortunately, the former pastor Hasert, who saddened us 2-1/4 years ago by his apostasy to the Roman church, has recently been published in Bunzlau by a paper entitled: "Was I possessed by the devil when I became Catholic?" But immediately - not to our joy, because we wish, as we do, so also to the opponents in the church struggle, the free, uninhibited expression of their faith - he has been confiscated by the authorities, showing how little hope there is that he will return from his error.

come and rise from his trap. But it will please all faithful members of our church to learn that, apart from his underage children, no other soul in the congregation has followed the former shepherd; even the wife of the apostate brother stands faithfully and firmly in the paternal faith, especially, as she herself is convinced, supported and sustained by the intercession of many believers. She is more deeply convinced than ever that the Roman church is a false church, but the Evangelical Lutheran church is the true church of the Lord.

On January 2 of this year, a public hearing took place before the royal district court in Bunzlau on account of the writing of the former pastor Hasert mentioned in No. 1, p. 10, the title of which (i.e. somewhat differently than stated above) reads: "Was I blinded by Satan when I became a Catholic? An ear witness reports on this trial as follows: "The trial lasted probably four hours and was interesting. The book has very strong passages against Protestantism and against the state that has become through the Reformation. The red thread that runs through the whole book is, as it seemed to me, that through the Reformation the way is paved for antichristianism, which in our time manifests itself in rationalism, atheism, democracy, socialism, and so on. Protestantism forms the transition from Catholicism. - Hasert defended himself, or rather his book, with the assistance of a lawyer. His main reasons for defense were: The position of the Catholic Church and the Protestant Church in relation to each other is so hostile that they cannot speak against each other in any other way than this, and he had not spoken in a hateful manner; he had been attacked and had to defend himself, and Huschte, who had not spoken against the Catholic Church as extensively as he had against Protestantism, but in a similar way, had been acquitted; finally, he had not meant the Prussian state, but the state in *abstracto* (in general). His defender merely claimed the right of freedom of press, and exhorted the court not to make itself a court of faith. After the prosecutor's plea, which was very Protestant, Hasert took the floor again: by Protestantism he had by no means meant and referred to the Protestant church, but to the old Protestant, old Orthodox, which is still found in the old Lutherans. But this did not help him. I could not wait for the announcement of the verdict, but N. N. stayed there and told me that not the whole book, but eight passages had been condemned to destruction - probably because of defamation of the Protestant church and the state and arousal of hatred against fellow Staats. That was at least the charge. It is almost funny, however, that among the condemned passages there is also one on which the charge of contempt of the Catholic Church and arousing hatred against Catholics is based. This is a passage in a letter (probably

by a Lutheran pastor) that Hasert had printed in a book, in which very strong expressions against the Catholic Church occur. Whether Hasert will apelliren, I do not know."

Lutheran Synod of Iowa.

From Pastor Löhe's "Kirchliche Mittheilungen aus und über Nord-Amerika" (in the penultimate number of the most recent year) we see that a Lutheran synod has been formed in Iowa. The aforementioned writes in that paper:

"Our friends in Iowa have united in a synod. They still have very few pastors (P. Großmann and P. Fritschel in Dubuque, P. Deindörfer in St. Sebald am Quell and Missionary Schüller; Dörfler has recently joined them as the fourth); the synod will be the smallest in America. They have joined together on the basis of all Lutheran symbols, but in the sentences they have provisionally (!) adopted, they have not denied their direction (!), namely that they do not take the symbols as the final point in all matters, but only in those of which they speak. But not through them (they are so modest (!) that they do not hope for anything great of themselves!), but through whom God wills at the time and hour that He pleases.

Note: It seems strange to us that it is described here as a direction peculiar to the Iowa brethren, when they, as it is said, "take the symbols only in the pieces as a terminating point, of which they (the symbols) speak. Either the gentlemen thereby explain something quite self-evident or the explanation has a meaning, the revelation of which seems to them "for the time being" unacceptable. If we are to state honestly what we think, it is that the Iowans wanted to salve their conscience with their clause and declare that in their confession of the Lutheran symbols they could not be bound to the doctrine of church and ministry at the same time.

Löhe's report goes on to say:

"The Synod stands peacefully beside Missouri and Buffalo; but it will be a great question how its relationship to both Synods will develop. It stands with them in North America, as we stood at the last conference between Missouri and Grabau: a position which will be more difficult to maintain in North America than here at home, because on the other side the insight into the local circumstances and into the actual errors of both parts will impose itself more than here and will then also urge more to take one side or the other. It may well come that it will be very difficult for the small group in Iowa to maintain the middle position, which is peaceful on both sides. May the Lord prevail and create blessings and peace."

Note: This language of Herr Pfarrer Löhe's almost sounds like the last, or at least it does.

The last waves of the white flag. All the more, when a few lines earlier the following report of Mr. Dörfler from Fort Wayne is communicated: "Everything is different than in Germany. Freedom is expressed in all circumstances. An American church service makes a completely different impression than a German one, even if the same liturgical pieces occur" - to which Father Löhe subsequently adds: "We can only wish that our departing friends will see with their own eyes and come to know men like Grabau not merely from the account of others, but from the approach of their official and living conditions."

Löhe continues in his report on Synod Iowa as follows:

"But not alone is this a difficulty for the little Iowa Synod, but it has another difficulty to overcome, of which we wish to speak a few words. That our friends would like to gather German Lutheran congregations around them is our wish and their own intention. There is no lack of opportunity for this, since masses of Germans already live in Iowa and a strong train of immigration is going there. However, with all the certainty they have that the visible church can only ever be a mixed one, they do not want to apply it to mixed congregations, but they would like to take such measures that the congregational discipline would not be made too difficult by the excess of the wicked. What they want is not new: they want a catechumenate, which our friends of the other direction also want and more or less practice, although they do not put the name first. But the path that the brothers in Iowa are trying to take is new. On the one hand, they intend to bless as many circles as possible with the means of the Word and Sacrament entrusted to them by God, but on the other hand, they want to recognize as real members of their congregation, with a seat and a voice, only those whom they find to have proven themselves in a longer trial. They want to preach wherever they find a call; they want to baptize, teach children and

prepare them for Holy Communion, as other faithful teachers do; they also want to admit to Holy Communion whomever they can. They also want to admit to Holy Communion whomever they can accept without any remorse of conscience; on the other hand, they want to tell everyone freely from the outset that they only want to grant a seat and a vote in the determination and administration of their community relations to those who, in the course of a longer acquaintance, will prove to be free of reproach with regard to their faith and life. This is to be an attempt to overcome the unpleasantness of American-free congregations. Whether the attempt will succeed, they do not know. They reserve the right to make experiences and to modify and regulate their procedure according to them. Only one thing is certain to them, that they will not give in to the American mob rule in the church, which, under the shield of the spiritual priesthood of all believers, considers itself sanctified and justified.

The church's constitution and bylaws should also be used as a means of opposing them as far as possible. One may disdainfully prophesy misfortune to their plan and raise oneself far above it; but let the faithful men try only what is possible; there is still time to turn back to the usual course known to everyone, and who knows in the end what will happen. The greatest difficulty of the matter lies in the external existence of the preachers. The less difference one makes in America in accepting parishioners, the more one can get and the easier it is for preachers to feed themselves. If, on the other hand, the catechumenate is kept, many will not endure the test, the number of church members and thus also the salary of the preachers will be and remain small, and while other congregations will become large and glorious, congregations of the desired kind will appear poor and small, and excellent forces will wither away in need and misery. As far as human eyes can see, this can only be avoided by independent and prosperous parish foundations: but who endows such? Our means are too limited, so that we, together with our friends in America, can do nothing at first but recommend the matter to the Lord and wait for the blessing that he may pronounce. If we are not mistaken, there is much perseverance and self-sacrifice not only among the preachers, but also among the church members who are more closely connected with them. Section 1 of the Society for Inner Mission in the sense of the Lutheran Church has tried to support the efforts of their dear friends by helping them to purchase their own house and property in the city of Dubuque by placing a borrowed capital of 3800 fl. at their disposal. In the newly purchased house the school teachers' seminary and the first beginning of a Latin school found shelter. These institutions are the center of activity of our friends. They cannot lift the stone they are supposed to lift without having a point to stand on. It was also necessary to help them a little more, because as new arrivals in their great poverty they would not have found the necessary trust among many people in Dubuque and the surrounding area who were willing to help. They found this trust, however, because it became obvious how many friends and how many loyal hands they could count on in their endeavors in Germany. In order to strengthen our position in Iowa, our property in Saginaw County, for which we were not even thanked there, is to be transferred from the faithful administration of Pastor Sievers to the ownership of the Iowa Synod.

Note: 1. if the gentlemen of Iowa want to prevent, in the manner indicated above, that non-suspicious people are given a seat and a vote in the determination and administration of municipal affairs, then this is by no means, as Mr. Löhe supposes, something new, but something that has been known to us throughout our American history.

The establishment of "independent and prosperous parish foundations" for this purpose is something new, however, and for those who prefer the comfortable position of a German pastor to the apostolic one of an American one, who want to practice church discipline here and yet sit firmly and softly, it is not a bad thing at all.

When Father Löhe speaks of "the American rabble in the church", "which could recognize itself as sanctified and justified under the shield of the spiritual priesthood of all believers", this is a nasty speech, which at least is not justified by our experience. The ruling rabble here cares nothing for the "spiritual priesthood of all believers," but mocks it and, as in Germany, willingly allows itself to be dominated, exploited and led around by the nose by the most unworthy rationalist priests.

Judgement of Father Löhe

about the sound in the "Informatorium" 2c.

Although Father Löhe lets a certain sympathy shine through in everything he writes about the Grabauian Fraction in his Mittheilungen, it must be acknowledged that he does not let himself be distracted by his preference to such an extent that he approves of the tone in which the organ of the Buffalo Synod is held. In the last number of the "Mittheilungen" of the previous year he rather writes:

"As much as we now recognize the more related direction of the Informatorium and feel 'satisfied by it,' we also believe we are only doing honor to the truth when we find the tone which the Informatorium also leads in these latest sheets against Walther and his Synod unsuitable for the initiation of peaceful relations. The members of the Fürtber Conference will certainly not recognize in the tone of the Informatorium against Missouri the change which they would have wished for the excellent paper."

Father Löhe also makes the following remark, which demands consideration and appreciation for a fair assessment of the position he has taken on the American church:

"We are convinced that by far the most significant progress of the Lutheran Church of our day is taking place in North America, and this sentence alone expresses the great esteem in which we hold our North American brethren of both persuasions. We mention this only with the intention of avoiding the appearance of our own arrogance in our statements. We want nothing but the prosperity of the American Lutheran Church and would gladly become small for it and allow ourselves to be kicked into the dust without even opening our mouths.

(Submitted.)

Recent Papist Persecution in Tuscany.

The Detroit Evening Tribune reports the following from the London Christian Times, which we excerpt here:

Domeniko Cecchetti is a widower of 43 years, who worked in the tobacco factory of the bankers Fenzi and Co. and had the fullest confidence and respect of his masters. He brought up his four sons with such care that they were regarded as models of good behavior throughout the neighborhood. This astonished the young apprentice of a wine merchant, and when he heard that the father was reading the Bible with his children and friends, he said to his master that the Bible could be

Cecchetti said that it was not such a bad book, since it produced such good fruit. The latter revealed the words of his apprentice in auricular confession, whereupon Cecchetti was sued by a priest to the police. Three months later, four gendarmes held a search at Cecchetti's house and triumphantly took away a copy of Diodati's Bible and two New Testaments. After ten weeks he received orders to appear before the authorities. The judge asked him

according to his opinion of the mass, power of the pope 2c. Cecchetti answered that Jesus Christ was once offered as a sacrifice for the sins of men, and that no further sacrifice was necessary. "As for the Pope being the head of the Church," he said, "I know of no other head than JEsu[m] Christum." He most emphatically refused to name any of his confreres with whom he had read the Scriptures. Thus he was condemned,

for his crime of reading the Bible, was sentenced to a year's imprisonment in Imbrogiana. On the 25th he

was taken from his house by the gendarmes. Hastily he kissed his four sons and entrusted them to the care of Him with whom is wisdom and strength. The following day he was dragged away in heavy iron chains, looking pale but composed and calm.

Here, too, the Roman priests have only proven anew how fiercely they hate Jesus and his word, and what a spirit of murder against God's children animates them. But the Lord strengthen the dear Cecchetti, that he may do not become soft in his tribulations, but fight cheerfully against the Antichrist and persevere in the faith until the end.
H. Fick.

From a letter to a member of our synod.

Durlach, Baden, March 3, 1855.

Dear beloved brother in office!

A thousand heartfelt thanks for your dear letter of January 8, which I received correctly on February 5, in the hours when I was

By God's grace I was given a child, my fourth son, whom I gave birth to on February 9 through the sacrament of Holy Baptism. I incorporated him into the Lord and His Church through the sacrament of Holy Baptism. - I now also consider your dear letter a gift of God's grace, since it is such a bright testimony to the unity of faith that unites us even across the desert of the vast ocean! Once again my heartfelt brotherly thanks! It is no small consolation to me, indeed a sublime strength even in the struggle prescribed for me, that even in the farthest distance praying hands are raised to implore the final victory of the dear Lutheran Church in my fatherland, which so urgently needs the blessing of the Word of God and the pure confession from the mouth of the people, in view of the ruin of the latter! You already know that all pleas and petitions to our high national government for ecclesiastical existence on the fatherland soil have been in vain and will probably be in vain in the near future, because the government at all costs wants to secure the union from one end of the country to the other.

We want to maintain the sect, even by the most violent means. They want to allow us a makeshift sect, but without free, unhindered exercise of the divinely ordained office of preaching the Word and administering the sacraments. Therefore, my official functions are still subject to fines and prison sentences, which has only recently happened because of some baptismal acts performed by me!

Nevertheless, we persevere and hope, that the Lord will be more merciful than men and will finally help us against the will of men and yet through them to our good Lutheran rights here in the country. The number of Lutherans is increasing, albeit slowly, through resignation from the non-denominational union, and only a few days ago a second clergyman, Pastor Ludwig, near here, left the non-denominational church service and joined our church. I am not a minister of the Lutheran congregation, which has its discomforts in having to seek out the scattered Lutherans throughout the long stretch of country, under the sabers and bayonets of the lurking and warding off gendarmes and police officers. To an American pastor such conditions must be truly incomprehensible! But I may encourage you all the more to continue your intercession for your badly persecuted fellow believers in Baden! We have experienced glorious proofs of the power of this infallible weapon of faithful Lutherans!

God bless you, dear brother! May God continue to bless your important ministry as before. With true brotherly love I remain

Your faithful brother in office

C. Eichhorn, luth. past.

(For the Lutheran.)

Fire of old Lutheran church at Winchester, Va.

It took place on the night of September 27, 1854, and gave rise to a speech in English given by your Ebrw. P. Krause and was subsequently submitted for printing. The speech has as its text: Isaiah 64, 11: The house of our holiness and glory, in which our fathers praised you, is burned with fire. After the hand direction of the same, historical, instructive and edifying remarks are made about the designated object. The building site was donated by Lord Fairfax in 1753; the cornerstone of the building was laid in 1764. It was built of old gray limestone; but the construction progressed slowly because of the enormous building costs and the difficulty in obtaining workers, and was completely stalled during the War of Independence. In 1785, the Honorable Christian Streit, born in this country but of German parents, became preacher of the congregation. Through his efforts the construction was completed. The church received a tower, two bells, cast in Bremen in 1700, which were rung for a long time on Saturday evenings in memory of the following Sunday, and in 1795 an organ. The church was simple, but of such appearance that it certainly could not be taken for anything but a church, and was considered an ornament of the place.

The Gemeine was originally German. It is said of its members. Some scoffed at their broken English; but they could not often scoff at breaking their promise. Christian Streit, who served the congregation as pastor until his death in 1812, preached English and German.

In the night in question, a fire, probably built, broke out near the church, which because of the great drought and lack of water could not be stopped sufficiently to save this building.

The sympathy that the speech arouses, by the way, is unfortunately very much weakened by a passage that occurs in the execution of the text word "holiness". It is said that an old document in Latin about the purposes of the founders of the church says, among others, "it is consecrated to our evangelical religion alone, with eternal exclusion of sects, whatever their name may be, and of all who deviate from our evangelical Lutheran religion or do not adhere to it in truth". And soon after, the speaker says that "although they sought to prevent an improper use of the church, yet it was distinguished by some act of fellowship with the other parts of the body of Christ". Preachers from almost all denominations had preached there at various times, at their altar the invitation had repeatedly gone out "to all who sincerely love the Lord Jesus Christ, whatever name or confession they may be" to partake of Holy Communion, and more

the like. It is difficult to understand how a Christian enlightened man can take part in such activities himself, or praise them - for that means to assume that the holy scriptures have not spoken clearly and definitely about all the subjects of the doctrines of distinction, or that, although they have done so, one need not be so exact about them. Similarly, how such a one does not perceive that the descendants acted in grave contradiction with the express determination of the fathers, and how their guarding against sects makes him think only of "heathens" and "Mormons". And when, at the end, the speaker reflects on God's intention in this destruction of the church by fire, he expresses the thought that it may have been done in order to prevent its desecration in this materialistic generation by the use of the old building for worldly purposes, it is surprising that the thought occurred to him that a church building might be desecrated more seriously by religious desecration than by turning it from a church into some kind of utility building.

"Saint Louis People's Gazette."

Until a few weeks ago, those Germans of the West who still believe in a God, in a Providence, in an immortality, in a final judgment and in heaven and hell, were in great embarrassment, if they also wanted to take cognizance of the state of affairs in the political and business world. The local German secular newspapers were either under the editorship of atheists, moral indifferentists and insane subversives so filled with mockeries of all that is holy, with obscenities and declamations mocking all order, that it disgusted every German of only some moral and religious feeling to pick up these papers; Or they were so obviously in the service of a political influence-seeking parochialism and jessuitism that at least a Protestant had to stand in line to support them and to be informed from them about what he, as a citizen

of the world and of the state, needed to know on the outside. It gives us no small pleasure to be able to inform our readers, especially those here in the West, that since April 25 of this year a new political journal has been published here in St. Louis under the title "Saint Louiser Volksblatt", edited by Mr. M. Niedner and published by Mr. Christian Fr. Schneider, which we believe we can recommend to our readers with a clear conscience: The editor, defending himself against attacks on his paper from the atheistic editor of the local "Anzeiger des Westens", declares in the number of May 5, among other things: "It is true that the men who founded the Volksblatt believe in a God, in an afterlife and in a future redemption.

They even go so far - we hope with joy - as to pray to their God, to thank him and to implore him for his guidance. And if they did their part for a newspaper that takes their attitude into account, that does not beat their most sacred feelings with fists every day - what is reprehensible, contemptible, unjust about that? Or has it come to the point in this country of legal freedom that only the all-constricting atheism has a language, while religiousness must be silenced? We are proud of our audience, also of those ""few,"" which the Volksblatt took from the Anzeiger. Our audience is highly respected in number and education and integrity, and it is largely thanks to them that Americans still speak of the "German element" with respect. It is to him that we owe the explanation - which, by the way, also expresses a lasting basic feature of the Volksblatt: that our newspaper will be purely political, but never irreligious, never unchristian.

In citing this public statement by Mr. Schneider here, we cannot fail to mention that we had the honor of becoming personally acquainted with this gentleman a few days ago, and have convinced ourselves that Mr. Schneider is completely sincere in making this statement.

Of course, many Christians of this time and of this country are of the opinion that a political magazine should also stand up for religion against atheism, Jesuitism and gross enthusiasm, and even, where possible, for the orthodox faith. However, we do not hold this opinion. State and church are two quite separate fields. A political paper should therefore remain on its proper terrain, the ground of secular law, and not descend to the religious field; just as, in turn, a religious paper should leave its own to the latter. A newspaper for the needs of civil life should take note of religion and the church and their representatives only to the extent that they affect civil life, especially when they endanger it. We subscribe with the fullest conviction as an exceedingly important truth to Luther's statement in his exhortation to peace at the time of the Swabian peasants' revolt in 1525: "The authorities should not prevent what everyone wants to teach and believe, be it the gospel or lies; it is enough that they prevent revolt and strife. The same position that the secular authorities take on religion and the church should, in our opinion, also be taken by a secular newspaper: We believe that a secular newspaper should also take the same position. (Of course, we do not say this because we are not happy about those political papers that are not only written by Christians, but also stand in the service of Christianity; however, we consider the above-mentioned position of a paper for Christians as citizens of the country to be the most natural).

So we think that when Mr. Schneider

When he states as a permanent feature of his Volksblatt that it will be purely political, but never irreligious, never unchristian, he has thus described the position of his paper in such a way that, if, as we have no doubt, it remains true to the expressed principle, it will well deserve the support of Christian readers.

Of course, it goes without saying that the editor of a political paper cannot always express the opinion of his readers, but certainly often gets in their way. But we think that among Christians this should be the least cause for displeasure with the paper. Christians do not want to be guided by demagogues who pander to them, but only to hear in order to judge for themselves.

The more corruptly the local atheistic press has affected the Germans here for a long series of years, the more we consider it our duty to call upon the readers concerned to support the "Volksblatt". Here in St. Louis, it has already displaced the local blasphemous and filthy daily papers from many families and has already done much good negatively. Only a very wide circulation will ensure the existence of the paper and make it possible for it to become more and more suitable for its purpose. *) Would those of our readers, whose recommendation could help the paper, realize this and use their influence to get the paper as many honest paying subscribers as possible.

The paper is published daily and weekly. Out-of-town subscribers receive the "weekly" for the annual subscription price of \$2.00, the "daily" for \$5.00 annually. Orders are to be made at Office No. 46 north Third Street, corner of Pine Street, by letter at the address: "St. Louis People's Gazette - St. Louis, Mo."

"The **Sunday Bulletin**, edited by Father Müller in Immeldorf in Bavaria, has ceased to appear with this number, as we can see from the last number of this Bulletin last year. In its place is

"Freimunds

Kirchlich Politisches Wochen-Blatt ' für Stadt und Land" (Church Political Weekly Bulletin for Town and Country)

stepped. The latter is edited by Pastor Wucherer in Nördlingen. The publisher is Beck there. The annual price is 1 fl. 48 kr. or 1 Thl. Pruss. C. First of all, this paper is supposed to be an extension of the so-called "Sammelkasten für Heimathliches und Welthändel" ("Collection Box for Home and World Affairs"), which used to accompany the "Sonntagsblatt". As the intention of this extension, the editor states: "To offer a paper for the awakening, promotion and strengthening of ecclesiastical sense and understanding not only for one country, but for the Lutheran church of all German countries. He further writes: "Whoever wants to read my political creed, look at Rom. 13, 1-7, where it is written."

The editor readily admits that up to now, as a result of the lack of facilities, some things have come into the paper that do not correspond to the tendency of the paper any more than to the will of the editor. We ask the Christian reader to take this into account.

Pastor Kilian.

As we can see from the "Pilger aus wachsen", the dear Pastor Kilian and his congregation, which emigrated with him to Texas, had to suffer a lot of bad gossip there after his departure from Germany. The "Pilgrim from Saxony" speaks about this under the heading: "God's guidance!" with heartfelt regret and concludes with the note and the wish: "Among other lies was also the one, as if Father Kilian had left his flock on the way out! May the Lord guide the dear brothers and remain their shepherd and his flock also in the new homeland.

Public Notice.

After all votes entitled to the election of the candidates for the vacant directorship at Concordia College in St. Louis have been received by the undersigned Secretariat of the Electoral College, the same hereby submits the obligatory report that the following election results have been obtained.

The following three received the most votes:

1. cand. Neubert in Leipzig, namely 9 votes, including 7 for the directorship and 2 for a gymnastics teacher position,
- 2 Prof. Biewend in St. Louis, namely 6 votes,
3. past. Sievers in Frankenlust, namely 5 votes.

It is now incumbent upon the dear congregations, as well as the venerable teaching staff at St. Louis College, to make use of their right of appeal with regard to the addition of another candidate to the

electoral list and with regard to justified protest. The members of the electoral college are now at liberty to make use of their right to add another candidate to the electoral list and to make a justified protest within the next eight weeks from today. The members of the electoral college, however, want to notify the undersigned as soon as possible of the men elected by them from among the above-mentioned and any others to be added. Finally, the undersigned takes the liberty of announcing that Mr. Cand. Neubert has declared in a private letter received from him that he would not be able to accept the election if it were to affect him. May the Lord have mercy that, through the investigation of His holy will, the right man may also be found in this election, whom He has determined. He has determined.

Frankenlust, May 1, 1855.

Ferdinand Sievers, Secretair of the Electoral College p. t.

The Northern District of the German Evangelical Lutheran Synod of Missouri, Ohio, et al. S t. will hold its meetings this year at Trinity Lutheran Church in Milwaukee, Wisconsin, June 6-13us. Milwaukee, Wisconsin, March 21, 1855. Friedrich Lochner, Secr.

(Submitted by Past. H.) [Hoyer.]

World Trade.

Our readers will hear without sympathy that immigration from all the parts of Europe where people are moving to the United States in the first four months of this year was barely a third of the multitudes that arrived here in the corresponding months of last year. Only 2812 Germans landed in New York during the month of April. The poor among the arrivals usually find themselves in the most distressing situation, since in our eastern cities in particular unemployment still continues at a high rate, and a quite unheard-of dearth of all common foodstuffs severely depresses even those who still and again have work.

But my readers will impatiently ask: how is it in Europe, how is it in the Crimea around Sebastopol. Well then: since April 9 until the last mail of April 22, the French and English sent an iron hail from 500 fires into the city, and 1209 people were killed or crippled daily, without causing more damage to the fortifications than what the Russians restored overnight. On the other hand, in the same days, namely from April 16, one could hear an endless jubilation and shouting of joy in and around London: Emperor Napoleon and his wife were guests of Queen Victoria of England. On all public buildings of the capital of England the flags of England, France and the Turk (the crescent) were flying, deputations of the secular and ecclesiastical corporations greeted the emperor with pompous speeches, there was no end to the cannoning, illuminating and so on for days. But let us rather look elsewhere, to where, also in the same days, attempts were made to settle the disastrous dispute. The peace congress in Vienna broke up on April 21, when the Russian envoy declared that Russia would never agree to a reduction of its power in the Black Sea as demanded by England and France. In vain the same envoy made some more overtures: the die was cast for war. To Germany and, since Prussia has so far firmly maintained its neutrality, to Vienna you must now look; there, not in Sebastopol, not in the Baltic, where the English fleet has already been forced to return, lies the decision on the events of the future, as far as it can lie with men. The last news indicate that England and France fear that Austria will not be on their side, but will try to remain neutral. We can only say we hope so, we ask God for it. If Austria turns either to the English and French or to the Russians, the dispute will be fought out on the soil of our beloved old fatherland - God may mercifully protect it from such calamity.

For poor students.

By Hrrrn schoolteacher G. H. Fischer in Chicago, collected at Mr. H. Niemann's wedding for Con- cordia students Grupe and Siegmann 82.26.

Received May 15, 1855, from the Young Men's Association in Frohna for the pupil of Concordia College, Ludwig Lochner, 86.00.
A. View end.

Receipts and thanks.

To the worthy Young Men's Association of the First Lutheran Church in Pittsbrmg, I hereby express my warmest thanks for the first quarterly contribution of 812,(0 of the second year of my support in this institution.

C. F. Th. Grebel.

Concordia College, May 11, 1855.

Warmly thanking undersigned certifies to have received from Dr. Sihler 84,00 and from Mr. I. Krudop 85,00.

E. Evil.

Concordia College, May 12. 1855.

Received

for the widow Heid:

81.00 Cd. Roschke.

st, Volkert in Schaumburg, Ills.

Get

a. to Concordia - College - Construction:

From the congregation of the Rev. Kunz in Hancock

Co., Yes. 829.50

" Mr. Immanuel Guenther in St. Louis 5.00 " the congregation of Mr. Past. Clöter in Sagt- naw City, Mich. 15.76

"Mr. Past. Detzer in Desiance, O. 5,00

" whose congregation in Fulton Co, O.: .

M. Leiktinger 50 Cts, P. Eckley 35 Cts, two unnamed 15 Cts, I. Leininger, F. Leininger G. Leininger, Jak. Leininger, Andreas Moll, F. Krauß, Conrad Kutzly scn. and Conrad Kutzl" jun. ä25Cts. 3,00

Proceeds of the Easter collection in his parish in De- fiance, O. --6 ,00

From the congregation of Mr. Pastor Trautmann in Adrian, Mich:

A. Wagner and M. Mulzer ä 83.00, G. Hol" zinger and P. Hoffmann L 82.00, M. Fischer, B. Billenstein, K. Schneider, I. Wagner and Bab. Wagner L 81.00, I. Wiesinger, M. Wie- smger, L. Wagner, P. Riebel, H. Beck, M. Klein and G. Schaßberger ä 50 Cts, M. Mei- crhuber 81.50, M. Langohr 75 Cts. and G.

Wiesinger 25 Cts. - 31,00

" young people of same congregation, 2nd mission 5.30 " Mr. Loegler at Noanoke, Huntington Co, Ja. 3.00 " the Gern, at New Bielefeld, Mo. by Mr.

Past. Link 39,25

" Mr. Johann Ortner in Frankenmuth, Mich.-- 50 "" Fischhaber "" 25

"" Leonhardt White in "" 50

d. to the Synodical Treasury of the Western District:

From the parish to St. Louis 82.80

Ed. Roschke.

Get

a. to the general Synodal - Casse:

From Mr. Past. Jüngel in Liverpool, O., sent in from his congregation 810 .00

as: for synonal reports 80

collectirt4 .32

From women's club 3,78

collected at baptisms1 ,10

" of the congregation of the Rev. Nordmann in Washington, D. C. 6.25

for the general president:

"Mr. Br. Rohlfing in St. Louis 1.00

"" Holzkamp there 30

" of the congregation of Mr. Past. Jä'bker in Adams

Co., Yes., 14,00

„ the congregation of the Rev. Link in Neubiele- seld, St. Louis Co., Mo. 8.40

d. to the Synodal -- Missions - Casse:

" of the parish in St. Louis 13.50

by Herm Pafk Sauer in Jackson Co, Ja., einges. 3.00 nemlich: 81.00 from Mr. Heinrich Schneider,

1.00 from Mr. Heinrich Böhner, 1.00 from Mr. Wilh. Junge, e. for the maintenance of Concordia College:

From St. Louis parish 22.00

ck. for poor pupils and students in Concordia- College and Seminary:

From Mr. Past. Daib and his congregation in Ha- miltvn Co., Ja. 4.00

F. W. Barthel, Cassirer.

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d en 9th year:

Messrs. Burhenne, Jakob Stockbcrger, G. Willner.

The 10th year:

Messrs. G. Emmert (50 Cts.), Past Günther, Anton Heidemüller, Hempler, Past. Hengist (50 Cts.), Wittwe Hohld, Jakob Stockberger.

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Messrs. G. Emmert (50 cts.), Felde (50 cts.), Pastor Fritze, Pastor Günther, Past. Hengist (50 Cts.), Past. I. G. Hahn, Ant. Heidemüller, Jakob Kunz, Adam Kiefer, Chr. Kühnes, Heinr. Niewcdde, Past. Nennicke, Heinrich Scheer, Past. Sallmann, Fr. Schleycr(7 Er-), Fr. Stutz, MrS. Stepprr, Past. Sauer, C. Weißcnburger (50 Cts.) The 1st half of the 12th year:

Messrs. Felde and Weißcnburger.

Letters and funds received

since May 7.

From the Herrm Pastors Trautmann with 836.00; Boy! with 810.50; E. Ricdel with 815.00; Wagner; Lochner; Günther; Wunder, and.

by Messrs. EagerS u. Wilde; I. Newton Kurth; Lücke; A. Andreä with 81.00.
St. Louis, May 22, 1855.

Otto Ernst.

Changed Adresse.

Lev. II Lauer, Niles L. O., Ooolc Oo. Ills.

Mailbox.

To S. - Your Einscdung will appear in the form of a tract in the near future.

Due to the forwarding of lost copies of No. 8 of this volume, I am again forced to ask for the return of any surplus copies of this number as soon as possible, in order to be able to satisfy new orders.
F.W. Barthel.

Books and pamphlets, to be had at the undersigned at the buried prices.

Hirschberg Bibles, very nice and durable leather bound, ----- 3,75 Kirchengesangbuch für evang. -luth. Gemeinden verlegt vorder hiesigen evang.-luth. Gemeinde U. A.

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Sermon preached on Easter Day, 1851, at St. Louis, Mo. by Prof. C. F. W- Walther, - - -5

Whose sermon on 1 John 2:19: Why cannot and should not the belief that the true church is actually invisible and scattered over the whole world tempt us to leave the orthodox visible church, 5

His sermon on 1 Thess. 4, 1-7: The exhortation of the holy apostle to become more and more complete. Apostle to become more and more complete, 5

Conversations between two Lutherans on M e thodism, -----5

The pastoral letter of Pastor Grabau of Buffalo of 1840, presented to the public as a protest against the assertion of hierarchical principles within the Lutheran Church, the piece 15 Cts, the dozen 1,50 of Martin Luther's interpretation of the 90th Psalm, brochirt and trimmed, the piece 15 Cts, the dozen 1,50.

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that they should establish and maintain Christian schools, - - - ' 5
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the farmers, -----5

" "" against the storming peasants - -5

" " Exhortation to peace on the
twelve articles of the peasantry in Swabia, ----- 5 "" ob Krieasleute auchinseligem
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Baptismal certificates 81, 00; however, since these have found a wider distribution than was to be expected, the publishers have currently organized this price reduction.

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Volume 11, St. Louis, Mon. June 5, 1855, **No. 21.**

(Sent in by Past. Wyneken.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution to **this year's celebration of the Peace Jubilee on next September 25.**

Continued.

The Interim.

During the war turmoil, the papal machinations had succeeded in moving the Concilium from Trent to Bologna, and the emperor was unable to persuade the pope to open it anew in Trent. There was an open rupture between the emperor and the pope over this, and it was no disgust that as long as the old pope remained alive, things would turn out differently. Earlier, the Emperor's attention had been drawn by his brother Ferdinand to the fact that he should not rely too much on the Concilium alone, since it would not decide anything other than a complete restoration of the old Catholic nature, which the Protestants would not be satisfied with; rather, he should take matters into his own hands, and with the various models that the Colloquia had so far provided, it would not be difficult to bring about a settlement that the Protestants would put up with! and which the Concilium would not outright reject. So the attempt should be made once again to compare Christ and Belial.

and to merge light and darkness into a twilight in which anxious consciences should grope. He also had the men at hand who were to accomplish such work. It was the moderate Plough, who was now appointed by Moritz to his diocese of Naumburg, after the old Amsdorf had had to give way and Holding, or Sidonius, Churmainz suffragan bishop. Joachim of Brandenburg provided the third Protestant, Johann Agricola, who "would so gladly have been Bishop of Camin, and such also by the Elector of Brandenburg to the Imperial Majesty. Majesty". Yes, such a finished draft, perhaps worked out by Agricola, was presented to the emperor, perhaps by Joachim of Brandenburg. At least he boasted, when he boarded the carriage in Berlin that was to take him to Augsburg, "he is now educating as a reformer of the whole German country," he also wrote from Augsburg to his good friends, "he has not only collaborated, but has presided over the deliberations on the Interim," indeed he was so deceived by the vanity that seeks its honor in shame, that he boasted: "He had reformed the pope, converted the emperor and made him Lutheran; now would be a golden time, the gospel should be preached in all the bishops' lands and in all Europe."

The emperor went along with this submitted plan and was all the more able to do so because the estates at

his inquiry what to do to order the ecclesiastical turmoil until the Concilium had closed its sessions? (which, of course, was a long way off, since they had not even reopened at Trent) had put the whole matter in his hands. The work was now entrusted to the three men mentioned above. The last file, at the behest of the emperor, was still put on by two Spanish Dominicans: Malvenda and Dominicus a Soto, who rewrote the already wretched work of the father of lies in such a way that even Pflug did not deny that there was much idolatry in the Interim, which, if accepted, would be confirmed that it did not come from the first workers, but from the Spanish monks. But even before this revision, Bucer, whom the Elector Joachim of Strasbourg had sent for in the hope that he would sign it, confessed that it confirmed the whole papacy, and neither the brilliant bids nor the threats of burning at the stake that Granvella made against him could induce him to approve it; he left Augsburg secretly and reached Strasbourg again only at great risk. This book, which according to the Emperor's will was to be a guideline to be followed in the church until the disputes were resolved by the Concilium, and which for this reason is usually called the "Interim", was now excellently suited, although not to knock the bottom out of the barrel immediately, but to make way for the Augsburg Confession to be removed from the eyes and hearts of the people.

and to bring it back under the control of Rome on the old track. For this purpose it was cunningly and intricately enough arranged. Basically, it carried the whole abomination of the papacy, but covered with such a varnish that eyes blinded by the power of the emperor and the fear of persecution could only too easily be held by this varnish and deliberately not see the abomination underneath. Or, where it nevertheless looked too terrible, one could hang the little coat of adiaphoron (middle thing) around it, and thus equipped with good Lutheran phrases about Christian freedom in such things, present the abomination "to the rabble" and advertise it as acceptable. Thus, in the article on justification, it was taught that "God does not justify man by his works, but according to his mercy, purely in vain, without his merit; each one must nevertheless adhere to Christ's merit," and yet one did not want to abandon the "inherent" righteousness, and trust was directed both to the sanctification imparted by Christ, which follows justification, and to the righteousness acquired by him. Works done outside the commandments of God in good faith are praised and merit is attributed to them. All sins that can be remembered are to be told to the priest, and through the atonements, which consist of fruits of penance, especially fasting, prayer and almsgiving, the causes of sin are taken away, and temporal punishments are cancelled or at least mitigated. The merits of the saints, out of God's mercy and Christ's grace, are not only helpful to their salvation, but also useful to us for our protection and for the attainment of divine grace; the intercession of the saints is therefore to be desired. The bread ceremony and the sacrifice of the Mass remain, but only as a memorial and thank-offering, by which we do not earn the forgiveness of sins, but make use of the forgiveness of sins earned on the cross. They are to continue to be celebrated, accompanied by all the abomination of the Mass canon; so also remains the number of the seven Sacraments, the last of which "either benefits the body or guards the soul against the fiery darts of the Evil One." The divine right of the pope is not expressly emphasized, but nevertheless, according to the privilege given to Peter, to whom Christ commanded government of the universal Church, he is granted the place of "supreme bishop, superior to all others with full power to preserve the unity of the Church. This bishop himself - naturally taken according to the alienated concept of the papists - has the power to interpret the Scriptures, to establish the doctrine therefrom, to pronounce justice, to judge doubtful matters in the conciliarities, and to make laws. That the whole drag of ceremonies, feasts and holidays, clothes and other ornaments, chrysam, processions, lights, crosses and the whole order of the Roman liturgy was attached to it, everyone will expect by himself. And what was the poor conscience then, according to their own confession and the doctrine established in the Interim with all this stuff? Doubt, nothing more, because this was also established again, that man cannot believe without a doubt, for the sake of his weakness, that his sins have been forgiven. This was and is the consolation of the all-holy church, which it offers to its children, a scorpion for an egg. And that was and is still worth it today, that it sheds the blood of the saints in order to assert itself with its arrogated power. Only because one feared an outrage, the married priests were allowed to keep their wives, until the end of the concilium, so also the celebration of the holy communion under both forms. The priests were allowed to keep their wives until the end of the council, as was the celebration of Holy Communion in both forms by those who had enjoyed it until then, but they were not to despise the others, since the Body and Blood of Christ were included in each form. For the services rendered in this laudable work, Agricola received 500 florins from the Emperor and 500 thalers from Ferdinand, a significant sum at the time, along with the promise of a good dowry for his daughters if they should marry. Sidonius received the bishopric of Merseburg; Pflug had already received his reward in advance, namely the bishopric of Naumburg, to which, as already noted, he had recently been introduced at the Emperor's behest. According to Thuanns, the saying went around: "The authors of the Interim would have held on to the Chrisma in such a way, so that they themselves would be the better lubricated. For this spawn of darkness the Protestants were to give up the apple of their eye, the Augsburg Confession, and allow themselves to be introduced anew into the papal darkness. One would think that it would have been impossible to get through the Reichstag with the proposal to introduce this interim, but it happened. And two main factors contributed to this. When the emperor first presented it to the more powerful Protestant princes, it happened before the Spanish monks had laid their hands on it, and then they were also of the opinion that the interim should be a binding norm of faith for both parties. Thus they could really think that by accepting it they were not only not forgiving the cause of Protestantism, but also serving it, in that under its protection the right doctrine would now be

given more air even in the regions that had hitherto remained papist, in spite of the rulers who ruled over them. Moritz admittedly made counter-proposals, but finally promised not to cause any confusion in the Imperial Council by openly contradicting it, and even if he could not commit himself to anything on behalf of his subjects, they would finally see for themselves that it was not in his power to change something that all other princes approved. The emperor took this for complete consent and did not care much about the objections of the minor princes, Wolfgang von Zweihrücken and Johann von Cüstrin. When the Interim was finally read out at the Imperial Diet, not only the changes made by the monks, but also the new constitution, which was to be published in the

The preface also stated that it was binding only for the previous adherents of the Augsburg Confession; the papist party was only urged to insist on its old statutes. Thus the Protestants realized too late that it is not necessary to give the devil one's whole hand, but that he will take it himself if one only gives him a finger. During the discussion of the princes, which had to take place immediately in the presence of the Emperor, although in a more distant part of the hall, there was some opposition to the immediate acceptance, but before an actual inquiry was held, the Elector of Mainz stepped out of the circle and thanked the Emperor in the name of the estates for the great diligence, effort and care that he had taken out of love for the fatherland to calm it, and that they would obediently help themselves to what the Emperor's Majesty desired. The emperor accepted this as the expression of the attitude and general acceptance on the part of the empire, and so the interim was publicly issued as an imperial law, with the attached prohibition that it not be taught, written or preached against. And he was not of the opinion to slacken anything of it, also felt powerful enough to enforce his intention. The cities expressed their intention to issue a joint protest at the Imperial Diet, but nothing came of it.

(To be continued.)

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

Continued.

The thirteenth chapter.

"So now in the 13th chapter (on the trumpet of the last of the seven angels, who blows in the beginning of the 12th chapter) of the same seventh angel comes business? the third woe, namely the papal emperorship and imperial papacy, here the papacy also gets the temporal sword in its power, and now rules not only with the book in the other woe, but also in the third woe, as they then boast that the pope has both spiritual and temporal swords in his power.

"Here are two animals, one is the empire, the other with the two horns, the papacy, which has now also become a secular empire, but with the appearance of the name of Christ. For the Pope has restored the fallen Roman Empire, and brought it from the Greeks to the Germans, and yet is more an image of the Roman Empire than of the body of the Empire itself, as it was: nevertheless he gives spirit or life to such an image, that it nevertheless has its estates, rights, members and offices, and walks in some measure in pregnancy. This is the image that has been sore and has neither been healed.

"But what abominations, woe, and harm such an imperial papacy has done is not to be told now. First of all, the world has become full of idolatry through his book,

with monasteries, convents, saints, pilgrimages, purgatory, indulgences, immorality and untold more pieces of man's doctrine and works 2c. On the other hand, who can tell how much blood, murder, war and misery the popes have caused, both with their own wars and with the provocations of emperors, kings and princes among themselves?

"Here now goes and runs the last wrath of the devil with each other in the Schwang, there in the morning the other woe, Mahomet and the Saracen, here in the evening Pabstthum and Kaisertbum with the third woe, to which as an addition the Turk, Gog and Magog also comes, as will follow in the 20th chapter. And so Christendom is plagued in all the world and on all sides with false doctrines and wars, with book and sword, in the most horrible and miserable way, that is the basic soup and final plague. This is now followed by almost vain consolations of the end of such all woes and abominations."

(Luther.)

In the previous chapter, the reader who has surrendered to the impression that the snorting fury of the dragon, of which it gives warning, makes on a sheep of Christ, will have been as frightened as Tobias was when a large fish came out to devour him and he cried out with a loud voice: "O Lord, he wants to eat me. (Tob. 6, 2-4.) On the other hand, there follows a face that allows us to calmly look at the monster from which the children of God fled and hid, just as the young Tobias ran back from the great fish without being able to look at it. Therefore we will write in thought v. 4 and 5 to Tob. 6 about this chapter, namely the words: "And the angel said unto him, Take him by the feathers of the raft, and draw him out. And he drew him up on the land, and there he wriggled at his feet." Even if we cannot hope to enrich our apothecary from the entrails of the beast we see, since this animal is only poison and bile, we still have the consolation that we do not have to cut them off from each other first, and if the bile nevertheless overflows at the sight of them, such bile does not poison a soul.

Hereby it is already said that this chapter once the fiend itself completely Abmalt, whose Buben stücke "have been told us so far. While he was described so far as a robber and murderer, who plundered the city of God and made the ways unsafe, but appeared, as it brings his trade only masked, we are now opened a view into the murder pit where you can see him in his true form.

Just as the kingdom of Christ, although it remains the same in its essence as the "One Holy Church" from Adam to the last day, despite all the changes of time, because it has its sources in eternity, into which it flows, nevertheless appeared in two main forms, as the Old Testament and the New Testament, which are, so to speak, its right and left banks, so also the Roman Antichrist had already had his real model in the Roman kingdom before he had the same one.

The first part of the book is about the history of the Church. To its complete description, therefore, belongs that as well as this. Thus it comes that we here:

1. v. 1-10. a description of the Roman empire before we find

2 V. 11-18. The papacy is introduced.

"And I stood upon the sand of the sea"-: a worthy setting for a spectacle that has countless armies of barren works of darkness in its wake. "And saw a beast rise out of the sea" 2c. Cap. 12, 3: "A great red dragon" appeared in the same form as the "beast" here, except that the heads, not the horns, were crowned. The reason is that there the light fell more on the rage of the devil, to whom the Roman empire served only as a stick: the tool of the enemy disappeared before the impetuosity of the raging dragon and the bleeding wounds, which he struck without winning the bride of the lamb, just as at the fall of man under the serpent, through which Satan spoke to Eve, we understand more the devil than the beast, which now crawls on the belly; now, however, the Roman empire is the object of consideration for itself. As an empire of this world it appears before the prophetic eye, as once before Daniel in the form of a beast: it corresponds to the desolate being that ruled at Rome and to the rapacity that devoured the world. The Holy Spirit lets it rise out of the sea because the other kingdoms around it poured into it like rivers that have ended their course and blurred namelessly with many other waters in the boundless depths. - The reason why the "seven heads" are emblazoned with "seven crowns" in C. 12, 3. is that the view there does not reach beyond the old imperial age: for the Roman empire is only considered in this place insofar as it played a role in the history of the bloody persecutions that greeted Christ's empire as spring storms and stripped it of its blossoms without damaging the fruit. At that time, the individual

empires that Rome had fused together were still kept under one imperial scepter, even if it was divided later. There was still a common head that wore the crown. But since in our chapter an overall picture of Roman rule was to be sketched, the tree had of course to remain as it finally fell: and it fell in pieces, so that really ten special empires again emerged from the old empire, but of the one Roman empire only the name remained. But the name remained: for the pope received it, when he already wanted to extinguish it, in order to support his own rule by it. So he had to serve with the "blasphemy" of God. Therefore the first verse closes with the words: "and on his horns ten crowns, and on his heads names of blasphemy." But whoever is more pleased with the allegory of numbers is free to think of the resurrection of the earthly with the "ten crowns" (double sensuality), of which the new kingdoms begat. Only leave the dawn out of it: for the light of heaven does not envelop the turmoil on the graves; at the most, one may make ten torches out of it, with which one leads the corpse of Roman glory to the grave, which itself ekes out its existence only as a ghost, under "names of blasphemy," nevertheless also as such still a foil to the "ten crowns," in German: one more proof that "the dead bury their dead" and set up grave monuments for them, or even more German that the apostle is right when he writes: "The dog eats again what he has eaten, and the sow rolls again in dung after the flood" (2. Petri 2, 22.).

The "names of blasphemy" are the moss on the funeral stone. This is the crown of the "heads", so that the image of death does not lack that of damnation.

In the previous verse the allegory (secret interpretation) has asserted its privilege, as it is also due in prophetic stories. As in ancient times, when a child was born, one first looked at the stars in order to read its fate in them and, as they say, to set the horoscope for it, so also of this birth defect, as it were, only the sign was noted in which it came into the world and at the same time, what kind of sign it itself was to the world. Now also the natural history comes to its right, since "the animal" is painted, as it lives and lives. Its shape is like that of a pardel. This is a very treacherous, cruel predator. The Romans were both. Then it has ringed spots. The old Roman empire looks just as colorful on the map, and yet it presents us with only a very weak picture of the wonderful mixture in which various religions, languages, customs and orders surged through each other in Rome. Because the end of the dominions, which all came under the Roman yoke, founded this new last world empire, and also, by the way, because of this, so many things were intertwined, which otherwise would never have come together, just think of the worship in Jerusalem and the grimace-like juggling at pagan idol altars, and place the death-matted peoples of the old world, grayed in lust, who had played out their role next to our ancestors, and other brute hordes who were about to build a new stage out of the ruins of the former; It is as if the Pardel with its ringed spots were created only to personify the Roman Empire (i.e., a living portrait of the Roman Empire). (i.e., to give a living portrait of it).

"His feet" are "as bear's feet". The bear has probably proportionally the broadest foot. The Roman Empire also had an enormously large space on which it stood, as on its feet. No animal has a foot that is proportionately as strong and murderous as the bear's, for it is in its paws that it has its strength and uses them solely to kill its prey. Wherever the Roman Empire set its foot, everything gave way to it, and woe to him who did not. A clumsier foot

there is also easily not, as the bear has. And so the Romans could basically do nothing but stand, and they did it well: for their civil community was so well-ordered that one still learns from them in the play today. Noble arts and deeper sciences, however, they themselves did not set on the path, nor did they promote them further. In this they remained bunglers, if one compares them with their masters, the Greeks. They have learned such things as a bear learns to dance. Even the praised Horace, as long as he walks upright at the staff of foreign teachers, falls down again and again on his fours and testifies by crude meanness whose sex he is. But power gives fame and money covers up some nakedness. Thus it has come about that the name of the old Romans has a good sound in the world, despite the pardle spots and bear's feet that the holy spirit attaches to them. They were democrats too, of course, but only for a time, and when they were not disturbed: as soon as they got into trouble they had to have a lord whom they called dictator; at last, however, they got emperors instead of the kings whom they had driven out, and what kind of emperors? Their element, therefore, was not really the participation of the whole people in the government; but it was only, as when the bear holds on to the staff for a while, so much, by the way, the broad basis of their constitution, even as long as they paid homage to democracy, corresponded to the bear's feet.

"His mouth" is like "a lion's mouth." It is understandable that such people threw themselves into the breast and big grudges, as Luther says. How did not Cicero puff his chest out when he curled the ears of the Roman mob! How did not all the world tremble at the Roman senate's slogans of power? It was a foolish commandment that one should sacrifice to the Roman emperors. But it cost martyr's blood if a Christian opposed the same.

That is the power of the beast. Now comes its powerlessness. "The dragon" namely "gave him his power, and his chair, and great might"; he was in himself as incapable as the most despised people, whom he stepped on the neck. This, in fact, the Romans themselves admitted: for they did not do the least thing without consulting the devil, whom they ignorantly worshipped: who then lent them his wit and great defiance, threw his children at their feet, as he would one day betray them again to others, and made them rich and great, as one fattens swine for the slaughter. - In the light of the words we read in Matth. 4, 8. 9. we can already clearly see that the Antichrist casts his black shadow on the earth.

From the third verse now follows the history of the animal, which we find confirmed in every world history manifold. Here only some for the proof.

1. from the deadly wound of one of its heads, which was healed to the astonishment of the earth. Here the interpreters usually think of the fact that in the Occident the Roman imperial crown lay for a time in the dust and after that

i. In 799, Pope Leo VIII placed it on the head of Emperor Charles the Great. However, this is most striking when one looks at the Roman Empire from the beginning to the end, because it was thereby granted, after it had already been buried, to still haunt, as it were, and to weave around the chair of the Antichrist, which it had carpentered, as such a ghost. In our place, it also serves to give the view its direction to the goal: for the Roman Empire comes into consideration here only for the sake that it has worked and helped the papacy. This is the reason why the Roman Empire has remained an object of wonder for the whole world, since other very powerful empires have been forgotten in the course of time. The Greek text proves that the whole world is to think of the course of the times, which will preserve also future generations the news of the Roman empire, in which it reads literally: "and the whole earth wondered after the beast".

By the way, the "deadly wound" and its healing plays its role in the Roman history from the very beginning. The kingship, one and the first of the heads (forms of government) of Rome, was first eradicated and remained dead for centuries; then, however, it revived in the form of the emperorship. The first to seize the imperial scepter, Caesar, from whom all other emperors got their title, as it still resonates in our "Emperor" and in the Russian "Czaar," was murdered in a murderous manner, and behold, his death dealt the death blow to the Republic; after him came Emperor Augustus. And how much mutiny was there not otherwise in Rome and afterwards in Constantinople, whereby one regent's house after another was overthrown and the whole empire brought to the brink of ruin? The deadly wound, which was healed again, is therefore rightly Rome's coat of arms.

If it had remained only with the amazement about the indestructible monster; but one also whored

oneself at it, because one drove idolatry with him: therefore

2. One more word about the worship of the beast. This is also mainly transferred to the time that saw the Roman Empire rise anew through the help of the papacy, as v. 4 the worship of the beast appears only as a reflection of the worship of the dragon. In the case of the latter, one would have to think of the devil's service that was rendered to the old serpent in the person of the pope. But in what the worship consisted, says the end of the verse: one considered it insurmountable and bowed before it, without daring to resist, because one saw that it nevertheless revived again and again.

However, this too suffers from more general application, although this should not deter us from letting our eyes rest especially on the time in which, since Charles the Great, the papacy went hand in hand with the Roman Empire, that it was not exactly the period of splendor.

For once the hair of Charlemagne himself fits sharply, who bent the pagans with the sword under the papacy, and when he forced the people to baptism, was basically worshipped more than Christ, on whose mere word no one wanted to come, and then also afterwards in the whole Occident the Roman Empire spread terror enough and apart from that ruled the nations by its statutes, and breathed its spirit into them (cf. v. 15.). But that the worship suffers more general application and has clothed the Roman empire, as long as it has risen on earth as a sun under the moon, as in a radiant glow, is proved by the terror that has ever preceded it and had long before stamped it as an idol, before the bust of the emperor was set on the altar as an idol and the worship of it was enjoined on pain of death. Then, in fact, the dragon and the beast were worshipped at the same time, and the world rejoiced or echoed with the sigh: "Who is like the beast? And who can get along with him?" Who can resist him what he wants and deny him obedience?

Fear also created this idol: for the power of Rome could not in and of itself take away the heart of anyone who had not previously fallen away from God and become the serf of the devil. Therefore, when this verse speaks above all of the worship of the dragon, the Holy Spirit lifts the lid off the "secret of wickedness," which as a magical power in the Roman Empire as well as in the papacy has its roots under the earth, even in hell, but before faith melts into nothing as the lie of the devil.

3. of the mighty enmity with which the beast rages against God. Verse five and following - the 42 months of verse five make it necessary to think again especially of the last times of the Roman Empire, which are characterized by hostile blasphemies against the church. Yes, everything the Roman Empire does towards the end is only indignation against the Lord and His anointed. What else has the Roman Empire done in the second half of its existence? It was, by the way, useless, a plague to itself and to other nations. Nobler emperors succumbed to the hardships caused by their cursed crown. They sighed, like Maximilian, over the hustle and bustle into which the pope brought them, and the Hohenstaufens had to atone for the fact that they did not incline their ear to the great blasphemous mouth of the Antichrist, who was a nuisance to them. The Roman Empire in and for itself, apart from the persons who bore this dignity with dislike, was created as a power of the pope only to serve the great lying and blaspheming mouth of Rome as a kind of hurried trumpet, which by earthly force amplified the thunder that ape'd Sinai's terror from the seven hills. By giving emphasis to the ban through the eight, it had to help surround the army camp of the saints. Let us now run over the words.

"And it was given to him"-itself had no

The papal power was almost extinguished - "a mouth" - with the deeds it was over - "to speak great things" - it still carried the magnificent titles, which once Augustus and his successors had testified and sealed power - "and blasphemy," - all its titles were only invented, in order to bring as a shadow of the papal highness the blasphemous lies of the Roman whore on earth in Schwang and to shield - "and was given to it, that it would last with him" - it had thus, as much as in it lay, ceased: That it was still "with him" was a gift of papal grace. Henceforth it played on earth as the reflection of the will-o'-the-wisp, which magically flickered around the sky in the night of papal darkness, the ever-recurring - "for two and forty moons," - itself a game of the tragic change, of which the moons are the image.

V. 6. "And it opened its mouth" - seemingly for the glory of God, as the holy Roman empire, which with its commands and the sacred guard gave prestige to the holy papacy and was itself to be regarded as one of the three walls of Jerusalem: therefore it could now speak boldly again, since before and still, as soon as it did not want to blaspheme, it had to put dust in its mouth; but in fact - "to blaspheme against God, to blaspheme His name" - e.g. when it faithfully reproached the faithful martyr John Huss and later Luther and in him God the Lord, because of His name. For example, when it faithlessly reproached the faithful martyr John Huss to the Roman beast, and later, with an insolent frown, declared Luther and in him God the Lord to be in contempt, because of His name - "and His tabernacles" - so it had to happen, since it called itself the patron of Christendom - "and those who dwell in heaven"-: a woe is justly due to that! (C. 11, 14.).

V. 7. "And it was given unto him to contend with the saints," - thus the Holy Spirit mocks the titles which made the newly-baked Roman Empire a stronghold of the saints: for it was by virtue of these very titles that the emperors were used by the pope as shills to deprive the right saints, such as John Huss and Luther, of all civil honors and rights - "and to overcome them" - as the same John Huss is one of his monuments of victory. "And to him was given power over all kindreds, and tongues, and nations" - even over such as had not bowed their necks under the old Roman yoke; and yet were so powerless in comparison with ancient Rome: therefore it was given him.

V. 8. "And all that dwell on the earth" - those who had the word for the lamp of their feet: "But our walk is in heaven" 2c. did not ask for imperial attention when it came to worshipping God the Lord even by freely confessing his word and serving him alone - "worshipped it" -: for if they, like some in Luther's time, despised the testimony of truth out of fear of imperial power, they did not pray to God even without bowing the knee and folding the hands, but to imperial majesty. Previously, v. 4, the reason for idolatry, which was associated with the

Roman empire drove the violence of the devil indicated. Now this sin appears in an even brighter light, when it is further said: - "whose names are not written in the living book of the Lamb" - for everyone, even the weakest child, as well as the most depraved evil-doer, has his ears open, in which the groan of anguish of the Shepherd echoed, when he asked: "Remember me, when you come into your kingdom!" And He lives much more surely now than when He wrestled with death on the cross. So it is contempt of grace and unbelief when, in spite of such mighty help, a prisoner of the devil - and his prisoners are all in themselves - does not enter God's kingdom before the dazzling and terrible splendor of the kingdoms of this world, so that no one will be surprised and no weak child of God will be angry about it, that it happens as it has been described so far, that under the most Christian name Christ is persecuted in his members, then follows at the end a reminder that this is the course of the world from Adam's time on, when it is said there: - "which is strangled from the foundation of the world."

The comforting reminder of the last verse becomes a warning for those who stand on the side of the persecutors without knowing what they are doing, or are held captive in the nets of the papal empire, because they are still listening to the favor and fear of the high ones in the world. They will be awakened by the call:

V. 9. "If anyone has ears, let him hear."

But what makes it so urgent that they are disturbed in their nightly rest is the danger that hovers over their heads, which because of its misdeeds threatens the whole empire that holds them captive: for what

happened to the old Rome by virtue of the prophecy of the Lord ("until the time of the Gentiles is fulfilled" Luc. 21, 24.) awaits the new one, whose beams glow from the fire that still glowed in the rubble when the papal empire was built on it. This is the admonition of the following verse:

V. 10. "If anyone leads into prison, he will go into prison 2c." - Here, of course, where the pious suffer what awaits the wicked in eternity and judgment begins at the house of the Lord, devoted henchmen of the Antichrist have been able to live unchallenged and die quietly, while a Conradin had to lay his head on the block: But there is no lack of examples which, like flashes of God's fiery zeal, illuminated the pits of hell already in the time into which Satan's servants were finally plunged from the Roman imperial chair, and even if it did not happen on earth according to the above saying, all may trust him, in whose mouth was always yes yes and no no, that he will not give eternal imprisonment to anyone who leads into prison and does not repent in the time of grace, but will kill him there eternally with the sword of his mouth. Meanwhile

await the day of righteous retribution exercise the patience and faith of the slaughter sheep. "Here is the patience and faith of the saints."

(Sent in by Th. Brohm.)

Tennessee Lutheran Synod.

For several years, our synod had received pleasant rumors that a Lutheran synod existed in the southwest of the V. States, which still faithfully adhered to the confession of the Lutheran Church. However, these were mere rumors and the isolated location of this synod as well as other local difficulties prevented a closer acquaintance with it. It was not until last autumn that we succeeded in entering into closer, personal intercourse with her, and readers will remember with what joy she received our mission to her. Certainly I am satisfying a general desire of the readers of this paper, if I give more detailed and reliable news about this Synod, to which our eyes look with great hopes, and I would have fulfilled my promise made in No. 10 of this year's "Lutheran" earlier, if I had not believed that I would have to complete the oral information given to me by the brethren there by other printed materials. Since these have finally arrived, I hasten to deliver the promise.

German Lutheran congregations had already formed in the state of North Carolina in the last half of the previous century. Towards 1798, the first attempts were made to unite these congregations and their pastors through an organized synodal band; however, as a result of the departure of several of the pastors, the church system there fell into disrepair. When, however, after some years the congregations began to increase again, the first foundation for the Lutheran Synod of North Carolina was laid in 1803. Paul Henkel was one of its first founders. The beginning was weak, but the good cause found progress. Lutheran congregations also sprang up in Virginia, South Carolina and Tennessee, which joined the aforementioned synod. Since most of the pastors there had come from Pennsylvania, there was also cordial harmony between the Pennsylvanian Synod and that of North Carolina. Alone, "gradually Satan sowed tares among the waizen. In the midst of the Synod two opposing tendencies were formed; one, to which the great majority belonged, was that which later found its expression and embodiment in the General Synod, and which is too well known to readers for me to have to describe it here; the other was the strict and genuine Lutheran tendency, to which, of course, only a small minority adhered. From that majority, in concert with some influential voices in the Pennsylvanian Synod, the idea of a General Synod was first brought to light.

which, according to its intention, was to unite not only the various Lutheran synods of the country, but also, where possible, other religious parties. While the righteous Lutherans saw nothing but mischief coming from this General Synod, the majority enthusiastically conceived this unfortunate plan, and in order to be able to carry it through, unhindered by the party of the strict Lutherans, the friends of the General Synod held a synodal assembly in 1819 at an unlawful time and without having given notice to all preachers, especially those from Tennessee. Deputies were elected to the Pennsylvania Synod to be held in Baltimore, where the plan of the General Synod was to come to maturity, and in order to make one of the most determined opponents, the then still young David Henkel, as harmless as possible, he was suspended from his office for six months, allegedly because he was spreading Roman Catholic doctrines, which were basically nothing other than the pure Lutheran doctrines, especially of the power of the church. These teachings were basically nothing other than the purely Lutheran teachings, especially about the power of baptism and the presence of the true body and blood of Christ in the Lord's Supper. At a synod held the following year at Lincolnton in North Carolina, the synod members who were dissatisfied with the previous year's decisions demanded a proper investigation of the points in dispute; only the majority of the votes were invoked, and their decision was to be the end of the matter. The hostility against the Augsburg Confession and especially the doctrine of baptism and the Lord's Supper, as well as the inclination to unite with all religious parties, became more and more open. Since the plan of the General Synod met with decisive resistance from the strict Lutherans, the other party broke off the meeting and made a start on the General Synod. The pastors who remained faithful to the Lutheran confession, six in number, met from then on and founded the so-called Evangelical Lutheran Tennessee Synod. Its first meeting was held in 1820 in Green County, Tennessee. The names of these founders are worthy to be preserved in grateful memory by their descendants. They were: Jakob Zink and Paulus Henkel of Virginia, Adam Miller, Phil. Henkel, George Esterly of Tennessee, and David Henkel of North Carolina. Only a few short, simple paragraphs were written down, as the basis of the Synodal Union. I emphasize the most important ones: every preacher must pledge himself to teach according to God's Word and the Augsburg Confession; all business shall be transacted in the German language; with all diligence the children shall be acquainted with the doctrines of the Christian faith in the German language; it was also decreed that one of the oldest pastors should tour and examine all the congregations of the federation and especially edify the young preachers with wholesome instruction and hearty exhortation. It is to be regretted that this last decision was never carried out, with only one exception. In order to avoid the trauri

In order to heal this rift, if at all possible, the Tennessee Synod made repeated attempts over a period of seven years to persuade its opponents to discuss the points of doctrine in dispute. These concerned especially the person and incarnation of Jesus Christ, justification, repentance, good works, holy baptism, holy communion, and church government. It imposed the most just and acceptable conditions on its opponents. The Holy Scriptures, the Augsburg Confession and the Small Catechism were to be recognized by both parties as judges of their dispute. Only if the opponents renounced the Augsburg Confession would the Synod of Tennessee offer to dispute with them on the basis of the Holy Scriptures alone. All personal disagreements were to be forgotten and all expressions injurious to the feelings of the other party were to be avoided. But with a truly outrageous indifference all these offers were stubbornly scorned and rejected. The Synod of Tennessee also addressed several questions to the Pennsylvanian Synod in order to find out its attitude toward the pending doctrinal disputes. But the latter did not even dignify the questioners with an answer. Thus repulsed from all sides and branded as a fanatical sect, the Tennessean Synod, without being disturbed, quietly went its way; harmony and love prevailed among its members, and the number of congregations that joined them and desired preachers from them grew ever larger, so that the Synod was not able to satisfy all those who asked; Their synodal resolutions are full of testimonies of the preachers' active diligence to appropriate the riches of the Reformation more and more completely and to make their congregations share them.

Thus in 1821 Paul. Henkel was commissioned to write a church agenda in English. It is still in use and seems to agree with the old Pennsylvanian agendas. An English hymnal was also published. Even if the

songs do not claim to be of high poetic value, they are nevertheless wholesome, unobjectionable ! They also include some successful translations of old Lutheran songs. In 1823, it was decided to print Dr. Luther's Church Postil wherever possible. In 1824, three of Luther's sermons were printed. In 1825, the congregations were exhorted to introduce the small catechism generally; in 1826, an English translation of the catechism was decided upon. Repeated resolutions show that the synod understands the value of the German language as a key to the treasury of the Lutheran church. In 1827, it advises its members to learn the German language in order to understand the symbolic books and Luther's writings or to be able to judge falsified translations of them; in 1828, the Concordia book is recommended to the members of the church and the students of theology for reading, and the students are to have as much knowledge of the German language as possible.

The people had to learn the German language in order to be able to understand and translate German writings. Mention should also be made of a resolution in which slavery is declared to be an evil and the wish is expressed that the authorities should take measures to remedy this evil as much as possible. The preachers should also exhort the slave masters to treat their slaves well and to practice their Christian duties towards them. Finally, it will be of particular interest to our brethren in Missouri to hear that as early as 1822 the Synod of 70 Lutherans living in Cape Girardeau and Perry County in Missouri was asked to provide them with a preacher, which was sent to them in the person of Ch. Moretz. After the synod had increased considerably, (in 1827 it numbered 14 pastors and deacons and 34 congregational deputies were present) and since the propositions written down at the founding of the synod no longer seemed sufficient, a new constitution was submitted to the synod for consideration in 1827 and adopted the following year. The essential features of it are: the holy Scriptures of the Old and New Testaments shall be the only guide of doctrine and church discipline. The unaltered Augsburg Confession and the Small Catechism of Luther are adopted as the creed of the Synod, and no preacher shall be permitted to teach anything which is in conflict with any article of this creed. The audience is emphatically required to be present at the synod through delegates not only to deliberate, but also to judge and vote. In doctrine and church discipline, decisions are not to be made by majority vote, but solely according to the Holy Scriptures. The proceedings shall first be conducted in German and then repeated in English if both German and English members are present. Two peculiar provisions are contained in the Constitution, which I do not want to evaluate here, but only to report, namely the adoption of two degrees of the Magisterium, the Pastors and

The synod shall never be incorporated by the secular authorities, nor shall it have an incorporated theological seminary or a general synodal treasury.

(Conclusion follows.)

"Away hath He of all ways."

"In the dream of the vision in the night, when sleep falls upon men, when they sleep upon the bed, He openeth the ear of men, and rebuketh them, and chasteneth them, that He may turn man from his nobleness, and guard him from pride." Job 33, 16.17. This scriptural word gives us a secret glimpse into God's marvelous and holy ways, which he sometimes does with his human beings.

The first dream is a dream that goes out to the children, sometimes to frighten and chastise, and sometimes to open the ears of the people. If dreams are neither divine means of revelation in the New Covenant, as they were in the Old, through which God makes known his counsel for the salvation of men, nor signs and seals of divine grace, by which souls are sealed and divinely assured of their state of grace, they are nevertheless divine means of guidance, which God, according to his marvelous grace and condescension, sometimes uses to exert a salutary influence on individual souls. Such a memorable example of divine influence by means of a dream is known to us from the life story of John Lassenius, which I would not like to withhold from the dear reader. Perhaps most people do not know about it yet.

Johannes Lassenius was born on April 26, 1636 in Waldau in Pomerania, where his father was a pastor. He was also destined by his father to become a preacher of the gospel. Therefore he was sent to the schools in Danzig and Stettin, where he used all diligence to prepare himself faithfully for his future profession. After his father's death, he went to the University of Rostock, where Heinrich Müller was teaching at the time, and from whose "Er quick stunden" and "Herzensspiegel" we are still edified today. This was now our Lassenius' man! He took him as his role model, and he was certainly in a good spiritual school. When the time of his university life came to an end, he accompanied a distinguished man as a courtier on his travels through Brabant, Flanders and France. He also traveled through England, Scotland and Ireland, saw and spoke with the most famous people of that time, which gave him a lot of knowledge and experience of life. He then returned to Danzig, but he was not to stay there long. He again became the court master of two princes and traveled with them through Italy, Spain and Portugal. When he returned with the two princes, he was tired of maturing and longed for the ministry of preaching. He would have liked to feed a congregation with the word of God, but it did not work out. He worked for a while in the library in Berlin, then attended the universities of Wittenberg, Leipzig, Prague, Strasbourg and Tübingen. Until then he had always had his daily bread and sometimes plenty of it. But now it came differently. When he traveled to Nuremberg, the Jesuits, perhaps because he had written against the pope's followers or for some other reason, ambushed him, sent him to a monastery in Vienna and tried to work on him in every possible way to become Roman. But there they had come to a man who resisted them most powerfully. When they could not do anything with him there, they took him to another monastery. There he was tortured most terribly. Once he was put in a whispering pit for nine days, but he remained faithful to the Lutheran faith and kept to himself.

He firmly believed in the faithful Lord and Savior, who is strong in the weak. In the end, his persecutors thought, "There's nothing to be done with him!" and sent him across the border to Hungary. The Turks were living there at that time. In their hands he would have been lost. But the faithful God was a fiery wall around his servant, he led him out of Hungary happily and safely back to his own in Waldau.

Of course, he would have liked to exchange the pilgrim's staff for the shepherd's staff, but it was still not convenient. So he went on pilgrimage from country to country, from town to town, to see if the Lord would lead him into his vineyard. So his way finally led him to Holstein, and one evening he arrived in Itzehoe, hungry and tired. He had no money to stay in an inn, and a visit to the local pastor was unsuccessful because he did not meet him at home. So he went to the first baker's store to buy some bread, because his hungry stomach would not stand it any longer. "Dear mother," he addressed the elderly baker, "I wanted to buy a loaf of bread. The friendly address and his mild face won him the mother's heart. She handed him the bread. Then the poor candidate took heart and added in a friendly plea: "Dear mother, would you have a little bowl of milk for me to bake my bread in?" "With all my heart," she replied. She coerced him into the parlor and put some milk in front of him. But now the mother's heart also opened, she asked: where he came from, where he wanted to go and who he was. And so one word led to another. Our Lassenius had so much to tell that there was no end to the conversation. Finally we had to break off, because it was already late. Lassenius would have liked to bake his bed for the night in the baker's house, because he did not know where to find one, but his modesty did not allow him to bring this request to his lips. As he reached for his walking stick and asked what he owed, the mother replied almost indignantly: "Should I take money from you? That would be a sin and a disgrace. And these words came just in time for the poor wanderer. "Thank you very much!" he cried, "dear mother, God's blessing

rest on this house!" and went on his way.

But where to? he didn't know himself. At dusk, he walked down the street, down the street, silently wondering if there would be a place for him to stay. But there was none to be found. So he wandered to the graveyard, leaned his head against a mortuary stone, and before he knew it, he had sunk into a sleep. At midnight, however, something grabbed him by the arm and shook him. He is startled and sees a man standing in front of him. "How! (he thinks) are you perhaps to be picked up here and locked up?" But the man goes along with him very neatly and says: "The mayor asks that you be arrested immediately. to come to him." Comfortable now without knowing whether this invitation would take a good or bad turn for him, he followed the stranger. It was the house servant of the mayor. When he arrived at the mayor's house, the mayor asked him why he had chosen the graveyard for his night's lodging. He answered in all dueeness and told how it had come about. He is not a little surprised, however, when he is offered food and drink for his refreshment and is finally given a comfortable place to spend the night in the mayor's house. With thanks to his friendly host, but also with thanks to his Lord and God, he went to his bed. And there he lay down more gently than on the graveyard!

The following morning, the mayor and his wife received him with obvious interest. They now inquired kindly about their guest and were not a little pleased with his story. Now our Lassenius also learned in what wonderful way the Lord had led him into this house. The mayor's wife had been awakened from her sleep at midnight by a particularly vivid dream in which she had seen a poor wanderer sleeping on a gravestone in the churchyard. She had woken her husband. He had tried to calm her down, but all in vain. She could not get any peace. Finally, the husband gave in to his wife's pleas and sent his servant to the graveyard, where he found our Lassenius. There they had seen God's finger pointing in the dream and accommodated the guest.

But it was not enough that Lassenius found a comfortable and friendly place to spend the night in this house. He was to find even more. The Lord led his servant so wonderfully. At that time, the office of a preacher at St. Nicolai was vacant in the city, with which the rectorate at the Latin school in Itzehoe was connected. The mayor offered this to the candidate. Thus, after a short time, the poor stranger became rector and preacher at St. Nicolai in Itzehoe and administered both offices with fidelity under great blessing.

But he had well remembered how wonderfully the Lord had helped him. Wherever he could, he took care of the poor. But what was even more important, he preached God's word powerfully, demonstrating the spirit and the power in the church, into which God had led him. So wonderful are the ways of the Lord. Yes, "in the dream of the face in the night, when sleep falls on the people, when they sleep on the bed, then he opens the ear of the people" - so we certainly speak after Job and do it with thanksgiving and praise. But blessed are all those who hear the voice of the Lord and let their eyes be opened to the knowledge of His gospel, and to rise from sleep and death in sins, and to walk in the way of eternity.

We know from the story of Lassenius' life that he was later still killed by King

Christian V. came to St. Peter's Church in Copenhagen as a preacher, and we are still edified by Lasenii's prayer book and sermons. But be unforgotten to us, if it does not want to happen with us:

"Away hath He of all ways!" Ch. _ L.
(Pilgrim from Yachsen.)

Ecclesiastical message.

After Mr. W. Engelbert, until now a pupil of the seminary at Fort Wayne, had received a regular appointment from the German Evangelical Lutheran congregation in Holmes Co., Ohio, he was ordained by me in the midst of his congregation on Sunday Exaudi, May 20, by order of the Reverend President of the Middle District of our Synod, Prof. Dr. Sihler, under obligation to all the confessional writings of the Lutheran Church.

May the Lord and Arch Shepherd of the host set him there as a blessing for many!

H. C. Swan. Address: Rev. MZeldert

Lenton I? O., Holmes Oo., Ohio.

For your kind attention.

In the latest synodal report of the western district it says among other things: "Partly in order to make it possible for everyone to come into possession of his own copy of the synodal reports, partly in order to spare the already exhausted synodal treasury, the synod decided to sell the printed proceedings of the synod at 5 cts. per copy. - Since the undersigned has now been commissioned to send them, all pastors of all districts are hereby requested to inform him quite soon how many copies of the Synodal Report, which is so interesting and instructive, each preacher intends to sell in his congregation, so that they can be sent to them in time.

Ed. Roschke.

Receipts and thanks.

For the Immanuel Lutheran congregation in Chicago, Ill, the following has been received from members of the Evangelical Lutheran congregation in St. Louis, Mo.

By:

Mr. Krause51	.00	Mr. Heitland	50.50
" Arnt1	.00	" Fester50	
" Wicbusch1	.00	" Gausmann1	.00
" Matches50		"Brockschmidt1	.00
" Cricket1	.00	" Bertram2	.00
" Lindncr25		" Schr.	
1.00			
" I. Veal2	.00	" Luders1	.00
" Landgrave1	.00	" Nitterbush1	.00
" Schumann25		" Joh. Kalbfleisch75	
" S. Burgdorf25		"Home. Veal50	
" I. Burgdorf25		"Gerlach25	
" Steinbach1	.00	" Kraß25	
" S.Riel50		"H. Rohlfk50	
" I. Riel50		" Erk25	
" Stiegler25		" Jrd. 1.00	
" Cousin50		"Romans2	.00
" Heiwg25		"I. Günther2	.00
Gottlob Schuricht 50		" Theodor Günther1,tlO	
" Coy25		"K^ W. Bender0.	50
" Quer! 1.00		" Volkening1	.00
" Adolf Hermann '1.00		" Nudlvff5	.00
" Obermeyer1	.00	" Past. Bürger4	.00
" Prof. Walther2	.00		

Total: 550.25.

May the Lord repay the above-mentioned brothers for their love according to His grace in temporal and heavenly blessings!
Chicago, Ill, May 15, 1855, G. Schick, pastor of the Lutheran Immanuel congregation.

Heartily thanking God and the benevolent givers, I hereby certify to have received 5 12. from some friends in St. Louis for the months of March, April and May, likewise 52. from Mr. Pastor Gräbner in Roseville, Michigan, Concordia - College. Iohann M, M, Moll.

With heartfelt thanks I hereby certify to have received from Mr. A. Schnell in Frankcmrost, Mich., 5 1. through Hcrrn Prof. Crämer. May the benevolent God reward the lenient giver abundantly. Joh. K. L. Moll.
Fort-Wayne, the 2t). April 1855,

With heartfelt thanks I acknowledge from Detroit, by Mr. P. Fick 51. to have received, to my assistance. Concordia College, May 20. E. Sch u l tz.

That I have been invited by Hcrrn Past. Citizen at Buffalo to my Umerhatt im Concordia-College

from the young men's club of the Lord's church

Pastor citizen K7.70
from the Young Man's Club in Buffalo 5.10
from my dear father 5.00

I hereby confess and give thanks to God and the benevolent donors. Heinrich Koch.

From some friends in Fort - Wayne, namely: from Mr. O- "" I. G. T.
"" I. F. Fvhlanger
"" F. Maver

5 28 to have received my support in the seminar here, I hereby certify.

May the good Lord bless the givers of this gift in body, but rather in spirit. H. Gratzcl.

Fort-Wayne, May 18, 1855.

With heartfelt thanks, I certify that I have received the following for my support at Fort Wayne Seminary: Through Mr. Past.

Föhlingcr, from several friends
in Fort Wayne 58.25

By H. Prof. Crämer, from the congregation of Hr.

Past. Darb, Hamilton Co., Yes. 8.00

From Mr. Schröder, Allen Co., Yes. 5.00

"" teacher judge 2.00

"" jug 2.00

"" Grudop 5.00

"" Cook--- 1.00

"" Knode 4.00

"" Tailor 75

May the faithful God bless the charitable givers, as well as all my dear friends for their love, which I have enjoyed so abundantly during my stay in the seminary, here temporally and there eternally. W. Engelbert.

Holmes Co, May 24, 1855.

Received for the widow Heid: From Mr. Beier in Monroe, Mich. 51.00

" " Past. Jäbker 1.00

For the widow EiSseldt: from Mr. Beyer in Monroe, Mich. 51.00

" to an unnamed person by H. Gräber 50

F. W. Barthel.

Get

a. to the Concordia College building:

From some members of the Gem. of the Hcrrn Past.
Eirich at Ehester, Ills. 512.00

namely:

by H. Lannemann, (Young.) 52.00

" Friedr. Gerike, 4.00

" Sophie Sonncnberg (virgin) 1.00

" Friederike Kipp (virgin) 1.00

" I. Mrs. Deitner 1.00

" Friedr. Schrader 1.00

" Charlotte Burbes (virgin) 2.00 From the st. Immanuels parish of Mr. Past.

Calf in Lancaster, O-, collected in 2nd and 3rd.

Quarter to May 20, 1855,-- 540.00

namely:

for the first quarter of F. OchS50 .50 " " "" G. Beier 65

for the 2nd and 3rd quarters of

2nd quart. 3rd quart.

C. Hoppe, C. Waaenbals, H. Westcrhausen, E- Weimann, ä 25 cents-51.0051 .00

G. Weimann, M. Weimann L 25 Cents 50

W. Senne 25

Will). Westerhausen 3030

E. Becker 37z

Chr. Stern 37z37z

H. Hartmann, C. Hartmann 4 40 8080

Jacob Hoffmann . 5025

I. Reifs, W. Jisner, F. OchS, L50 1 , 501.50

Christ. Cönig 50

G. Beier, W- Brink, C. Brandes, F. Westerhausen ä 65 2,602. 60

G. Ender 75

Will). Hartmann 7550

C. Plinke, F. Rabe, G. Miller, I. G. Schäfer ä 75 3,003 .00

H. Hartmann, sen. 1, 001.00

G. Heilbronn 1.00

H. BehrcnS, P. K., W. Hartmann ä 51.30 5.903 .90

I. M. Müller 2.00

Collecte on the day of confirmation 2.52z

From an unnamed person by H. Pak. Ottmann 50

Don Mr. Ameis in St. Louis, Mo. 55.00

„ some members of the congregation of Mr. Past.

Schürmann 12.00

" some members of the congregation of the LordPast.

Klinkenberg 26.66

" S. in St. Louis, Mo. 1.00

d. to the synodal treasury of the western district

From Mr. Past. Rooster 51.00

"" Ottmann IM

Get

n. to the general synodal - Casse: -.
From the congregation of the Rev. Kunz in Hancock
Co., Yes. 52.50
" of the parish of Henri Past. Wichmann in Cin- cinnati, Obiv 425
" of the same congregation for sold synodal reports IM for the general president:
From the rural parish of Mr. Past. Hattstädt 4,00 „ „ parish of Mr. Past. Wichmann in Cin-
cinnati, Ohio- 10.00
1). to the Synodal - Missions - Casse:
From the Young Men's Association of the Parish of Mr. Past.
Citizen at Buffalo 3,00
by Mr. Past. W. Kolb, namely:
Collection on the Hochzcit of Hrn. Joh. Lange 2.00 Collecte on the 3rd ^vnnt. after Epiphany 5.15 Various small
contributions85
by Mr.! Rev. Klinkenberg from several members of the
ner community - 8,81
by Mr. Georg Netterer in'Marion, Ohio IM from the congregation of Mr.Past. Hattstädt in Monroe,
Michigan 10.00
c. for the maintenance of the Concordia-College: Collecte at the Reformation Festival 1854 from the municipality
of Mr. Past. Wichmann in Cineinnatj, O. 17,00
ä. for poor pupils and students in the Concordia-
College and Seminary:
from the Young Men's Association in Monroe, Mich, for student
Ahner, through Mr. Past. Hattstädt-- 10M " to an unknown person through Mr. Past. Ottmann- - - 1,00 " Mr. F. W. Hartmann
through Mr. Past. Kalb 1,00 „ Mr. Past. Hattstädt and his congregation, for
Stud.minor5 ,00
" of the congregation of Mr. Past. Wichmann in Cin- cinnati, Ohio 8.00
F. W. Barthel, Cassirer,

Paid

The 10th year:
Mr. Past. Hattstädt (7 Er.).
The 11th year:
Messrs. G. Beier, Christ. Hcmle, Past. Kalb, Johann Kühl (50 Cts.), Past. Känkenberg (14 Er.), Joh. Kratz, Past. Kunz (50 Cts^, H.
Laumann (50C), W. Meyer (50 Cts.), Elisabeth Meyer, GcorgRvßler, Georg Netterer, 3rd G. Schäfer, Elisab.Schreiber,
Wulfenkvttter(firsthalf).
The 12th year:
Mr. Joh. Kühl (50 Cts.)

Letters and funds received

since May 22.
From Messrs. Pastors: Hattstädt with 512.00 and 53.00 Kolb 51.00; C. Fricke (2) 570.50; A. Deßer 51.00; Wege 51.00;
Frederking 534.60.; C. Th. Grüber; Volkert; Lochner; iL>. Nidel.
And from the men: C. Ott with 5100.00; H. Bartblinz 526.00; S. Riedel 52.00; I. S- Simor 51.00; J.H. Bergmann (2); EggerS and
Wilde.
St. Louis the5. June 1855. Otto Ernst-

Mailbox.

550.00. received from Mr. Pastor Brauer.

F. W. Barthel.

Where is Baldhold Heinrich Popp? born from Lüdingworth, Landes Hadeln, Amt Otterndorf, Königr.
Hanover. His sister Eatharina Margaretha, married to Nicolaus Henke, is eagerly seeking information
about him. He himself or any philanthropist who knows something about him, should kindly give
information under the address:

Nicolaus Ilenlse, §

^kron; Lummlt Oo., Olüo.

Changed addresses.

lkev. Joft. Moli. Straw,
-l ? 0. 6umpl)Mltou I'raulcllū Oo., I)Io.

Il,ev. I'r. ^V/nelren, oare ok üev. I^oeliusr,

Nilrrnulcee, ^iso. <

St. Louis, Mo., .

Printing office of the Lutheran Synod of Missouri, Ohio a. St.

Volume 11, St. Louis, Mon. June 19, 1855, No. 22.

Sermon,

on the opening of the sessions of the German Lutheran Synod of Missouri Western District
April 25, 1855, at Chicago, Ills, delivered by F. Wyneken,
and communicated by resolution of the aforementioned synod.

Lord, show us your grace and help us. Amen.

Grace to you and peace from God our Father and the Lord Jesus Christ! Amen!

In Christ Jesus, our Lord and Savior dearly beloved!

When the children of Reuben, Gad, and the half-tribe of Manasseh, after subjugating the Canaanite nations, were released by Joshua to cross the Jordan into their destined inheritance, they felt all the more how intimately they were related to the other tribes of Israel who remained on this side of the Jordan. For seven years, together with the other brothers, they had led the wars of the Lord, had fought many victorious battles, and had revived the memory of the One, true, living and holy God among the apostate peoples. Now it was to be separated from the brethren. The feeling of separation became heavier and more oppressive the further they moved away from them in body, and when they had even reached the Jordan and wanted to cross the river, which from now on was to form the border between them and the remaining part of the people of God,

How would it be if the physical border also became a spiritual one, and the Jordan, just as it separates our physical inheritance from the inheritance of the rest of the children of Israel, now also alienated us spiritually from them, and through this alienation finally separated us from the right common inheritance, our God Himself and the right worship of God? So they worried, so they discussed with each other, so they consulted about the means to turn away such nameless misery from themselves. Then they agreed to build a large, beautiful altar on this side of the Jordan River.

But when the news of such a building reached the ears of the rest of Israel, they were appalled; they feared that the wrath of the holy God would break out against the whole nation for tolerating a second altar in a place other than the one chosen by the Lord himself. They decided to go up with an army, if necessary to defend the sacrilegious plan with armed hands. Phinehas, the zealot for God's glory, went with them. But how their hearts were turned when the children of Reuben, Gad and Manasseh, in response to their earnest representations, assured them with the most sacred prayers: "Far be it from us to turn away from the LORD, to turn away from him this day, and to build an altar for burnt offering, and for meat offering, and for other sacrifices, beside the altar of the LORD our God, which is before his tabernacle. Rather, we did it out of concern for the thing, saying, Today or tomorrow your children may come to ours.

Tell your children, "What is the God of Israel to you? The LORD has set the Jordan as a boundary between us and you children of Reuben and Gad; you have no part in the LORD! so your children would turn our children away from the fear of the LORD. Therefore said we, let us build us an altar, not for burnt offering and other sacrifices, but that it may be a witness between us and' you and our seed, and that your children may not say to our children this day or to morrow, Ye have no part in the LORD."

When the children of Israel heard these words, they were pleased with them, and Phinehas said, "Today we know that the Lord is among us. And they went home, and told the glad tidings unto their brethren.

May the Lord fill us, and all the members of our dear Synod, the shepherds as well as the flocks, with the same spirit that then reigned among the tribes of Israel; may the same zeal for the unity of faith and love descend into our hearts through the Spirit of the Lord! the same concern for love, the same earnestness to preserve it!

Among us, too, the Lord God has established such an intimate community of life in the midst of this time of turmoil here in a foreign land. We, too, have fought many a battle of the Lord with one another, celebrated many a victory of the Lord with one another, and are the more intimately united with one another. Before the division of the synod, we did not hide the danger that the division itself could bring us. This

Fear was the cause that we were so lukewarm to perform it. We knew well that it would be much easier for the devil, the world, and our own flesh to take us away from each other than if we went out and came in together in an undivided army camp under his banner. And the more we felt the blessing of this fellowship, the greater was the fear that today or tomorrow we might be alienated from one another, that the ties that bound us might first be loosened and finally completely loosened or torn. And what more pernicious pestilence could be found than discord and division among confessors of one faith, and children of one heavenly Father: How then should not the same feeling pervade us now, when the division is required by the most urgent yet, and is accomplished in trust in the Lord, how should not the same feeling pervade us today, when we see ourselves assembled here for the first time without our brother? how should not each one of us plead with the Lord for the preservation of the high gift of unity and firm holding together in one mind, faith and work? That I, too, have therefore chosen the preservation of unity as the object of our present contemplation, your love will find quite natural. The text on which it is based is found in 1 Cor. I, 10.

Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you always speak with one mind, and let there be no divisions among you, but hold fast one to another in one mind and one opinion.

God be praised that the admonition of the holy apostle does not affect us in the same way as the Corinthian church. There the harmony was torn apart, and the abominations of the church division are before our eyes in the letter. There the rift was to be healed by exhortation. Today we are still standing - alone, of course, by the wonderful, undeserved grace of God, firmly united with each other on the basis of the common faith and confession, held together by the bond of divine love, fighting for the One Truth, building and creating the One Work for the glory of God and our and the brethren's salvation. No rift is to be healed here, but what matters is that what God has wrought through His Word and Spirit may continue to be preserved. The apostle's exhortation contains the answer to the question for us:

What do we have to pay special attention to, so that in the outer division of the synod we nevertheless remain one, and that the division does not become a separation?

It reads:

1. that we all have the same speech;
2. To hold firmly to one another in one mind and one opinion.

But let the Lord who lives in us be His

Bless the word in our hearts, that it may accomplish what he has sent it to do. Amen I

I. First of all, we have to make sure that we all speak the same way.

If a man does not remain consistent in his speech, this is rightly regarded as a sign that the matter is not genuine and that he himself does not stand firm in the truth. In the Scriptures we have not only the one, full, saving truth, but the Holy Spirit has clothed the deepest mysteries for the underage and simple-minded in the simplest, clearest words that correspond to the meaning and content. Neither is He variable and changeable in His expressions, but although He has spoken through a period of thousands of years, and through men of the most diverse dispositions, dispositions, and levels of external education, we still find, with the greatest diversity of revelations and versatility of their presentation and application, throughout the Old and New Testaments, a uniformity in expression and in the manner of speaking, which testifies to us that the Holy Spirit is the Spirit of Truth, and His words are the Spirit of Truth. This is a uniformity of expression and language throughout the Old and New Testaments, which testifies to the fact that the Holy Spirit is the Spirit of Truth, and that His revelation is the simple, heavenly, unified and eternal truth for salvation.

The church of all times and all countries bears the same marks. She remains simple, as with the sense, so with the words of the scripture. Thus it opposes the multicolored lie of the evil one and his companions, when they clothe themselves in the dazzling garment of profound wisdom and go out under the sound of high, but always changing and different words, to beguile the hearts of men by false doctrine, and to seduce them into the depths of Satan and their eternal ruin. Where the old evil enemy used to smuggle his lies into the church under biblical expressions, and to remove the right meaning from the eyes of the believers by glosses and interpretations, it was of course necessary to counter the wrong meaning with the right one, and the wrong interpretation with the right one. But also here the same peculiar

characteristic of the church appeared. In the struggle with the lie, under the guidance of the Holy Spirit, the true believer soon found himself. Under the guidance of the Holy Spirit, the expression sought and invoked in true fear of God's Word soon found its way into the battle with lies, which simply, clearly, firmly and innocuously reflected the opinion of Scripture and exposed the hypocritical serpentine twists of the deceptive enemy and rendered them harmless for the sincere. And then the church adhered to these all-impressions laid down in the confessions. In them the recognized, asserted and newly fortified truth was taught, preached, defended, sung and put into the heart.

The church at all times, in all countries and languages has this peculiarity, founded in the nature of the thing, that as it has one and the same eternal unchangeable truth, lives in it, confesses it, so also in matters of faith and doctrine it speaks one and the same. - And this is a power outwardly and inwardly. Through this uniformity of speech it is victorious

It is the most powerful testimony to the world of its victorious truth. Thus it reveals the liar and murderer from the beginning, who, through the Babylonian confusion of language that reigns in his multitude, bears witness to himself that his kingdom is a lie and that his servants and workers are liars; thus it strengthens itself inwardly and causes even its weak, underage and simple ones to feel secure in the united army, to walk uprightly, strongly and bravely, to fight with it and to win through its simple witness. It is a true bond of unity. Through it the army of God is held together in unity as under one victorious banner. It makes each one feel at home among his own. It is the watchword by which generals, officers and soldiers recognize each other as belonging to one army camp, and thus can stand in right trust with each other and walk with each other. That is why the apostle, when exhorting to unity, first insists that the believers should all speak the same language.

First of all, because the enemy tries to penetrate here first and often under a very seemingly innocent pretext. He knows well that if he breaks the uniformity of speech in matters of doctrine and faith, he has not only taken away the banner of the church, as it were, and weakened the power of its testimony, but that he will now also soon bring about the rupture of the unity of mind and opinion, of doctrine and faith, and bring confusion, quarrels and bitter strife into the otherwise unanimous group, by which he will wear himself out and ruin himself.

For the use and introduction of new, unusual, or even suspicious expressions and idioms instead of those generally accepted in the church in matters of doctrine, faith and confession must inevitably cause confusion in the church. Innocent as they may be in themselves, the weak at least are offended by them. He may not have the perspicacity to recognize the truth even under this expression as under the usual one, and since it concerns the most sacred and important thing on which his soul's happiness hangs, who can blame him if he becomes suspicious of it! It must seem suspicious to him that the old known truth is not presented in such expressions, which are common among the Christian people, where everyone knows what he has to think of; he thinks that there must be something else behind it; he fears that with the adoption of the new way of speaking he will also get a new doctrine, and at the same time, with the old accustomed expression, he will give up the old truth, which has just thus made itself accessible to his understanding, thus made itself valuable and precious to his heart. Those who burn when they see that others are being angered, for whom, after all, Christ died - and who should not burn here? - they cannot remain silent: they rebuke the brother's wrong, they cover up for him.

If he notices the captiousness that lies in his way of speaking, or that one suspects underneath it, he defends it, for self-opinion, together with the darkness that gives birth to it, lies very deep in our depraved nature, then the war of words breaks out. Parties are formed, the armory of hell opens, envy, quarrels, blasphemy, evil suspicion, hatred and bitterness and whatever other shameful passions Satan finds in the heart are brought out as weapons and used with great zeal to cause misery, wretchedness and death. And where is the end? First schism, then heresy. For before it is lost, the devil pushes the disputants into the realm of lies. The dispute about the word becomes a dispute about the doctrine. Before one should abandon the expression once used as false or suspicious, one prefers to take up the false doctrine and defend it, which was foisted by the opponent on the expression, which is innocent in itself or was used in no evil sense, in order to show the danger of its use; and there, too, followers are found, for to what error and what lie does the great crowd not prefer to fall than to the truth? then the enemy rejoices. He has succeeded in what he wanted. The brothers, once so closely united, stand opposite each other as enemies. The church, the poor torn and bleeding church, would like to howl and cry over the wounds inflicted on it by its own children, born in pain, who do not care that it is their own mother in whose entrails their murderous hands are burrowing. - —

This, then, is the first thing we too must look to if we are to remain in one accord with one another. Let none of us, especially those whom the Lord has appointed as shepherds and watchmen in his flock, be tempted by any pretext: Let no one among us, especially among those whom the Lord has appointed as shepherds and watchmen in His flock, be tempted under any pretext to depart from the ecclesiastically established, customary, generally recognized way of speaking, as we find it in our confessions and in the writings of acknowledged orthodox fathers. Rather, let us direct our diligence and zeal to study them more and more diligently, to lift up the rich treasures of their profound knowledge, and to put ourselves more and more in a position to present to our congregations the wholesome and abundant food of heaven in the pure, clean, and stately bowls and cups of their profound and expressive language. In this way, we will not only happily avoid what is one of the main causes of division, but also, with God's help, bring ourselves and our congregations to such a mature, full, healthy, well-fortified and well-founded knowledge that shuns the devil himself, much less the Enak's children of today, but victoriously fights them and beats them to the ground for the benefit and piety of those who let themselves be intimidated by them and kept from the joyful grasp of the truth. Of course, in addition to studying, it is also necessary to vigorously trample underfoot the arrogance that cannot refrain from stepping out of the common way, and something He would like to spread his peacock's tail and have it admired in this respect as well. There is no lack of human good opinion and apparent pretext. He thinks that the new expression will make the matter even more correct, make the truth even more palatable and penetrating for the Christian people, and uncover new depths, thereby better revealing the full content and richness.

It is especially true now, when under the stupefying, although hollow cry of scientificity, and often unfortunately under the Lutheran name, the whole swarm of the old heresies, long since exposed and condemned by the church, is advancing against it in a colorful, shining, pompous and dazzling display of new, high, wonderfully splendid but Christian-sounding idioms, nobly impudently pushing aside the old gray fathers. One would like to throw a little coat around the dear Savior with his saliva, and bumps and wounds and crown of thorns and cross, which at least hides his disgrace in something, and to present the Holy Spirit, the preacher of the underage and simple, the comforter of the wretched and despised, as such a one, who could well take a look into the depths of modern science and speak its language. In such distinguished company, one feels too worn and tattered in one's old suit, although it has become very dear. One thinks that one only has to cast off the old expressions and ways of speaking, sought by the fathers under prayer and sighing and in great fear of God's word, and found in the armories of the holy spirit, in order to meet the enemy on his own standpoint, to fight him, even to win him over; if one sticks to the old way, then one will not even be looked at and noticed by the great high spirits, much less listened to, and what more excuses are there to spare the old Adam the insult and to give him a little honor and prestige: to let him also get a little honor and validity.

Now it is certainly desirable, even if not absolutely necessary, that suitable men, equipped with the necessary gifts, make themselves known in this field; even if it is only to recognize, as it were, and to

report to the church what is actually hidden under this strange splendor. But, brethren warmly beloved in Christ Jesus, let us well bear in mind that the cross of Christ is easily disgraced and the Holy Spirit most miserably reviled, if one puts human tinsel on the eternal divine truth, and misses trying to grasp its bottomless depths with the hollow hand of human science. The arrogant spirits who do not want to let themselves be brought down to hear and speak the language of the Holy Spirit and of the church will not be won over by placing themselves on an equal footing with them, otherwise the Holy Spirit would have been able to do so before this time. They must first become minors and simpletons, even fools in this world, if they want to be otherwise.

all will be blessed. And if one thing must be, then it is better that all high spirits clash and fail than that divisions break down in the church, or that even the least in the kingdom of heaven be displeased. May the Lord help us, especially at this time, in the face of various and difficult temptations to the contrary, so that we may follow the admonition of the holy apostle in right simplicity of heart, that we may always speak with one voice.

But some would still object, is not the spirit thereby forced into shameful fetters, every lovely development of the manifold gifts which God has given to his church for inheritance and adornment, forcibly hindered, every progress impeded, and a uniformity brought into the church which makes it itself like a wasteland and desert!

I could simply refer to the fact that it is an apostle from whose mouth this exhortation goes out to us in the name of Jesus Christ. I could ask where in the prophets and apostles, in the church of the Old Testament, in the apostolic congregations such effects could be felt. But I want to point to our own Lutheran Church. Has she followed the exhortation of the apostle? Certainly! Yes, with great faithfulness and conscientiousness. And where is there more free movement? where is there a greater development of doctrine, both in its depth and in its scope? where is there a greater variety of gifts, where is there a fresher, freer, more graceful, more all-round development of the same, according to the certain peculiarity of the individual gifts in such manifold beauty and power? Is she not to the eye of the sighted beautiful as Thirzah, lovely as Jerusalem, awful as the army spires? Are not her breasts more lovely than wine? Does not the smell of her ointments surpass all spices? Her lips are like dripping honey, honey and milk are under her tongue, her smell is like the smell of Lebanon. Her growth is like a pleasure garden of pomegranates with noble fruits, Cyprus with nard, nard with saffron, calamus, cinnamon, with all kinds of trees of frankincense, myrrh and aloes, with all the best spices, like a fountain of grace, like a spring of living water flowing from Lebanon, a garden whose spices are always dripping with the sweetest fragrance, may the north or south wind blow through.

Well then, beloved, according to his great undeserved grace, the Lord has more or less brought us back from great aberrations, mostly through difficult struggles, to the faith and the treasures of faith:: of the fathers, and on this: Ground brought us together in unity, so now also help each one of us, that he already for the sake of the lovely and beneficial unity, remains in the speech of the fathers, so that we with them, and among and with each other all at once lead one speech, so that discord as the most dangerous enemy does not break into the garden, which is closed and safely guarded by our unity, and destroy the beauty of its spice and fruit, wherein he otherwise, through the united

love is cultivated, airy and luxuriant, and will spring forth, this can and will of course only take place if we also pay careful attention to the second part of the apostolic exhortation, and

2. See to it that we hold fast to one another in one mind and one opinion.

The outer unity of speech is built on the inner unity of meaning, and the latter on the inner unity of faith, and without the latter it would be only a hypocritical unity, invalid before God, directed, like the union of today, which, of course, is neither of the same speech, nor of the same meaning, at least not according to Christ, nor of the same faith, and thus would be called a conspiracy rather than a union.

Now, beloved in Christ, how serious the dear apostles are about this admonition is proven by the frequent repetition. Their letters are filled with it. At the same time they point out to seek this unity of mind as a precious gift of God. "God grant that ye may be of one mind after Christ Jesus." Yes! The Old Testament prophets proclaim it as a special promise of grace for the time of the New Testament. "I will give them one heart and one nature," says the Lord through the prophet Jeremiah in the 32nd chapter. "I will give you one heart," he says through the mouth of Ezekiel, chapter 11. Christ says that he will be exalted for bringing the children of God together, not in one place, in one visible kingdom, but in one faith and one mind. His last prayer to his heavenly Father before the beginning of his final suffering is that "all believers may be one, just as you Father are one in me, and I in you, that they also may be one in us." This is to be the mark for the world, and to lead them themselves to believe that "Christ is sent from the Father." This being one he calls the glory which he gave them, "that they may be one, even as we are one, I in them, and thou in me, that they may be perfect in one." Of the believers in the time of the apostles it is said: The multitude of believers was One Heart and One Soul; and still today the Church sings and praises the grace and gift of the Holy Spirit, who "holds all Christianity on earth in One Mind evenly."

And although the world laughs at such glory, when it looks at the outer Christianity, which is split into so many mutually hostile sects, although the believer himself would often like to become meek at this sight, the faith nevertheless sings it with great confidence and certainty; that is how it is and cannot be otherwise. The believers at all times and in all places, may they triumph here as the perfected righteous in heaven, or here on earth under the banner of the cross still argue, they all have only one purpose, they are even today One Heart and One Soul.

And how can it be otherwise? Is not the old worldly and carnal mind, with its deadly fruits, in the same way most bitterly offended in repentance, that they hate it and fight against it? Is not in all in the same way

A new divine light and a new divine life have arisen in the new birth through the blessed knowledge of Jesus Christ and the faithful grasping of his full merit; so that they do not have all: one spiritual knowledge, one spiritual judgment, one desire for divine heavenly things, but Christ himself, the light and life of men, has entered into the hearts of all of them, as their light and life, their only treasure and crown, the delight of their hearts, their only love, glory and praise? Since He lives, works and reigns in them all, and is their heart and life, how can they but be all of one mind after Christ? how can they but love Him? how can they but seek to please Him? how can they but strive to sanctify His name, to promote His glory, and to extend His kingdom? Their hearts and minds are filled with only one thing, their thoughts and aspirations, their deliberations, plans, endeavors and actions - everything in and about them is directed toward only one goal: Christ and his kingdom.

Now in the world we also often find the same sense and the same aspirations: so like-minded people also often unite to an outer

But an inner community of heart and love is not always at the bottom of it; indeed, where it is found, it is only the community of natural love, i.e. of selfishness, and as long as this finds its account, it lasts. also only the community it creates.

It is quite different with the faithful. With them the outer community is only the expression, the consequence and fruit of the most intimate community of life and love, which also embraces those believers in the most intimate way whom it does not know personally, indeed who are probably even to be found, admittedly out of ignorance, in the ranks of those who fight against it. For Christ, who lives in their hearts through faith, is the eternal divine ardor of love itself, which melts them together in the most

intimate love not only with the sensible one, but with all the rest in whom he dwells.

Praised and blessed be the eternal love, which has also been poured out in our hearts in Christ Jesus through the Holy Spirit in the right, true, living faith. Praise be to the Lord, who through them has bound us together in an outward fellowship so lovely, so richly blessed, that we are indeed in One Faith, and therefore in One Mind, in One Love, in One Striving, and in Stand together in one work. May he now also create in all of us that we may follow the apostle's admonition with fervent prayer and holy earnestness: Only hold fast to one another in one mind and in one opinion.

The word, which the holy apostles used in

This admonition often points out to us what we have to pay special attention to. It is otherwise used of the restoration of a dislocated limb. With it he reminds us

of the intimate relationship in which we stand to one another as members of one body, of the unnatural that one member should be against the other, of the hardship which the one who is in the

The first thing we must do is to make sure that the people of the world do not become divided and fall away from the unity of purpose and faith. For such a one is like a dislocated limb, which is not only itself incapable of the tasks incumbent upon it, but on top of that becomes a hindrance to the whole body, thus causing it great pain and danger. He thus reminds us of the caution we should exercise, of the care and assistance we owe one another, so that, despite the natural strength of the

Joints and articulations, by which the limbs are connected to each other to form a single body, nevertheless, by omitting the necessary and due

We must not allow a limb to slip out of its joint and inflict such damage on the whole body, and we must not forget the natural labor of love that we should show to such a dislocated, loose limb in order to set it right again, which is the most important service we can render to ourselves, for if one limb suffers, the others suffer with it. We should now move all this steadily and firmly in our hearts, so that we pay careful attention to the powerful enemies of these one and only members.

We have the devil still against us, the world around us, the flesh against us. And this is not only sluggish and unwilling to have such harmony, but already contains within itself everything that, if the strongest resistance is not offered, must inevitably destroy it; In a word, selfishness, which, unconcerned about the good or harm of others, looks only to itself, seeks itself, and, blown up by the devil and his helpers in the world, easily breaks out into the bright fire of passion, which then, of course, scorches the bond of peace and harmony. We must deny all this, crucify it, sacrifice it through the love of Christ, and cultivate and nurture the noble fruits of the spirit, which are: true, honest humility, which gladly gives honor, seeks none, and if it is given unsought, only makes it more

The heartfelt love, which is at the same time tolerable, peaceable, conciliatory, gentle, patient and long-suffering, which even when it has to punish and inflict wounds, always carries the oil bottle of gentleness with it. Only by daily renewal with greater earnestness will we be able to put off the old man and his works and put on the new man, who is created according to God in Christ Jesus, will it be possible to preserve in all of us the one mind and the right harmony among us. In daily repentance, the fire of divine love is stoked anew in the Christian heart, and the foundation on which our community of love exists and is held together by love is laid and fortified anew, so that in matters of faith no new, alien, and therefore wrong opinion, interpretation and understanding of the truth of the Scriptures penetrates, which would tear our community apart immediately, even if with great pain and terrible suffering.

For why, beloved brethren, do we stand so firmly with one another, and cannot depart from one another?

leave? Because we cannot abandon the One Truth, which we have recognized, believe and confess in communion with all the saints, as it is presented and testified to the whole world in the confessions of the Lutheran Church, contrary to all the lusts of Satan, clearly, distinctly and powerfully on the basis of the holy Scriptures. And why do we hold so firmly to our confession that we want to endure the hatred of the world, and what is more difficult to bear, also of the rest of Christendom, even with God's help, persecution and death, before we give up even a little of it? Therefore, because we have not unsuited ourselves to the truth laid down therein in good leisure and rest, like other natural or historical truths, but because the Holy Spirit has revealed it to us under severe distress of conscience as our only salvation, and has produced faith even in a bruised heart and a fearful spirit through the Word. We sit with our conscience firmly in the Word, and therefore in the confession of the church. As poor, lost and condemned people we have learned to believe in Jesus Christ our Lord and Savior. The peace of our conscience, the peace of our soul, the hope of eternal blessedness, our being and life depends on this truth. With it we would have to give up our blessedness, ourselves for time and eternity. And therefore we do not know how to abandon even the smallest piece of it, because the whole series of individual doctrines of faith is a chain for us, which not only binds our intellect to the truth, but also our conscience and life. The dissolution of a single link would break this chain, and we, torn away from Christ, would have to fall back into the abyss of fear, despair and eternal death.

Therefore, we hold on to our confession more firmly than to our physical life, because we have recognized, grasped and experienced every single part of it as a bulwark with which God has surrounded our oppressed conscience on all sides against the attempts of the devil; we cannot give up any of them without committing the most shameful betrayal of ourselves, of the poor world of sinners, and of the one who bought them and us with his blood of God. - As long as we, in daily repentance before the mirror of divine holiness in his law, look deeper and deeper into the abyss of the wickedness of our heart, so long will the need for certainty of salvation in the knowledge of Christ become more and more burning, as our longing to grasp him more and more firmly in the right living faith, to cleanse our heart in his blood and to find rest for our souls. No matter how different our position, our gifts and our knowledge may be, at the feet of our Lord Jesus Christ we will all, as poor sinners, cling to the simple catechism truth as our only right consolation, which, although it unfolds and spreads before our mind and conscience ever more richly, always remains basically the same. In the daily practice of repentance, the conceit and the desire to seek something new vanish,

We have enough to do against the cunning and furious hostilities of the devil to hold on to the old, once divinely recognized truth, and to grasp it more deeply, to exploit it more abundantly, to establish it more firmly and to defend it. Let us practice faithfully and with great earnestness what we have learned from our little catechism about the meaning of holy baptism, and let us teach it again, so that not only the inner life in us, but also the right harmony among us will be promoted. And even if everyone points fingers at us as true Ishmaelites whose hand is against everyone and everyone's hand against us, we will find ample compensation in our heartfelt love for one another and ample comfort in the certainty that we are of one mind according to Christ. And the Lord God will make it clear in his own time that we are children of Isaac according to the promise, born and brought up to our heavenly Father from the right mother, the Jerusalem that is above.

Now, my beloved brethren, we cannot erect here a great beautiful altar of stone, as the children of Reuben and Gad did, for the maintenance of harmony. It would not help us, just as it did not help them, when the right faith, and with it the right love, died out in Israel. We do not need it, we already have an altar erected in our hearts through faith. It is the cross, on which the Lamb of God lies, bearing the sin of the world, in his sacrificial blood, and consumed in the fervor of his divine love for poor sinners. To this altar let each one hold himself, and no devil shall separate us, but we shall hold fast one to another in Christ Jesus, in one mind, of one opinion, and of one speech. And the God of peace will build us up and make us a blessing, and we will praise him forever and ever. Amen.

Prospectus for publication

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"Genuine Protestant Interpretation of the Sunday and Feast Day Gospels of the Church Year, Translated

and Extracted from the
Gospels - Harmony of Lutheran Theologians M. Chemnitz, Polyk. Leyser and Johann Gerhard, edited
From the Monthly Preachers' Conference at Fort-Wayne, Ia." *)

Imbued with the high value and the importance, which can never be sufficiently taken into account, of the public preaching of the Gospel, through which the Lord plants and propagates His Church on earth.

*) We are sharing this prospectus (preliminary announcement), which appeared in the March issue of "Lehre und Wehre", also in the "Lutheraner", since, as we conclude from the small number of subscriptions received so far, this so important undertaking has probably not come to the knowledge of many even of those who read the "Lutheraner". We hardly believe that a "Lutheran" reader, especially among the preachers, should be aware of this work and not want to subscribe to it. D. E. d. L.

The monthly conference of preachers at Fort-Wayne, Ja., was seriously concerned to find out the most appropriate way of preparing for the writing of sermons. If she now had to recognize that, in addition to the indispensable prayer for the enlightenment of the Holy Spirit, a thorough study of the text, a deeper penetration into the understanding of it, in short, a faithful grasping and hearing of what the Spirit speaks to us in words, would be necessary, she naturally looked around for reliable, capable manual guides for this highly important work. That she did not first turn her attention to the relevant products of the newer and newest Lutheran theology will be obvious to no one. No one who shares our conviction that we are still far from living and weaving in the Scriptures, from being so at home in the wholesome doctrine on all sides, from breathing in the healthy ecclesiastical consciousness, as it were, as was the case with the dear fathers of our dear Lutheran Church, will blame her for not first directing her attention to the relevant products of the latest Lutheran theology. Now, of course, we cannot thank the Lord of the Church enough for the great treasure of excellent, instructive, truly edifying poetry and sermon books that He gave us in the good old days and equipped the authors of these with a special anointing of the Holy Spirit for such godly work. Nevertheless, when we carefully considered the goal we had in mind, we had to admit to ourselves that the otherwise so recommendable use of good old postils was by no means sufficient for the achievement of our purpose, indeed, by the very nature of the matter, it could not suffice. Sermon books, even if they were the unsurpassed sermons of the great man of God Luther, give ready-made sermons that, as a rule, pursue a certain purpose, emphasize this or that doctrine in particular, or, like Luther's sermons in particular, revolve around the main idea that is laid down in the text. In short, with our faithful fathers, they are the finished results of what we wanted, but they do not show the way to it at all, or only rarely, and therefore leave us helpless in many places.

So we turned our eyes to a book that was once and rightly highly famous in the Lutheran Church, but in our days unfortunately too much forgotten and unknown: Damage often forgotten and unknown book, on the excellent, Latin-written Gospels - Harmony of Chemnitz, Polyk. Leyser and Joh. Gerhard. And there you see, with these dear guides we found in fullest sufficiency what we were looking for and wanted: a deep, comprehensive understanding of the Scriptures, yes, a life and weaving in the same, complete, living penetration by the precious confession of the church, which teaches and testifies through it, clear, straightforward exposition of the truths of salvation, sharp rejection and refutation of the false and erroneous, and everywhere the richest application to life, a grasping of the whole man according to mind, spirit and heart, free from one-sided abstract scientificity.

as of a voluptuous dissipation, from which the newer products suffer only too often and thus become unpalatable to the experienced senses, while the inexperienced ones are stimulated but not strengthened, but rather weakened and spoiled.

So we joyfully went to work, translating the shorter pericopes from the first part. The first part, which Chemnitz has masterfully edited in his precise manner, which strings together the divine core ideas in a sestet-looped precious string of pearls, and indeed for the most part as word-for-word as the German tongue allows; made excerpts as complete as possible from the longer pericopes in the Leyserian part, which is distinguished by a thorough, efficient grammatical treatment, and from the even more extensive sections of the Gerhardian edition, which testify to the most thorough erudition, astonishing erudition and the most detailed dissection of the text. We then came together, shared our treasures with each other, discussed them, and took them with us to Hanse to invest them as a rich capital, using them diligently and conscientiously in our preparations for the sermons on Sundays and feast days. And as often as we met again, we could only boast and praise God with gratitude what a great blessing we had from this work, how we were led deeper and deeper into the correct understanding of the text by the faithful hand of our godly, enlightened fathers, and how an abundance of divine, life-giving thoughts was opened up to us, which enabled us, under the assistance of God the Holy Spirit, to break the bread of life more abundantly for the little sheep of Christ entrusted to us. Yes, it was a true joy of the heart to see how this and that younger brother grew and increased so quickly and noticeably through this blessed means, and how in this way the sermons gained in content and a more lively, multifaceted relationship.

After one and a half years of experience had shown us the usefulness and the great benefit of the procedure we had adopted, and after we had received some requests from outside, we decided to make the fruit of our efforts the common property of the church by having our translations and adaptations printed. We are convinced that we are not only doing a welcome service to our dear fellow ministers within our synod, but we also hope that many serious, God-fearing and ambitious preachers will be found outside our synodal association, who are ashamed to fill their congregations with stupid salt, with the stupid salt of human speech, to whom it is still a holy seriousness and a heartfelt concern to prepare themselves conscientiously for their sermons, and who will therefore welcome with joy such thorough and efficient help in this highly important business. Yes, we believe that even required members of the audience, who would gladly, according to the expressed will of God, be brought to manhood in

The first part of the book is devoted to the study of the history of the human being and the history of the human being.

In order that this already proven and so beneficial work may find a wide distribution and that the acquisition of it may also be possible for the many faithful and therefore poor Bnsch preachers here in the country, we not only gladly waive any remuneration for our little effort, but also intend to take a path of publication that will make the acquisition easy even for the poorest. Accordingly, the work is to be published in temporary issues of 32 octavo pages each, containing either one longer or two shorter pericopes, on subscription for the printing price, and the venerable brethren who intend to subscribe are hereby kindly requested to send their names as soon as possible in postage-free letters to the writer of this at the address:

Rev. Prof. A. Craemer

Care of Rev. Dr. W. Sihler Fort-Wayne, Ia. If the enterprise finds the desired reception and the necessary support, then the publication of 10 issues each shall be continued until the entire circle of the usual Sunday and feast day gospels has been described. The price for such a series of 10 issues will be an inexpensive dollar.

But the Lord, the faithful God, who still confesses His first church in the pure Word and the unadulterated sacrament. Even in these last sorrowful times, He still places the lampstand of His gracious Gospel on the altar everywhere, in order to save even the last of His elect as fires from the fire that has already started, may He bless the work and let it find a happy continuation and prosperity for the sake of His Church and to teach His holy name for the sake of His merciful love. Amen.

Aug. Crämer.

The "Lutheran's" Book Report.

1. **singing and string playing** of the church in the Mississippithale. By Hermann Fick, Hildesheim 1854, Gerstenberg'sche Buchhandlung.

This is a collection of the songs which our dear Fick Sr. shared from time to time in the "Lutheraner" in the years 1847 -1854. For the readers of our paper, therefore, this collection does not need our recommendation. Certainly no righteous Lutheran has read these songs without rejoicing in the healthy faith that underlies and expresses itself in these products of a truly human poetry. Otherwise it is said: *Aut prodesse volunt, aut delectare poetae*, that is, either the poets want to benefit or to delight. In our dear Fick's poems, both are equally considered, the benefit and the delight; they are just as instructive and fortified as they are sweet and lovely. The decoration of the booklet (116 pages and containing 34 songs) leaves nothing to be desired. The booklet is available through the bookstore Schäfer and Koradi in Philadelphia for the price of 40 cents.

2. **Lutheran Songs** by Friedrich Weyermüller, member of the church council of the Lutheran congregation of Niederbronn in Alsace. Halle, published by N. Mühlmaun. 1854.

Reading through these songs, one is reminded of the words of the Song of Songs: "Arise, my friend, my fair one, and come hither. For behold,' the winter is past, the rain is gone and gone; the flowers are sprung up in the land, the spring is come, and the turtledove is heard in our land." (2, 10-12.) These songs are actually fragrant blossoms and lovely nightingale sounds that loudly proclaim that spring days have come again for our Lutheran church after a hard silent winter. A Lutheran at heart will not find himself deceived when he chews the booklet in order to join in the song of the church, which is now singing again. This booklet (106 pages in duodec) is also available through the mentioned bookstore for the price of 60 cents.

Magnalia Dei. The great deeds of God. Reproduced by Valerius Herberger, preacher at the Kripplein Christi zu Fraustadt in Poleu. Halle, published by J. Fricke, 1854.

Whoever knows the old Herberger will not expect that we consider it necessary to praise his writings. Whoever does not know him yet, or only from his master song: "Valet will I give you," we would like to invite him herewith to seek even more acquaintance with him through the purchase of the above-mentioned, now again reissued book. Herberger belongs not only to the most learned, but also to the most spiritual,' experienced, anointed theologians of our church. He combines with depth and thoroughness a noble childlike simplicity such as few have ever possessed. His writing is so vigorous, grainy, faithful, lively, and flowing, that whoever has read a passage of his finds it difficult to decide to close the book. The *Magnalia Dei* displayed above are a he

This book is a structural interpretation of the 1st book of Moses, but only a part of a larger work of biblical interpretation, which Herberger has continued up to the 23rd Psalm, but this part is also a whole and next to Luther's detailed interpretation of the same book probably the most delicious thing that has been written about it for education as well as for instruction. The book is wonderfully suitable for home worship in every family, whether the listeners are great scholars or simple-minded children. The main goal of Herberger in this book is to show that Jesus is the core and star of the whole holy scripture, also of the Old Testament. It is a pity that the new edition does not give the original text completely, although the omissions concern only unessentials. The book (41 sheets thick) is also available from Schäfer and Koradi for \$1. 50.

4. **mourning bandages** d. i. 32 funeral sermons by Valerius Herberger. Published by Ledderhose. Halle, by J. Fricke. 1854.

This book, too, was indeed worthy of being brought out of its hiddenness. Whoever seeks the light of God's word when his heart is darkened by the death of his own; or whoever desires to have a voice to wake him up in this world, a voice that calls out to him, piercing his heart: "All flesh is like grass, and all the glory of man is like the flower of grass; but the word of the Lord endures forever," will find here what he is looking for. Pastor Ledderhose deserves great thanks for having reproduced unchanged what is contained therein. The book (comprising 40 octavo pages) can also be obtained through the above-mentioned bookstore for the price of 80 cents.

5th **Passion pointer** by Valerius Herberger. Published by Ledderhose. Hall by Fricke.

These are 'godly thoughts and prayers while contemplating the suffering and death of Jesus Christ in the order of the twenty-four hours. Herbergen tells about himself that as a young child he had the habit of always stretching out his index finger, therefore his father expressed the hope that his son would become a true John, who would always point with his finger to the little lamb of God that bears the sin of the world. This is what happened. A testimony to this are all the hostels see writings, especially the "Passionszeiger", in which the dear man points with such fervent zeal to the suffering and dying Savior that the consoling image of the same presses itself indelibly into the heart of the reader. The price of the booklet (220 small octavo pages) is 30 cents.

6. **der aufrichtige Cabinetprediger** von Gottlieb Cober, aufs Neue herausgegeben von M. G. Lange. 2nd part. Halle by J. Fricke. 1854.

Full of the author of this writing Löscher writes: "The writings of the blessed Cober are more fortunate than he himself was. For they are universally acclaimed, since he found a hearing even in wavy places, and it cannot be denied that they are worth reading." Cober was born in Altenburg in 1682 and died in Dresden in 1717 after suffering many hardships for the sake of his writings. Cober writes in the concise, powerful, sententious style of Heinrich Müller and Lassenius. His Cabinetprediger consists of two parts, each of which contains a hundred discourses, in which the current errors, sinful habits and vices of the world in all classes are examined with great Christian seriousness and wit.

Since the world always remains world, the book is still as excellent a leach as it was more than a hundred years ago. If God would, the newly published book was again much bought and read and taken to heart by all readers, then also his blessing would become new again. The 2nd part contains 308 pages in large octavo. Both parts cost \$1.25.

7. **mirror of joy of eternal life** by Dr. Philipp Nicolai, former pastor of Hamburg, author of the songs: Wachet auf! ruft uns die Stimme - Wie schön leuchtet der Morgenstern. Presented anew by G. Mühlmann. Halle, by Mühlmann 1854.

The more magnificent this work is, so that it seems to the reader as if Nicolai himself had traveled to heaven and now gives a travel description after his return to earth, while at the same time the reader clearly sees that the author had only looked at heaven in the mirror of the written word of God - the more annoying it is that Mr. Mühlmann, who has dedicated the work to his teacher, Professor Dr. Tholuck, has not allowed it to be printed instead of an unchanged, not indeed, as he says, a revision. Tholuck, did not know how to give, instead of an unchanged reprint, not, as he says, a reworking, but an adaptation of this writing of the old hero Nicolai. As much delicious as the writing still contains, it has become unpalatable to a Lutheran because of some suspicious remarks added to it. We therefore list this new edition here more to invite the readers to be careful to get hold of the original edition of the work.

8. Große, allgemeine **Volks-Bilderbibel** oder die ganze heilige Schrift des Alten und Neuen Testaments nach der Uebersetzung Dr. Martin Luther. First splendid edition. With one hundred beautiful illustrations imprinted in the text. Philadelphia 1855, published by I. Köhler, No. 104, North Fourth Street.

Of these: We share the prospectus below and only remind that the first three issues of the same show that this costly undertaking is highly recommendable and deserves all support.

Prospect.

The great general

Folk - Picture - Bible Published in 16 weekly deliveries of 100 pages; so 1600 pages gr. 4. format, with in the text printed, excellent. Woodcuts and quite a few large, decorated margins of the text and many large, **beautiful historical illustrations** over the entire height of the format after drawings by the most famous artists.

Germany's.

The typesetting, printing, and paper have been appropriately chosen for the dignity of the Book of Books, and the typographical layout has been entrusted to the printing office of Mr. King and Baird in Philadelphia, which is most famously known in the country.

Price for delivery to about 100 pages with woodcuts and pictures **only 23 cents.**

The whole magnificent general large folk picture Bible will thus be in the hands of the purchasers and subscribers within four months and will only be available to the public.

Costing four dollars.

I take the liberty of pointing out that the Bible edition gives not only the Old and New Testaments and the Apogrypha completely, but also the third and fourth books of Ezra, the third book of the Maccabees and the destruction of Jerusalem by Josephus. Flavius, which additions are not found in every edition of the Bible.

To those subscribers who wish to have this magnificent work bound at the same time, I am able to offer the following cheapest prices for bindings from my excellently equipped bookbinding workshop, which meets all the requirements of the time and progress. Namely:

1. solid, strong, durable whole - leather strap with marble cut & clasps 51.50
2. fine binding imitation morocco, most tastefully decorated with gold lace ".closing \$2M
3. splendor binding, quite fine, Turkish morocco, gilt edges, the finest, elegant rich gilding and clasps . . . 54.W

Also, I am ready to meet any special taste or desire of one or the other customer for this magnificent work as quickly as possible and as cheaply as possible: I am also ready to meet any special taste or wish of one or the other customer for this magnificent Bible work quickly and at the lowest price.

To resellers, agents, or subscribers-collectors for this most worthwhile and grateful article, which will be reliably and favorably received in every Christian family in the Union and Canada, as well as everywhere else, I am prepared to grant the most advantageous and best terms for their trouble, and therefore request them to apply to me directly.

Philadelphia, May 1855.

I g. Coalfish,

104 North 4th St., Publisher, Bookseller & Bookb.

Ecclesiastical message.

After the candidate Heinrich Jox, until then a pupil of Fort Wayne Seminary, had received a regular appointment from the St. John's congregation in Maple Grove, Wisc., he was ordained by order of the Reverend Father Fürbringer, President of the Northern District of our Synod, on Thursday after the Sunday of Lxaucki (May 24), only under the assistance of the Rev. P. Beyer in the midst of his congregation and was ordained into his office.

May the Lord make him a blessing for many.

F. Steinbach.

Address: U.6V. Heinrich Jox, ^laplo-Orovo, Go.,

Ordination.

On: the third h. Pentecost, the venerable senior of our synod, Rev. Carl F. Grüber had the joy to ordain his own and eldest son, the candidate of theology Mr. Carl Theodor Grüber as his assistant and successor in office in the middle of his congregation in Paitzdorf, Perry Co, Mo. and to introduce him into his office. This was done with the cooperation of the undersigned and his dear neighbors in office, the Rev. Löber, Wolff and Nidel. The words of the sixty year old man, who has thirty years of office behind him and who since his immigration to America, i.e., 15 years ago, has always been one and the same. The words of the old man of sixty, who had served in office for thirty years and had always been a member of one and the same congregation since his immigration to America, i.e., for fifteen years, and the spirited words with which he praised God for all the graces shown him in his life: The heart-moving exhortations to his son, under which he presented to him the sacred duties he had assumed, combined with truly fatherly consolations and encouragements, and finally the faithful address to the congregation to hold themselves against his son as the God-given helper of their joy according to God's will, will certainly remain unforgettable to many. And the reader may forgive it, if this case has been indicated in the "Lutheran" with a few words more, because

It has already become something rare in our days that a preacher experiences the joy of seeing his son assigned to the preaching ministry; and certainly many readers of the "Lutheran" who know the honorable Rev. Grüber personally, will rejoice with him in spirit and bring before God the ardent wish "that the God of the Father may also be with the Son, may make him a blessing to the congregation, and may further His work through him! Amen.

G. A. Schieferdecker, Distr. Pres.

For your kind attention
for the gentlemen pastors in the

St. Louis area.

Since my present apartment is too far away from the business places of the city and also otherwise difficult to find, I have made the arrangement that for those who used to take their book needs in smaller parthies and directly from me, from now on two branches have been set up in the city, namely:

for the upper part of the city in the apartment of Mr. Pastor Büniger, and

for the lower part of the church in the printing room of He^rn A. Wiebus ch (in the lower rooms of the Drcieinigkeits - Kirche).

opposite the Saxony - Mill)

from where books in mentioned quantities are to be taken from now on.

However, if there is a greater need, and if any packing or shipping is required, please contact me yourself, as before. St. Louis, June 19, 1855.

Otto Ernst.

From martyr beech

the third issue of the second volume has been published. It contains the Scottish martyrs, Patrick Hamiltou, Henry Forrcst, Norman Gourlay and David Staiton, Thomas Forrest, Jerome Trunks and Alexander Kennedy, Hellen Stirke, Richard Byfield and George Wishart. It is available from Mr. Otto Ernst, Oure ob Uev. Uroko880r bVAltüer, 8t. lwui8, Jlo.

So just received.

Johann Arndt's morning and evening prayers for all days of the week. With an addition of morning and evening devotions for travelers and sufferers, by B. Schmolle, and an appendix of three core hymns. 55 pp. 12, well stapled.

Price per piece 5 Ets.

The dozen only ... 35 „

This booklet contains a selection of glorified, anointed Kcrngebete of our old I. Arndt and B. Schmolle, and whoever already owns other and more complete prayer books, will not leave this small collection without satisfaction.

With the extremely cheap price, not only the poorest are given the opportunity to acquire a good prayer book, but it is also especially suitable for gifts to poor fellow believers. - (5 It is therefore highly recommended.

Otto Ernst.

Receipts and thanks.

Undersigned hereby gratefully attest to having received two Ercmplare Veits Dietrichs Hans-Postillen from Mr. Pastor Daib, of the Jackson Townsbiv congregation - H. Cicero Hamilton Co, Ja, as a gift in the present seminary.

We thank you again very much for this dear gift of love, and may the good Lord give His blessing that we may use and apply it properly.

Karl Kirsch.

Fort Wayne June 2, 1855 H. Gils.

Sincerely thanking, I hereby certify from the congregation of Mr. Past. Daib 83rd for my support in the local seminary. - May the gracious and merciful God repay the lenient givers abundantly, here temporally and there eternally. I. H. Gil s.

Fort Wayne May 30, 1965.

The undersigned hereby gratefully acknowledges having received 810.00 from the Baltimore Young Men's Association for the support of the local seminary. - May the Lord reward the benevolent donors according to His promise.

I. Georg Schäfer.

Fort Wayne May 30, 1855.

With heartfelt thanks to God and the bountiful giver, I hereby certify from H. M. Angcrer of H. Past. Hatt- staets Parish of Monroe, Mich. to have received 82M.

The kind and rich God repay cS to the mild (surely temporal and eternal. Heinrich CiSsellcr.

Fort Wayne June 2, 1855.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received through Mr. Rev. Viltz from his congregation in Cumbcrland 83.00.

The gracious and merciful God repay the mild givers temporally and eternally. ' Heinrich Eis scl lc r.

Fort Wayne June 2, 1855.

Received

"for dic verw. Schullchrer Heid:

From Messrs. Pastors: Ottmann 81.00; Kolb 81.00; Frdcorking 50 cts.; Werfelmann 40 cts.; and from Mr. Sim on 25 cts.
Otto Ernst.

Get

a. to' Concordia - College - Construction:

From members and guests of the congregation of Mr. Past.

Birkmann at Watcrlloo, Jüs.:

from Messrs. I. HokU 822.00; his sons: Hermann 81.25, JakobM "Cts, Wilhelm 81.25; H. Erf- meier 815.00; F.Eillbracht 810.00; . Koch 810.00;

whose wife 50 cts; best son & daughter 4 25 cts. 50 cts; H.Moßer 83.00; H.Johamiing 815.00 I. Mctzler 81M; C. Hartmaun 88.00; C. Hagcr- meier 81.00; F. Kohlmeier 84.00 t F. Steffen 81.00; W. Gentsch 25 Ctö.; H. Genlsch 25 Cts.; F. Bb- dccker 81.00; P. Dann 85.00z H. Hestmberg 81.00; F. Koch 88.00; H. Altbos 81.00; W. Hesterberg 82.00; I. Birkmann 85.00; C. Gimtber 83.00; C.Kahre 81: F.Kastner 25Cts.; G. Ditzel 50Cts. - 8122.30 From dcrGemeürde of Mr. Past. Schumann in

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Ills, amount of psingstcollecte, 2nd broadcast- - - >25,50 By Hcrrn Past. Frederking and his congregations in

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From Mr. Past. Daib and his congregation inHamil-

ton Co., Yes. 36.00

" of the congregation of Mr. Past. Seidel in Neudet

telsau, Union Co., O., first shipment20 .00 ,, the Gemcindc of Mr. Past. Heid in Pomeroy,

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nesville, Ja. 20.08

" the Gemcindc of Mr. Pastor Hüscmann near Echester, Yes. 12.00

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Conrad Weber in Frankenmuth, Mich..... 4.00 " Hcrrn Pastor Röbbelen sent in, by Hcrrn

Smoke.in Frankenmuth, Mich. 2.00

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ville, Ja. sent in:

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From the Lutheran Dreisaltigkeitsgemeinde des Herrn Past. "Dichlmann in Buffalo 50,0)

b. to the synodi treasury of the western district:

From the congregation of Mr. Past. Penalties in Col- linsville, Ills. 83,15

„ Mr. Heinrich Rcitz of Collinsville, Ills. 25.00 " the gcm. of Hcrrn Past. Birkmann at Walcr-

loo, Ills. 1,35

„ the (No. of the Mr. Past. Stubnatzi in Thom-

ton Station, Ills. 5.00

" the (Kemcinde in St. Louis 3.55

Cd. Rosh ke.

Get

a.-zrlr general Syncidal- Casse:

By Hcrrn Pastor Dichlmann for 1851

81.00

" of the congregation in Frankenmuth, Mich. , - 10,00 for the general pres:

" of the parish of Mr. Past. Birkmann near Watcrlloo, Ills. - 1,30

" Hcrrn Herrmann Jung in St. Louis

2.00 " the oiemcindc of Mr. Past. ^cidcl in Neudet

telsau, L. 7.42

" of the (municipality in M. Louis-- - - 65,Ä

„ the Lutheran Trinity congregation in Buffalo s. 1855 10.00 " the Gcmcindc of Mr. Past. Werfelmann in

Auglaizc Cd., O. 5,00

y. to' Sitttrvdal - Missions - Casse:

" of the congregation of the Lord Past. Strengths in Lo- gansport, Ja. - 10,65?

" of the church Alteubnrg, MoJ 11,23

" Hcrrn F. R. in ^)t. Louis 3,30

" Hcrrit Past. King in Lafayette, Ja. in Mis-

sion hours collected 4,00

" of the St. Louis community 12,-10

Of the (community dcs Hcrrn Past. Klinkcnberg on White Creek, Ja. 5. 15

"of the lrcKh. Trinity Congreg. at Buffalo, N. A. 9.35

e. for the maintenance of Concordia College:

„ the community dcs Hcrrn Past. Schumann in Noble Co , Ja. 2.02

" of the congregation of the Hcrrn Past. Scidcl in Neudetelsau, O. 5.58

" - the parish in St. LouiS 22W

„ the municipality of Frankenmuth, MiA 5,00

" of the same oicmcintc for the seminar in Fort-

Wayne,-Yes. - 5,M

ä. for poor pupils and students in the Cvncordia-

Collcge and Seininar:

Don der Gern, dcs Hcrrn Past. Schumann in Noble

Co., Yes. 81.64

By Mr. Past. Birkmann cingcscndct:

neml. H3M. of lamb! Cook, 6,00

1.00. " Fr. Koch,

. 1.00. " of the widow Eilbracht,

1.00. "dcrcn daughter Christine, of which 84.00. for Weiler.
 By Mr. Past. Wunder for the students W. Siegmnn and H. Grupe sent in 816 ,00
 neml.
 86.00. from the Zion congregation deö Mr. Past. Selle in Crete, Will Co., Ill.
 5.00. from the comm. dcs Mr. Past. Sallmann in Elkgrove, Cook Co, Ill.
 3.02. Collected from the wedding dcs Hcrrn Aug. Görritz in Chicago, Jlü.
 IM. by Mr. Mart. Bernhard in Chicago, Ill. 98 Cts. Unnamed.

F. W. B a r t h r l, Cassirer.

For the **Lutheran** have paid:

- The 9th year:
 Messrs. Kronbach, Fr. Pcchmann, Krämer.
 The 10th year:
 Pastors Dichlmann (8 ex.), Dönges, Dennis, W. Friedrich, Kronbach, Krämer, Langcle, Maaßbcrg, Fr. Pechmann, Tschirpe.
 The 11th year:
 Messrs. Bohuenstiel, Past. Beil harz (until No. 13. 1.18), G. Bippns, P. Bippus, Bnrggrabe, Past. Diehlmann (7 Er.), Dorsch, C. Flach, Fr. Fischer, W. Friedrich, H. Grl- nig, Hinkclmann, Hcisinger, F. Holze, Just, Künkcl (-50 Cents), Marggrander, Past. C. Maver, Past. T. Moscr, A. F. Manskc, Jacob Müller, H. Diobbc, W. Niemann, Past. Oberwahrncbrvck (3 Er.), F. Pcblcr, Fr. Pcchmann, Schlagcnhanf, Past. Sanpert, G. Schulze, L. Schwerdt- fcger, Tschirpe, I. Umbach, Wittmann, Past. Wolff, Past. Werfelmann, P. Wilkcning.
 John Mever 8 3.00 namely: 2 Ex. for year 10 and 1 Er. for Volume 11.

Letters and funds received

since June 5.
 Of the Hcrrcn pastors: Lauvert with 8100.00; Werfelmann with 81.00; Jüngel with 83.00; Sauer; Eppling; Rciwardt; Hop er; Wunder; and.
 From the Hcrrcn: Ch. Luccke and C. Ott.
 St. Louis, June 19, 1855. Otto Ernst.

St. Louis, Mo,
 Printing office of the Lutheran Synod of Missonri, Ohio u/a. St.

Volume 11, St. Louis, Mon. July 3, 1855, No. 23.

(Sent in by Past. Brauer. *)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution

for this year's celebration of the Peace Jubilee on the next September 25.

Continued.

Introduction of the Interim.

The imperial political interim religion was thus established, the union of Christ and Belial, of the Lutheran and anti-Christian Roman church was decided by the state and ordered to the Christians, the free servants of their one Lord in heaven. Thus the time of testing, of sifting was broken over the church, - many hearts thoughts were revealed! Much chaff flew from the threshing floor, many an etadt gave way, the conscience of the individual giving way to the external, so-called political good of the whole, many a preacher kept silent out of love for the belly, out of fear of struggle and hardship. At the same time, however, the indestructible rock nature of the true church of God was again revealed in this storm, which neither allowed itself to be blinded by the Roman-Lutheran peace union, this old and new trick and lie of Satan, nor by the gates of hell, the threats of the emperor.

Prevented from completing the work begun by the visitation journeys, our Reverend President has entrusted the same to Pastor Brauer.

D. R. d. L.

In Augsburg, the game started first. By the emperor's order, the city council had to assemble in the city hall to pass a resolution on the acceptance of the interim, and in order to ensure that it would be in the desired form and that all doubts would be quickly removed, the emperor used that means of persuasion that the state authorities generally like to use when they take on the role of religious teachers; he had the city gates occupied and placed many hungry and desolate soldiers in quarters with the citizens. This had an effect, the council gave in. The interim had to be read from the pulpits and guildhalls and the keys to all churches had to be handed over to the bishop, who then had the churches, as desecrated and impure by the Lutheran service, rededicated. During the Lutheran sermon in the church of the Holy Cross, they played a ball so that it flew among the audience. In another church, they broke the pulpit and chairs, and when they tried to resist, they took up arms. They themselves marched through the Lutheran city in processions with little bells and lights, canopies and drags, like fools, and woe betide anyone who refused to pay them homage. A craftswoman who mockingly asked whether her God could not see without lights was thrown into prison, into the irons, expelled from the city, and would have fared even worse if Queen Mary had not interceded on her behalf. This way of introducing the Interim was too strong for the council and the citizens; they made

Ideas and objections. The emperor was brief, he dismissed the entire council, abolished all guilds and guilds, forbade them to hold their usual meetings under penalty of life. The master preachers had to leave the city within three days before the setting of the sun, and they had to take an oath not to hold any sermon in the whole empire, not to visit any of their friends and acquaintances. Not to reveal the cause of their departure to anyone, nor to give written notice to anyone in the city of what had been negotiated with them. This was the peace- and justice-loving spirit of this imperial papal union! - When the imprisoned Elector John Frederick heard that the emperor had expelled the preachers from the entire empire, he had them brought to him and comforted them with the words: "If the emperor has forbidden you the empire, he has not forbidden you heaven; so God will also find a land where you can preach his word. Then he demanded his purse and said to them: "Here is all that I have on earth, of which I will give you a penny, which I will divide among your brothers and companions of the cross. And even though I am now a poor captive prince, the Lord our God will give me something again. - —

The Nurembergers first tried to evade the imperial orders by a pleading performance. They had, they said, always sought to obey the emperor and God. In religion, they held everything according to the words of Christ and the custom of the apostolic church, and they were obligated to continue to obey the

Jesus in this way. This would bring no harm to the emperor, their obedience to him would not be diminished by it, on the contrary, their loyalty to Christ would be a pledge of their loyalty to the emperor. He who would depart from the Lord and his command for the sake of temporal benefit or danger would be far less afraid to depart from imperial majesty for the same reasons. They would like to be taught better from God's word, but up to now their consciences have been firm in the doctrines proclaimed among them. Therefore, for the sake of God's glory and their blessedness, they asked the emperor not to be ungracious to them, who had always proved faithful, but to leave them with what they had recognized as divine truth from God's word. It would be a pleasant service to the heavenly Father and Jesus Christ if the imperial majesty would hear their request. - The performance did not help. The emperor sent envoys who first spoke much of his mercy and praised his kind intentions, but then also very clearly pointed out his wrath and urged immediate acceptance of the interim. The council became weak and wavering, now it was more important to obey God than men, to let go of temporal welfare for the sake of eternal salvation; but the council kept both in mind, and thus had to succumb to the temptation to pursue the eternal over the temporal, and run the risk of losing both. He promised, even reluctantly, to accept the interim, and, in order to gain time, asked for a postponement until he saw how other estates managed the introduction.

When this decision of the council was announced to the assembled clergy, they immediately departed without a word and began to vociferate loudly against the interim in their pulpits. The council wanted to prevent this, but the preachers replied that they could not and would not remain silent. The council, once limping along, wanting to serve God and people at the same time, got into an increasingly difficult and dishonest position, in which it had to lose more and more moral strength the longer. He became hypocritical on all sides, up and down, toward the emperor and the preachers and the people. He testified to the imperial envoys that they were always working and thinking about how the interim could be introduced, and asked them not to be hasty in the matter. When Cardinal Granvella, the emperor's minister, urged again, and the postponement was no longer successful, new proposals were made to the preachers to make them give way: they did not want to introduce the whole interim, but some pieces that could be accepted without violating the conscience, so that the emperor would be somewhat satisfied with the report that a beginning had been made. The preachers explained that it would be best not to adopt anything, but if something had to be done, then on the first several feast days and festivals, the singing of Latin chants, and the introduction of the new chants could all be done.

and accept private absolution again; however, the people had to be warned against superstition and error in these matters. No sooner had the council wrung so much out of the preachers and made a start with these things than he sought to smuggle the mass back in; then the opposition to him grew louder, the fight against the interim more fierce. Osiander and Veit Dietrich submitted thorough written objections, and the former, together with his son-in-law, the preacher Besold at the new hospital, soon gave up their services and left the city. The city council, irritated by this, deprived Osiander's wife of her civil rights and salary, and now dismissed even more clergymen, had an interim agendum printed and ordered its use in the churches, and since the emperor still disliked some things in this agendum, it was also changed to please him, Even the Feast of Corpus Christi found a place in it, but they tried to make it acceptable to the Lutheran Christian conscience by having only Trinity hymns sung and only the pure Word preached. One was not even ashamed to change the hymn: "Keep us Lord by thy word, etc." and instead of "and control the Pope's and the Turks' murder," to put "and defend against Satan's cunning and murder." - The faithful servants of God were deeply saddened by this dangerous and dishonest trade. The noble Veit Dietrich, who was already ill and could not escape, was heartbroken under these struggles. He summoned his caplains at St. Sebald and addressed them thus: "Dear lords and brothers! Almighty God has bound us together in his ministry; we have waited faithfully and diligently for this, as I hope, and God has abundantly given his grace to this and has so far protected us by gracious means from all kinds of idolatry and prevented evil attempts, so that you still have nothing in your church that would be unjust, but everything is still right. But because it can be seen, as the devil does not celebrate, that one would impose something on you against God's word, as keeping mass 2c.; so I will have asked you for God's sake, do not put the temporal before the eternal, God will already preserve you. After that you are my witnesses that I have meant it faithfully and well with my church, and I also want to have asked you to be my witnesses against the interim, that it is full of the devil's poison, and to guard against it. Finally, also

pray God diligently for me for patience and strong faith, for there is still a small thing to do 2c." Then he offered his colleagues his hand in farewell with many tears and died a few days later, on March 26, 1549.

The free imperial city of Kostnitz, which was the only one of the Upper Austrian cities that was not at odds with the emperor because of the Schmalkaldic War, fared even worse. It sent envoys to Augsburg to ask for mercy. The emperor imposed on her the un

One of the first of these was to submit completely to the interim. The council then sent in a very humble letter: although their income was very small, they wanted to pay 8009 gold florins and four pieces of heavy artillery, they asked us to leave them with their religion, not to burden them with anything "impossible. Only after several weeks did they receive the scornful answer from the bishop of Arras: "Since the emperor sees that they do not care much about peace, he will now be concerned about other means. On the same day, 3000 men were ordered to leave quietly and to take the city by surprise in the morning, when the people were in church. But the citizens, although surprised, gave a hard reception to the fierce enemy. They wanted to protect their women and children if the city became their churchyard. When the suburbs had already been conquered and the first Spaniards wanted to enter the city gate at the same time as the fleeing fighters, one of the citizens, in order to give his comrades in arms time to close the bridge gate, seized two enemies who were advancing on him, cried out to God for forgiveness of his sins, and threw himself with them from the breastwork into the deep river. The city was saved this time, but now the emperor declared it under the imperial ban for the sake of its resistance. All intercessions of various princes and the Swiss cantons remained fruitless. They had no protection and help from any side. As the only means to escape the emperor's wrath, they went to King Ferdinand's protection, but were deprived by him of their conscience as well as their imperial freedom in one day. The king ordered his commissars to "bring the old true religion" - the old Roman idolatry - "back into being." All clergymen had to leave the city within eight days, and after some time Protestant preaching was forbidden on pain of death. - —

Strasbourg saved something by a settlement with the emperor and his bishop, which was brought about with a lot of effort, admittedly little enough. The envoys of this city also presented a letter to the emperor's minister in Augsburg, which contained the most solemn assurances to render the emperor the strictest obedience in all secular matters, but at the same time the urgent request to spare conscience. Granvella, aware of the contents of this letter, did not accept it at all, and said with visible displeasure: "No one should be forced to believe. This sentence can only be understood by unbelievers who have never had faith. On the other hand, whoever has been a believer - (i.e. a Roman papst's servant) - and denies his faith again, may be burned with fire!" The council made a second written presentation, the emperor gave the same answer he had given to other imperial cities: "Nothing can be changed in the Interim now, at the Concilium the objections against it will be heard, as much as is necessary."

In the meantime, the state religious aide, the imperial cavalry, also helped here to the best of their ability, faithfully assisting with all their sensible courage. The fate of the unfortunate Kostnitz seemed to be about to befall Strasbourg as well. Many merchants and noblemen renounced their citizenship and left the city, and the city council seriously considered a settlement. After much negotiation, the council finally agreed to grant the bishop three churches for the introduction of the interim, and the bishop granted the city the Collegium at St. Thomas as a school. The holding of the first mass in this city, now long weaned from Roman unrest, caused quite a stir. "There was a large crowd, especially of young people, who had never seen or heard of such spectacles or juggleries in their lives. How people dressed in strange clothes and with plates on their heads sang with each other, which nobody could understand; how they burned lamps and wax candles in broad daylight. Wax candles were burned, and fog and smoke were made with censers; how a priest with liners (or cowl holders) stood on the altar, spoke an unknown language, made all his gestures with genuflections and otherwise, bent and folded the hands, the arms now stretched out, now withdrawn, turned back and forth, once shouted loudly, then mumbled very quietly, cast the eyes upwards, bent in front of him, did not stay in one place, now right now left on the altar back and forth, played with fingers (d. i. He played with his fingers (i.e. made crosses), breathed into the chalice, lifted it up, sat down again, called out the living there, the dead here, broke the host from each other and put it into the chalice, beat his chest with his fist, sighed, closed his eyes as if he wanted to sleep, then rose again, took one half of the host into his mouth and chewed it, but swallowed the other half whole with the wine, so that even a droplet remained, the hands gewaschens remunerated Patelle backwards, with an outstretched arm, shown to the people, also held to his forehead and chest, now kissed the altar, and then a little picture in a capsule. These and more other such things the young people looked at with great astonishment and also not without laughter and could hardly be kept in order." - —

Just as most of the Upper German imperial cities could not withstand this storm, so the fear of the emperor's soldiers, the fear of secular misfortune and of the abasement of unearthly power and greatness bent many princes as well. Prince Frederick II of the Palatinate had the interim introduced in all places and ordered his subjects to attend the processions on Corpus Christi; those who did not appear were punished with fines and imprisonment. Since the Duke of Jülich, Eleve Berg, had earlier had to promise the Emperor that he would abolish the Protestant religion in his country, he was now all the more compelled to enforce the Interim throughout, and to make Westphalia a place where the Protestant religion was not practiced.

to be subjugated to the pope again. - The Duke of Württemberg had the Interim read from all pulpits and commanded "that no one should oppose it." - —

(To be continued.)

From India.

Correction and explanation.

It is with some reluctance that I try to correct a false report from so far away and therefore necessarily after such a long time, which may have arisen mostly because of the distance. But even if for my own part I would like to be content with the fact that the full truth in this matter is also perfectly known to Him who will one day bring all that is hidden to light and judge all untruth, it is still not fitting for me to grant the enemy of our souls the triumph of having divided hearts that have become one through faith and love and in the spirit of truth and have remained one despite all distance.

The letter of reply published in the "Lutheran" from the reverend Synod of Missouri 2c. to the reverend Conferenz 2c. in Leipzig, which recently came to my attention, says that it would be fair to wonder if I should have been so completely silent in Leipzig and have known nothing to say in justification of the Synod. And this astonishment would certainly be justified if this supposed silence had its nullity. Since I have now heard privately that my silence is considered to be a foregone conclusion, and that here and there one is not averse even to making a moral debt out of it, it will be my duty to correct the misunderstanding.

The letter of the Leipzig Conference does not explicitly mention my testimony. But when it says: "We

have not found a case in the men of your synodal letters, nor have we heard such a case from Mr. Missionary Baierlein, where we could have said with certainty: Here the ban is not imposed in the order of Christ;" so it is obvious that I must have pointed out such cases; only that the writers of the letter came to the conviction just as little by this as by reading the synodal reports, "that they could have said with certainty, here the ban is not imposed in the order of Christ." No wonder; those who ask too much are never satisfied. To give such a conviction to men who measure the present cases with a different yardstick, because they differ in doctrine about them, "that they could say with certainty 2c." would be as impracticable to some delegates of the Synod as it is to the Synodal Report and to me. We can only bear witness to one thing and for one thing; but to bear witness to things that lie in another part of the world, and of which we have no evidence at hand, is not within our sphere.

To clarify the matter, allow me to briefly state here the course of the negotiations, which seems to be little known.

On the evening of the day after the mission festival, when the conference had not yet taken any notice of the delegates of the Buffalo Synod, a closed preliminary meeting was held, the purpose of which was the American affair. The following persons were present: Superintendent Münchmeier, Dr. Kahnis, Dr. Beßer, Dr. Br. Lindner, Father Wolfs and about two or three others, then the delegates of the Buffalo Synod and myself. Here the deputies presented their case by telling the story of the Buffalo Synod from beginning to end. Since they complained in particular that the Missouri Synod had taken in those who had been banned from the Buffalo Synod, etc., I was called upon to say how the Missouri Synod had thought of the matter. And here it was that I gave my testimony, because it was precisely for this reason that I had been drawn into this closed preliminary assembly. Soon the pre-assembly also recognized that the matter was one about which it was impossible to come to full clarity here. Therefore, it declared to the deputies that it wanted to answer the submitted questions, but without any relation to the present dispute. It said, "We must leave the application of the answers to your dispute entirely to your conscience." The deputies declared themselves satisfied with this, and therefore (for it was already late) they proceeded to the preliminary answering of the sentences, which, of course, could not turn out otherwise than No! Thereupon it was decided not to submit the dispute to the conference, but only to make them answer the questions submitted.

This is what happened on the following day. And when the conference took the liberty of answering without further ado, it was explained to them: "It should only happen as if the pope presented nns theses. We could and would answer without hesitation, leaving the application to him alone. As often as voices were raised that wished to know the position of the dispute, it was just as often and emphatically explained to them that the conference could not deal with the dispute of the brethren in America here, and that no judgment should be passed on it. Only the sentences presented should be discussed and answered - because the deputies asked for it and thought that this would be of service to them. - Here, then, in the conference, which did not want to deal with the dispute at all, nor even to pass judgment on it, I had not only no reason, but also no room for defending the synod. - The Leipzig letter, however, is to a certain extent in contradiction with these negotiations. It could only have been issued by the closed preliminary assembly. But the conference

had complete trust in the men of the pre-assembly, and therefore, as it were, in their name, a matter was written about, of which they themselves had not actually taken cognizance.

So much for the correction. Now my explanation.

Far from the distance having had a detrimental effect on my conviction and love, both have only been strengthened as a result. The darkness shows all the more the excellence of the light. The contrast teaches to grasp and love the recognized truth even more firmly. So it is also here. - By the way, let it be known that I wholeheartedly reject a doctrine according to which a congregation must join itself to its pastor in obedience in all things that are not contrary to God's Word, with all its manifold consequences in doctrine as well as in practice, and will reject it by God's grace until all error will be judged at the same time as this and will be done away with forever.

And herewith I greet from the bottom of my heart the dear brothers of our synodal association. I say ours because I still gladly count myself among them in spirit, faith and love, even though seas and deserts separate us. But may the Lord soon crush Satan under our feet, keep firm what is united in Him, unite what is still divided, and soon unite in His future all His own from the ends of the earth before His throne, Amen. - —

Baierlein.

Sadras, March 15, 1855.

(Submitted.)

On the training of school teachers.

The need for capable, Christian school teachers is great, a crying need. In recognition of this, the undersigned pastors, in God's name, with the help of their teachers, have made a small start since the beginning of this year, at first privately, to train young people for the teaching profession. The favorable opportunity that presented itself at their place of work seemed to them to be a sign from the Lord that they could not ignore. Dear brothers in the ministry, both near and far, approved of their plan and encouraged them to do so. And when they recently brought it up at the district synods in Chicago and Milwaukee, they also found all-round approval, good advice and strong impetus for further promotion. The need is obvious.

We need capable, Christian school teachers, those who adhere to the pure Lutheran doctrine from the heart and with zeal, who are firm and founded in it, who are equipped and skilled to teach and defend it, and who are therefore able to warn and protect our children from the error of the sects, to fortify them in the pure church doctrine, and to fill them with a lively zeal for it. We need

Such teachers who, because the pure Gospel is their main and heartfelt concern, are also urged to teach the other knowledge which they have to teach the children in the service and promotion of the Gospel, and therefore also handle the supervision, guidance and education of the pupils not in a legal but in an evangelical spirit, so that Christ the Lord is also recognized, proclaimed and sought as the right and only Savior for all concerns and damages of the school. We need such teachers who are able to apply a thorough and at the same time practically beneficial method in their teaching, not novices who, by applying new and the very latest school methods, which not infrequently owe their origin to a rationalistic spirit, confuse more than they truly and sustainably advance. We also need teachers who are well versed in the English language and can teach in it, so that attendance at English schools, which, apart from the lack of religious instruction, is dangerous for most children, is cut off and made superfluous.

Such teachers, however, who have the above-mentioned qualities, are found only sparsely. We know the reasons for this. Such teachers must be educated and trained from the bosom of Christian congregations, and if they are to be especially suitable for our conditions, from the bosom of our congregations.

And that is our goal. Whoever recognizes it, let him help us. We need your help, beloved brothers. It is true that we still have to pursue this school matter of ours as a private matter until we can present it to the general synod, if the Lord continues to give us success. But just so that this can happen, so that the

private matter can become a public one and thus also a beneficial one for all the congregations of our synod, we must already now claim your attention and participation for our project and work. For something that has already come into being, and has therefore already been able to prove itself to some extent, will be much more easily and quickly elevated to our general affair than that which may appear to be highly desirable, but which has only just found its place in our thoughts. Moreover, even in urgent matters, there is no need to delay. Therefore, as I said, we have already made a small start. We have put our hands to work. And so far God's blessing has been with us. Therefore we must make you our helpers, that through many thanksgivings God may be richly glorified. (2 Cor. 4:15) The work is also done for your good. Therefore you will also gladly fix your eyes on the things that concern you. When your houses are being built, you look at them and also work on them. Well, you will also look and cooperate all the more when the work is done quickly, which is nothing other than the inheritance.

of the souls of your children. This is the Lord's business. You must be part of the plan. You must help, so that Christ dwells in you.

But how? We also want to tell you this. You can and should help us 1. with faithful intercession for the prosperity of our work; 2. with good advice for the appropriate direction of the same, 3. by entrusting those of your sons who show willingness and talent for the service of the school to us with a joyful spirit for the sake of the Lord for further education; and 4. also by being prepared to give us a handout from the blessing of your earthly goods.

We already have a cash box for our purpose. But it is small. We also have disciples, but few, and not of the age we would like; we also have intercession in faith, and good counsel in the same faith. But everything is weak and small, the last as the first, the inward as the outward. Shall it then remain so? No, but we want to grow, so that you also grow through us and have fruit. But we can only grow through you, through your help. So, dear brothers, do not let our brotherly request for your support come to your hearts in vain!

Whoever now wants to offer something to his Lord Jesus in the future educators and teachers of the children, and in the children who are to be educated and taught to him through them, should make his submission to Pastor Lochner, who has taken over the management of our treasury. For those who want to give us a son for training for the service of the school, we note the following. We want pupils between 15 and 20 years of age, at least those who are already confirmed. The six pupils we already have are for the most part not yet confirmed, and therefore, because of their age, we cannot soon enough satisfy the existing need for good school teachers, although we readily admit that younger pupils, if they persevere and prove themselves, will attain a more thorough education. Since we already have such younger students, we could still take one or the other in case of need, and place such a student in the course of the younger ones. Nevertheless, we can only allow this as an exception, for the reason given above. Rather, we have confidence in our dear brothers in the church office, as well as in the school office, that they will take special care of those boys who are suitable for the service of the school, and who, with the approval of their parents, show joy and desire to do so, up to the appropriate age, prepare them and keep them in the direction and love of their profession.

Our present pupils, most of whom are still of compulsory school age and therefore still attend half of the school in the mornings, we have

In 24 hours a week, which we divide among ourselves, they have been taught the following subjects since the beginning of this year: catechism, German and English, arithmetic, world history, geography, drawing and calligraphy, playing the piano and violin, and singing.

Admittedly, we had a bit of a burden, especially since some of us also had to attend our parochial school. But we also had One who bore it with us, or rather for us. Therefore, we are not afraid of more, and you, dear brothers, should not be afraid either, but should confidently bear with Him, who, as He carries heaven and earth, also wants to carry the weak human heart in all good undertakings, because it is His own.

We have also already taken care of a proper hostel for the coming pupils. As four of our present students (the foreigners) are already accommodated in the apartments of Pastors Lochner and Fleischmann, so those who are still to come should also be accommodated there. The rooms are already available, and more can be added.

Thanks be to the Lord! He has helped so far. He will continue to help. We rejoice in his grace. And you, the called helpers, should rejoice with us.

Yes, dear one, Luther's words are true: "You may rejoice and be glad from your heart where you find yourself in this, that you have been chosen by God to raise up with your goods and labor a son who will become a pious, Christian pastor, preacher or schoolmaster, and thus have raised up God Himself a special servant, yes, as was said above, an angel of God, a right bishop before God, a savior of many people, a king and prince in Christ's kingdom, and among God's people a teacher, a light of the world." In this find thyself. Then you will also gladly find yourself in our work and to our work. May God be with you. Amen. - —

Lochner.

Dulitz.

Fleischmann.

Milwaukee June. 1855.

What Methodists consider the Christian doctrines and sacraments to be.

Thus it says in the Cincinnati "Apologist" of 26. April of this year, published by Mr. Nast: "When the light of truth at the time of the Reformation shone so brightly and clearly into the dark power of Pabstism, the enemy of truth got into trouble and now sought to divert people's attention from the essentials to secondary matters, which he succeeded in doing only too well.

The many divisions that resulted from these customs could not strengthen the spirit of love, which is the element in the divine kingdom. The confession of the Lord in all circumstances, true love for Him, who bought us with His blood as His own, and complete surrender of the heart to Jesus Christ, as well as a spirit of love that embraces all fellow men and wants to lead them to their Lord and Master, these are the marks by which the Christian recognizes the Christian, may his outward appearance, the form in which he moves, be what it will."

Here you have, dear reader, a picture of Methodism in miniature. The "doctrines of the faith" and "sacraments" are the same "secondary matters," and yet "the confession of the Lord in all circumstances and true love for Him" are to be the main matters! What kind of confession of the Lord must that be, which regards the doctrines of faith for the indifferent "externals," for the "form" in which the confessor moves? And what kind of love for the Lord must this be, which declares that the teaching of Christ's person and of the means of grace employed by Him is right or wrong, and that these are secondary matters not worth fighting over? That even honest people can fall into error about all this for a time, especially through clever deceivers, is understandable. But what is one to think of people who regard these highly important things as secondary matters and publicly declare them to be so? Whoever allows himself to be listened to by such people must be saddened by the reason for his faith.

How the "song improvement" gets.

The 120 theses of Dr. Stier: "whether changes or not in the church song?" have recently been opposed by a brave fighter for the pure and unchanged song form, the high school teacher Scholz. In the remarkable little book*) he tells a story that is so significant that it well deserves to be known to the pilgrim

reader circle.

The late Oberconsistorialrath Dr. Theremin, one of the contributors to the so-called new Berlin hymnal, came to the court preacher Otto v. Gerlach one day and exclaimed: "I declare that the Berlin hymnal is my worst work, and I don't want to know anything more about it. In response to Gerlach's astonished question as to how it came about that he suddenly rejected a work that he had so resolutely supported only half a year ago, Theremin replied: "I will tell you.

I have a small country estate in the Uckermark near Gramzow, where I sometimes go to relax in the summer. There the farmers visit me. The other day, an old farmer comes to me and asks me in his trusty Low German whether it is true that I am

*) Antitheses 2c. by Hermann Scholz. Gütersloh, the Bertelsmann 1855- p. 29-.

I had worked on the new Berlin hymnal. He could not imagine that from me.

Me: "Indeed I have, dear man. How so, what does he dislike about this book?"

He: So much is done differently inside. There is my one song especially leev, darinne steit:

"Death is dead, life is alive"? And in front of it stands in the nülen Gesangboke:

"Death flees, life triumphs."

Me: Well, dear man, I think that's just as well. Just think: "Death escapes" - is that enough true and beautiful?

He: No, Mr. Oberconsistorialrath, we can't take us for granted. Because if the Dod flees, he can come neither. But that is not true.

Theremin felt disarmed by this proof. From this one example he gained the conviction that it was nothing with the improvement of the hymns of the church and that one was thereby, without knowing it oneself and without wanting it, grabbing one of the most sacred possessions of the Christian people.

Would that all who walk on the same erroneous paths were just as accessible to the truth when it confronts them, even if it were from a peasant's mouth, and just as ready to confess the error with self-denial! - —

L.

(From Ehler's Kirchenblatt.)

Spiritual Movement in Turkey.

Certainly, many of us have thought, when we have heard about the bloody war that the Turks are waging with the Russians and in which Christian nations are supporting the confessors of Muhammad against a Christian nation: God will also let this union of Christians with the Turks, which in itself resists the Christian mind, flourish for the growth of his holy kingdom. Whoever has had such a faithful thought will be glad to learn that what he believed has happened and is happening. - For so writes a credible eyewitness from Constantinople to a friend in Germany:

"Now you will also want to know which influence these war and people movements exercise on the kingdom of GOD. To the praise of God we may boast that the Lord does great things and still greater things seem to be initiated. Never so much religious freedom has existed here. Never before have the Muhamedans bought, publicly sought and read the Holy Scriptures as now. Never before have they so readily engaged in religious discussions with experienced Christians. Never before have they freely confessed, as some have already done, that Christ is the right prophet and Muhammad the wrong one. Never have the women declared themselves to be true, or even been able to declare themselves to be true. Never before have the Turkish ulemas or scholars declared that their book (the Koran) is finished until now. Never before has there been such a lively interest among the Jews as now. Never before have the Greeks asked for the Gospel as they do now.

now. Never before have so many oers been open to us in the interior of the country as they are now; never before has the good cause been so widespread among the Armenians; never before have the Protestants woken up like this. If it continues like this, there will soon be a shortage of workers for the harvest. A Muhamedan family, which had to flee from here about two years ago because of their Christianity, will probably soon be called back, and should find enough work among their former people. But of course. All this is only a faint beginning of an immense work of grace, which the desert needs to blossom and green like Marmel and Saron. The stream of the divine spirit seems to
This poor land needs great and mighty downpours of grace, if everything is not to come to nothing and peter out. But nothing is too much and nothing too little for the Lord. He has everything and is able to do everything. Therefore, let us call upon Him, ask, knock and seek. He will do for us above asking and understanding."

You shall not covet your neighbor's house.

In Strasbourg, the Lutheran Church has owned considerable property since the Reformation period, which is used for the maintenance of the Protestant Seminary of St. Thomas. The legality of this three hundred year old property is guaranteed by the Peace of Westphalia through the capitulation of Strasbourg under Louis XIV, by decrees of the legislative assemblies 2c. The Romans, however, long lusting after this income, have suddenly reached out for it with cunning and a semblance of justice, claiming that the property of St. Thomas is common municipal property, and the mayor of Strasbourg has ordered that the tenants of the collegiate property no longer make their payments to the consistory of the Lutheran church. All written and personal complaints and representations to the Minister of Culture and the Interior in Paris and to the Emperor himself have not yet helped the Lutheran Church regain its rights.

Enter into the joy of your Lord.

The General Consistory of the churches of the Augsburg Confession met in Strasbourg (Oct. of last year) for consultation. The sermon for the opening ceremony was to be preached by Pastor Verny from Paris. He preached on October 19 on Acts. 15, 28. with proof of the spirit and power. When the congregation had been hanging on his lips for an hour, absorbed by his powerful speech, he touched on how the Romans in Strasbourg had recently tried to seize the Protestant St. Thomas' foundation with a semblance of justice, and how there was still hope that the court would give a just decision, but also how, if the Protestant church had to endure the robbery of its goods, the church would not be able to continue its work.

And he quoted this verse of Luther's hymn in German, while he was preaching in French, and especially spoke the words: the kingdom must remain with us! with great power of triumphant faith. Lo and behold, all at once the kingdom was given to him! He had sat down, wiped the sweat from his forehead, he wanted to close the sermon: the grace of our - grace - grace -, his breath flew up, a clergyman, a doctor hurried to the pulpit, twice more Father Verny breathed deeply, then his heart stood still, he was different, the kingdom was granted to him. What indescribable shock through the whole congregation, what tears and loud lamentations. - Enter into the joy of your Lord!

The Sabbath desecrator.

A man of the world who despised religion was once introduced to a clergyman in the following manner: "This is Mr. -, an acquaintance of mine, and I regret to say that, though young and healthy, he has never attended public worship." "I am very tempted to hope," said the clergyman, "that you are speaking false witness against your neighbor." "Not at all," said the guest, "for I always apply my Sundays to the rectification of my accounts." The clergyman suddenly replied quite seriously; "you will find that the day of judgment is applied in the same way."

Preachers, not servants of men.

When in 1558 a papal envoy visited Duke Ernst of Brunswick, the former asked the duke to forbid his court preacher to sing the hymn: "Preserve us, O Lord, by Thy word, and prevent the murder of the pab'sts and the Turks. The duke gave the legate the following beautiful Christ-fearing reply: "My preacher

is not called because I have to tell him what he should sing, teach or do in church; But he is appointed for this purpose, that by God's command and in place of our Lord Christ, he should preach and teach me and all my own what is useful and necessary to know and learn for eternal blessedness for one and all, as well as for the very least in the court, and that he should warn me and everyone, no one excepted, against everything that might be harmful and obstructive and detrimental to blessedness, so that one may know to beware of it. For this reason, I do not know how to tell or forbid my preacher anything in this piece; if you do not want to go to church because of them, you have the right to stay out.

Would that some American church members would remember this, who are far from being dukes and yet often want to take the liberty of telling and commanding the preacher what he has to teach!

God the right refuge in distress.

A pious citizen, who had many children, had once fallen into debt, which he could not pay, although it amounted to only a few thalers. The hard-hearted creditors sued the poor man and he was now sentenced to garnishment. When he heard this, he and his children fell to their knees and sang with them the song: "When we are in the greatest need, and do not know where to turn from lind cin "2c. While the family sings this song, the executor appears at the door and hears the heartbreaking song interrupted by weeping. He is shocked and tears fall from his eyes. What should he do? As a bailiff, he has measured orders to carry out the seizure. He does not think twice, but takes off his new skirt, throws it into the room and says: "Here, take this, sell this dress and pay your debts with it. Which is what happened. The seizure did not take place. I. C. Olearius, who relates this, adds beautifully: "It must have been a strange mercy. With God, on the other hand, we can infallibly hope for mercy and help, if we use such a song in a penitent and devout manner.

Luther's prophetic prophecy came true.

In 1537 Duke Johann of Saxony, son of Duke Georgen, died on January 11 in Dresden. His spouse was Mrs. Elisabeth, sister of Landgrave Philipp of Hesse. This duke once had Luthern say through Lukas Kranach the elder, that he complains a lot in his writings about his father, as if he had suffered a lot of complaints from the same, but if he (Jobann) should once come after his father to the government, then he should probably have an external enemy in him, if his father Luthern had been iron, then he wanted to be stahcliu (stalern) to him. Then Dr. Luther laughed at the presumption and said: Duke Hans would like to think about how he wanted to die blessed, and let him know that he would not worry about his threat, because he knew well that Duke Haus would not live to see his father's death. When painter Lukas came to the duke again and he wanted to know from him what Luther's answer was to his ungracious offer, Lukas, after a modest and humble request that he be graciously granted, indicated what the doctor had said. Thereupon the duke soon became distraught, fell into melancholy and died not long after.

Ecclesiastical message.

Ills in Lemgo, a few years ago, a preacher was to be forced upon the congregation who was so unbelieving that all the theological faculties asked for their opinion declared that this preacher was completely outside of Christianity -' and when all the ideas at the superiors

A very large part of the community broke away from the previous church community association and was really recognized as a "new Protestant community" by the Princely Lippe government on December 11, 1849, together with the pastor they had chosen. So they built two churches, one massive, founded two schools, bought a parsonage, introduced a church order, had a hymnal printed for themselves. Then their pastor was recently called to Berlin, and when he left there and the congregation chose a vicar, the government forbade the service and the administration of the sacraments, claiming that only the departed pastor had the princely concession, but not the congregation, and the princely government demanded that the congregation return to the previous congregation, in which the unbelieving preacher administered the ministry. One does not know what one should be more surprised about, whether about that groundless pretense of the government, which at first glance appears to be completely groundless, as if the concession had only been for the pastor, or about the fact that a government can still feel like harassing the consciences of its subjects and interfering with the sanctuary of faith and confession. In Baden, the government wants to concession the Lutheran congregation, but not Pastor Eichhorn; in Lippe, the government wants to concession Pastor Stephann, but not the congregation. Well, tyranny must rise even higher until one will finally learn the difference between spiritual and secular power, and that one should not mix and throw the two regiments, spiritual and secular, into each other, out of which disorderly mixture great wars, riots and uprisings have resulted. The power of the church gives eternal good and is exercised and driven only by the ministry of preaching, so it does not hinder the police and the secular regiment anywhere. For the secular government deals with many other things than the gospel; it does not protect souls, but body and goods against external violence with the sword and bodily punishments. The spiritual office is: to preach the gospel according to divine rights, to forgive sins, to judge doctrine and to reject doctrine contrary to the gospel, and to exclude the ungodly, whose ungodly nature is evident, from the Christian community without human power, but only by God's word. Augsburg Confession teaches.

(Pilgrim a. Saxony.)

Ecclesiastical message.

After Pastor Friedrich Jacob Theodor Jungck, hitherto assistant preacher in the congregations of Rev. A. Lehmann's congregations, he was appointed by one of them, namely the congregation of Eisleben. I have instructed the assistant of Br. Lehmann in his office in accordance with the ecclesiastical order. May the Almighty Lord, who sits at the right hand of the Father and governs and sustains His Church, bless the work of this servant of His for the salvation of many souls!

On the same day, the cornerstone was laid for the first Lutheran church in Cape Girardeau. The more important this town begins to become because of its advantageous location on the Mississippi and its populous and fertile surroundings, the more important it is that our good confession also finds a place here. It is indeed a work of faith that is being undertaken here. A very small group of seven family houses, despised and hostile for their faith, and in addition mostly impecunious, have decided to build a structure which, according to human reckoning, would require their strength at far exceeds. Therefore, they must be called fools and fools of the world. The enemies of the Word of God would prefer to see their nobility disgraced. But if these brothers of ours stand firm in the prayer of faith of David, Ps. 25: "My God, I hope in you, let me not be put to shame, lest my enemies rejoice over me," then what is written in the following 3rd verse will also prove true for them and their enemies: "For no one will be put to shame who waits for you, but they must be put to shame, the loose despisers.

Mr. Past. Lehmann completed the ceremony with an appropriate, faith-strengthening address to the members of the congregation present on 1 Cor. 3, 11 ff, and the undersigned said a prayer at the end. May God bless the endeavors of these brothers of our faith for the spread of His kingdom and the promotion of the orthodox confession, strengthen and maintain their courage of faith, show them ways and means, and awaken hearts among their Lutheran brothers in the country for faithful intercession and gentle help.

G. A. Slater.

Christ has not killed anyone, but He has been killed; He has not given anyone a blow in the cheek, but He has endured one. Therefore, he who is killed imitates Christ, he who kills imitates the Antichrist.
(Augustine.)

The German evang. luti). Central Bible Society for Wisconsin, Michigan and Canada in Detroit, Mich., hereby announces that it has received a supply of the "authentic Luther Bible" printed by B. G. Teubner in Leipzig and revised by Dr. Wilhelm Hopf, and that it is available at the following prices

Sold:

Petit Bibles, printing paper, binding in leather--	62
Corpus Bibles, " " " " " "	85
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New Testament, Petit edition, binding in leather--	.40
" " " " " " " " " " " "	,50
New Testament, splendor edition with the Psalms and 9 steel engravings	2,50
Nonpareil Bible, pocket size	1.25

All orders should be made to the following address:

^Ir. D. ffn.5munä, Oaro ok Dov. II. DicR, Detroit, Aliell.

For the Private School Teachers - Seminary, contributions were received from October 1854 to June 1855:

From F. L. to Milwaukee	K-50
" There. Carl Eißfeldt there	- > 2,00
" of the congregation to the little manger of Christ, DMn IX, WiSconün	3,50
" the upper Immanuel congregation, Town XII----	5.50
" the lower Immanuel congregation same--.	1,60
" the Immanuelsgemeinde near Watertown	2,16
" Pastor Geyer	1,00
" the P. P. Fürbringer, Flcischmann and Lochner, Savings on a trip	3.27
" Mrs. Buestrin to Milwaukee	50
" of the Trinity Church there	17.03
" Mrs. Eiters 3	,00
"Some of the members of the previous generation who have passed over gen Romanowsky's comm. in Milwaukee----	3.54
" of the parish of Past. Pankows to Therese -'	4,67
" the parish of the same at Watertown	5.93
Thank offering from Mrs. B. to M.	10,00
By pastor intercessor of parishioners to Kirchhayn	3.09
Don Mr. D. K. to Milwaukee	-----25.00
Surplus from the sale of some books	54
From F. L. to Milwaukee	20
" P. Guenther--	1,00

Total: -94.12
Spent of which are: 56.31

' Hbleibt m Cassa: 237,81
God's rich blessing to all mild hands!

F. Lochner.

Receipts and thanks.

With heartfelt thanks to God and the benevolent donors, the undersigned hereby certifies to have received -5.00 from the Cincinnati Young Men's Association and 21.00 from Mr. Beck there.

G.W. Weiler.

Concordia College, June 9, 1855.

Sincerely thanking to have received receipts: from the Altenburg - Frohnaer Junglingsverein 210,00 and from the Buffaloer Junglingsverein 26,00 the undersigned

I. P. Beyer.

Concordia College, June 18, 1855.

With heartfelt thanks, the undersigned certifies to have received from the Young Men's Association of the community of Altenburg Mr. Co., Mo. -10.00, which gifts of love the merciful God wants to bless the mild givers here temporally, but once eternally.

G. Grüber.

Concordia College, 27. June 1855.

With heartfelt thanks, we hereby certify that we collected -3.00 at the wedding of Mr. I. G. Hildner in Frankenmuth, and received -2.00 from Mr. Schroll there.

May God richly repay the lenient givers.

I. G. Nüchternlein.

G. Bernthal.

Fort Wayne, June 1, 1W5.

Get

s. to the Concordia College building:
 From drmmWomen's association of the northern district of the parish to St. LoniS- > - - 425,00
 " of the congregation of Mr. Past. Bernreuther in and
 around Mishawaka, Yes.:
 from the men: Philivp Dielmann, Adam Diel man, Will). Lenz, Adam Rathged, Heinrich Fries, Georg Weil, Christian Hcrpobsheimer L
 51.00; Georg Schmidt, Simon Dearmann, Carl Herpobsheimer, Friedrich Herpobsheimer ä 50 Cts. and Maria Bernreuther 42.00-
 11.00
 From some members of the congregation of Mr. Past. Wun
 de in Chicago, Ill:
 Of the men: Lauer 52.10; C. Bliis, L. Nitsch- kowsky, W. Vietze, F. W. Kruse ä 41.00; H. Aerger 50 Cts. - 6,50
 From the Drccimngkeitsgem. of Mr. Past. Beyer in the
 Town Herrmann, Wis:
 from the men: N. Beyer 56.00, Heinrich Lücke 510.00 Ludwig Lücke 45.00, Friedrich Lücke 510.00, Ernst Wehrinann 51.50, Carl
 Meyer 50 Cts., Friedrich Burhop 50 Cts., Heinrich Ahrensbrock 51.00 and Christian Mmquardt 50 Cts. 35.00
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 comb Co, Mich. 14,00
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 Gottlieb Lorenz37 cts, Friedrich Mey 25 cts, and Conrad Kutzli 10 cts. 72
 Bon Mr. Mich. Sasse at Mayvillr, by Mr.
 Pastor Stephan1 ,00
 " Mr. Past. M. Stephan 90
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 Mr. Pastor Bünger in St. Louis 2,00 "" Besä 1,00
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 byMr . Past. Wagner 5—63
 "" Bulgrin 50
 "" Kluth 25
 Bon Hrn. Past.
 Diehlmannin
 Buffalo sent in: 18.00
 " of St. Peters (parish of Hrn. Past. Wheels
 in Middlctown, Canada West. -. 4,00
 for the general president:
 From the Gem.of Mr. Past. Schwan in Cleveland 25,00 "" "" "Schliepsiek 4,45
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 " " Gem. of Mr. Past. Lemcke at Monroe 6,00 " "" "" Miracle in Chicago
 Travel money 6,00

b. to the Synodal - Missions - Casse:

From Hm. Past. Fricke in Indianapolis: in mission hours collectirt 6.38
 from virgin Elco. Rösener 28
 " Mr. Past. Fricke 5(
 " the Gem. of the Mr. Past Löber in Frohna 3,58 " " " "" Dulitz in Milwaukee 30,<X
 " " " " " Vulture in Watertown 5.8l

" Hm. Mich. Sachsebei Mayville, Wis. "forthe
 Seelenwohlder poor Heidm" - ... 4,0l
 c. for the maintenance of Concordia College:
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 "Mr. Past. Fürbringer from the wedding of Hrn.
 David Garbisch collected 3,03
 "Hrn. Past. Wagner collected on the of Mr. Schatz 2 .12
 "an unnamed member of the congregation of Mr.
 Past. Seidel in Marysville, O., on the salary of the
 HH. Professors 5,00
 ä. for poor pupils and students in the Concordia-
 College and Seminary:
 From Hm. Past. Schwan in Cleveland: - - 10,00 nemlich;
 56.00 from the local Young Men's Association,
 2.00 from the college can,
 2.00 from the widow Hölter.
 "of the congregation in Granville, by Mr. Rev.
 Hattstädt. 1.31

F. W. Barthel, Cassirer.

Received

For the Wittwe Eiß feldWW Received from Hrn. Past. Besel 5-50

F. W. Barthel.

For the Lutheran have paid:

51.50 Mr. Past. Wagner.

The 10th year: Messrs. Garbisch, Hillmann, Höckendorf.

The 11th year:

Messrs. F. Ackermann, Ferd. Bublitz, Ernst in Freistadt, Fehlbaum, I. Fährmann, Garbisch, Pastor Geyer, Chr. Grupe, Fr. Hinz, Köpsel, Keuch, William Linse, Mich. Meibohn, H. Meyer, C. Müller, H. Memaim, Past. Pin- kcpank, Retzlaff, I. Reif, Ringling, Past. Röder, Schmidt in Freistadt, Schneider daselbst, Stüfer, Nicol. Todt, Ut- tech, Wallschläger, I. Wilde, W. Wendt.

The 12th year gang:

Mr. Jacob Beck in Ann Arbor.

Mailbox.

The recalled receipt for 525.50 is located in No. 22. p. 176 sp. 2.

F. W. Barthel.

Changed address.

R^v. l'r. LxplinZ

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Sermon preached on Easter Day, 1851, at St. Louis, Mo. by Prof. C. F. W alth er, - - -5

Whose sermon on 1 John 2:19: Why can

and shall not the belief that the true church is actually invisible and scattered over the whole world, make us

tempt to leave the orthodox visible church, 5

Whose sermon on 1 Thess. 4, 1-7: The He

admonition of the holy apostle. 5 Conversations between two Lutherans about the M e.

thodism, -----5

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twelve articles of the peasantry in Swabia, ----- 5 "" whether men of war also in blessed

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Add: esse;
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8t. vonis, Lla.

St. Louis, Mo.,

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Printing office of the Lutheran Synod of Missouri, Ohio ". a. St.

Volume 11, St. Louis, Mon. July 17, 1855, **No. 24.**

Some news

from the

The way in which in 1655 and 1755 the commemoration of the contract concluded in 1555, September 25.

Augsburg Religionsfrieden was celebrated festively and solemnly.

In the proceedings of the first meetings of the Western District Verdean Lutheran Synod of Missouri, Ohio, &c. St. in 1855, the following is found on pages 7 and 8:

Among the items submitted to the Synod for consideration, we put first

the celebration of the jubilee, in memory of the unspeakable blessing bestowed upon our church in the religious peace concluded on Sept. 25, 1555. In reference to this, it was emphasized how such jubilee celebrations have always brought great blessings to the church, and how it is therefore to be hoped that this year's jubilee will also be a source of rich blessings for us and others through God's grace. The Synod agreed on the most uniform celebration of the joyful feast. We here enjoy to the full what was given to our fathers in 1555, namely full freedom from the Pope's rod, before which they still had to tremble. But we in America are now also quite free from the secular popes, as in Germany the princes so often are in their arrogated rule over the church. Therefore, we should continue to rejoice and not stop.

To praise God for such great grace and good deeds. Unfortunately, this is not done by us: we shamefully forget what and because we enjoy it every day. Now, however, this feast and its celebration should remind us vividly of this. Where possible, it should be celebrated everywhere in the same way, over two days with three church services, with processions and a subsequent Christian folk festival. - In the "Lutheran", before the beginning of the happy festival, quite rich information about the way it was celebrated one and two hundred years ago and excerpts from jubilee sermons held at that time should be provided. - In order to involve the children in the celebration, a small booklet will be printed, which deals with the reason for the celebration in questions and answers, calls them to praise God in a speech, and makes it dear and important to them through small songs and pictures, so that it can serve as a reminder of this celebration for the rest of their lives. - The synod agreed on texts to be preached in all congregations of our district on the anniversary. These are: for the morning of the first day Ps. 147, 12 - 15, with the whole 147th Psalm and Is. 49, 14-23 as lection; in the afternoon: Act. 9, 31, with 1 Tim. 2, 1 - 6 as lection; for the second day Apvc. 3, 7-13, with Dau. 11, 36-39 as introduction, and Hebr. 16, 32-39 and Ps. 2 as lection. - The synod expressed the wish and hope that someone would be found to publish a memorial after the celebration.

In order to comply with the instruction hereby given to us by the Reverend Synod, we hereby communicate some news, which we have drawn mainly partly from the Weimar *Actis historico ecclesiasticis* of the years 1755 and 1756, partly from the so-called "Innocent News" of the year 1755, partly from Kapp's "Freudiger Andenken des Religionsfriedens - Jubelfestes" (Joyful Commemoration of the Religious Peace - Jubilee) and from eternal other smaller writings; namely, first of all, on the

I. Festive services and other celebrations.

In 1655.

In Saxony, the reigning prince in 1655 was John George I. This dear prince, at that time an old man of 70 years, of whom the praise of David is valid Sir. 47, 9. 10., had already celebrated two Lutheran jubilee festivals, the one in 1617 and in 1630 and perceived with joy the blessing that had come over the church through these festivals. He therefore took it upon himself to make arrangements for a general celebration of the religious peace jubilee in his country. The "Instruction, according to which the current jubilee and Protestant thanksgiving festival is to be held on September 25, 1655", circulated throughout the whole Electorate several weeks before the festival, determined, among other things, the following: On the two preceding Sundays, the feast was to be proclaimed by all pulpits according to a prescribed form, and "the people were to be faithfully exhorted to heartfelt devotion and Christian observance of the same," on the day before the

On the feast day itself, however, *) at least a morning and an afternoon service were to be held, the former with a communion celebration and both with a sermon. It was prescribed to decorate all churches "with the best vestments available in each place and to let the *musicum vollem und instrumentalem*" (chant music with instrumental accompaniment), "sound as well as each place can, with beautiful Jubilate and Cantate, in honor of God and to awaken heartfelt thanksgiving." No commercial business should be conducted on this day, no work should be done, all stores and workshops should be closed, even during the sermon driving on the gaff should be avoided and all city gates should be kept closed. In the cities where universities were located, all university teachers, together with the mayors and their council relatives, and if not, at least the latter, were to assemble at the town hall on the morning of the festival, sing a Christian hymn to encourage them, and march in solemn procession to the church under the last peal of bells, returning to the town hall in the same manner after the conclusion of the service. The Elector had also had the festive texts selected "by his theologians" for each service and had forms drawn up, which were to be read out first before the reading of those texts. A number of songs were also suggested for the congregational singing and the festive prayer to be read after the sermon was prescribed.

These sovereign orders were then also carried out in the entire Electorate with heartfelt joy and happiness. The Elector himself, who was staying with his court in Freiberg at that time, had his chief court preacher Dr. Jacob Weller come there to deliver the festive sermons. In Dresden, the *Te Deum laudamus* (We praise you, Lord God) was sung under the thunder of the cannons from the ramparts. To commemorate this jubilee, the Elector had a medal (commemorative coin) minted and issued in gold and silver. On one side there was a picture of the Elector with his children and grandchildren, all carrying palm branches in their hands, with the inscription (besides the indication of the occasion): V. D. M. J AE. (the word of the Lord is for ever and ever). The other side represents an altar with the Augsburg Confession lying on it, above it the dove with the olive branch with the inscription: *Confessio nostra triumphat d. i. Unser Bekenntniß triumphiert*. In the rounding are the verses:

Ost verbum manst st äoctrin L. I. 'Uksri. patris.s patre Nac in rsili^ions nspotss 'erpstuo mrineant st Hui nasesntui' ab iilis. D. I. As long as God's word remains, so does Luther's teaching.

*) Also two hundred years ago, Sept. 25, as in the present year, fell on a Tuesday, after the 15th Sunday after Trin. May with the father of the. Fatherland in this religion his children and those born of them will remain forever.

In Leipzig, in accordance with the regulations, not only the citizens but also the university organized a special celebration. On the day before the festival, the rector of the university had a Latin program publicly posted and distributed among the students, inviting them to celebrate the festival in the university church. On the feast day itself, however, after the conclusion of the early service, all professors and members of the council gathered with the studying youth in the aforementioned church, where, after a festive motet with instrumental accompaniment had been performed, the famous professor Dr. HierKromayer held a Latin jubilee speech. In a similar way, the festival was also celebrated in Wittenberg by the university there. On the second day after that, Calov, then professor and general superintendent in Wittenberg, held a Latin so-called jubilee disputation, and on the following Sunday, after the early service, Professor Michael Wendeler recited a great Latin jubilee hymn in the castle church, which the university rector (*Rector Magnificus*) had also invited to hear through a Latin program.

In the town of Delitzsch the whole congregation entered the church in solemn procession.

According to reports still available, special celebrations were also held in the Latin schools. Kapp reports, among other things, of such a celebration held by the Gymnasium in Eisleben, where four Latin jubilee speeches were held, two in the morning and two in the afternoon. Wilisch reports something similar about the Gymnasium at Freiberg.

In the Reussian one it was decreed that in the cities "all and every preceptors with their schoolboys, large and small, should assemble in the school after the other bell, then go in procession and good order from the school to the choir, sing on the way the song: ""O Herre Gott, dein göttlich Wort ist lang verdunkelt blieben"" 2c. and be received at the entrance into the church by the organist with a prelude".

B. In 1755.

Concerning the celebration of the jubilee 100 years ago, in 1755, Pastor Hering writes about it in the

Sächsisches Kirchen- und Schulblatt (Saxon Church and School Gazette) of February 27 of this year: "Hardly ever has a festival been celebrated with such general participation as this one 100 years ago. In many places, the entire congregation in the church and on the marketplace fell to their knees; the churches were overflowing; neither eyes nor ears were turned away from the preacher; in some places there were about 1000 communicants; ""throughout, people held out the entire service with the greatest steadfastness, right down to the last man; many people forgot to eat and drink and had hardly returned home from the first service when they were already back at the town hall or another church.

The people of the city, who had gathered for another sermon in the square of assembly, lit one fire after another; royal councillors, magistrates, officials, aristocrats, etc., took part in various ceremonies with the least of the people. In most places, even the music in the taverns and inns was completely discontinued; the jubilee day was at the same time celebrated as a day of penance and prayer, "that God may preserve for us and our children the dear religious peace and His holy word even longer.

The jubilee celebrations of a hundred years ago were distinguished from those of two hundred years ago by the fact that they were much more general and that the youth were also more involved in the former. Not only did the schools in many places go into and out of the church in solemn procession, singing, but special commemorative booklets were also published for them. For example, the then Superintendent General of Wittenberg, Dr. Carl Glob Hofmann, published his own booklet of 70 octavo pages, which was distributed among the youth in Saxony and in which the history and significance of the Augsburg Religious Peace is presented in a way that is comprehensible and pleasant to the youth and yet with excellent thoroughness in question and answer. It bears the title: "Lessons for the Protestant Youth on the Jubilee Celebration of the Religious Peace concluded in Augsburg in 1555. After a few months, the manuscript had to be published a second time. At that time, a preacher in Freiberg, M. Christian Gotthold Wilisch, published a similar, but smaller booklet under the title: "Kleiner Beitrag zu dem 200jährigen Geduldniß des 25. Sept. 1555 zu Augsburg geschlossenen Religionsfriedens, welcher der Grundpfeiler der Freiheit der Evangelischen Kirche in dem heil. Roman Empire. It has been printed for the benefit of the youth. Also the well-known senior in Augsburg, Urlsperger, published such a festival booklet for the youth, called: "Nöthige und nützliche Anweisung vor: dem Religionsfrieden," furthermore I. G. Kirchner in Halle. A testimony to the lively participation also of the Latin schools in the jubilee celebration a hundred years ago is, among other things A whole booklet full of German, Latin, Greek, Ebrew, French and Italian poems, which the students of the Gymnasium at Freiberg in Saxony had written on the religious peace at that time and which they published under the title: "Frohe Jubelwünsche bei dem mit Gott erlebten zweihundertjährigen Andenken des Religionsfriedens 1755" (Happy jubilee wishes on the occasion of the bicentennial commemoration of the religious peace of 1755 experienced with God), Freiberg, Riga, and in many other places, a large public actus with recitation of German, Latin, and Greek speeches and poems by teachers and students was held in honor of the jubilee.

In the margraviate of Anspach, it was decreed that on the Sunday before the feast "Nach-

At noon, instead of teaching children, the common people, who do not have a healthy conception of the exceptional value of the great religious peace, would be "made" a clear illustration of its merits and actual abnegation.

In the Electorate of Saxony, the jubilee was celebrated on Monday, Sept. 20; hence, because the feast of Michaelmas fell on the day after, it was given the status of a three-day high festival.

In Hanover, it was decreed that "in the countryside and in places where there is only one preacher, children's lessons were to be held in the afternoon, in which the teachings of the Christian church were to be discussed. Where confession would not be held the day before, at least a preparatory vespers should be held. At the end of the feast, after the blessing, the hymn: Now give thanks to God 2c. "should be sung with the sound of trumpets and tympani or trombones, where it is customary, and then rung again three times with all the bells and played from the towers.

In Augsburg, a lovely painting with the caption: "Jubilation and Peace Painting, taken from Matth. 8,23., Marc. 4, 37. ffl., Luc. 8,23. ffl." was distributed to the school youth. The painting depicted the church under the image of a ship on a stormy sea, in which Jesus sleeps and is awakened by his frightened disciples. On the right side stands: the religion in the form of a veiled matron, the head crowned with thorns and radiating devotional flames, on the left arm a leaning cross, in the hand a book, on the cut of which is read "Gospel" and from which two sigils hang down, with which the sacraments are indicated, which are at the same time indicated by baptismal font with jug and chalice with host on the book as the seals of the Gospel. Above the book, on a rock, on which "Christ" is written, one sees a built church, above which a palm tree weighed down with a stone protrudes. Two keys hang from the right arm, indicating the office of the keys. Below, the dragon spits fire against the church. On the left side stands Hope in the form of a virgin, pointing to the ship with a serene face, on the head a dove with an oil leaf, setting its anchor on the name of God wreathed with glory with the inscription Ps. 125, 1. and Ps. 121, 2. Above the ship flies an angel with a fluttering stripe, on which one reads the words: "Tob noch so much, O great sea, it remains yet unfulfilled." Below is the city coat of arms surrounded by a palm and olive branch with the signature: "Reichsabschied dat. Augsburg the 25). Sept. 1555 and Hagg. 2, 10. Under the whole tableau is the explanatory description of the picture in verse. Incidentally, since the conclusion of the Peace of Westphalia in 1648, a similar peace picture was distributed annually among the schoolchildren in Augsburg.

Erfurt "monument of the jubilee celebration" of the religious peace pictorially represented. Within an enclosure of palm and oil branches, in the lower center of which lies a cornucopia, one sees Noah's ark as it has settled on Ararat, towards which the dove with the oil branch flies and above which the sun breaks through the clouds.

In Eimdeck in Hanover, the festival began early at 4:00 a.m. and the first service began early at 5:00 a.m., with the church, "ingeniously decorated with flowers, foliage, and various gildings," "brightly illuminated by lights. After the end of the afternoon service, the school choir sang from the tower of the church of St. Jacobi: "Glory to God in the highest" with instrumental accompaniment; after the completion of each verse, the cannons were released from the ramparts of the city and the young citizens gave a salvo from the small rifle and "thus this celebration was concluded for this time with the liveliest testimonies of joy to the praise of the Most High. Almost the same was the whole jubilee celebration in Freiberg in Saxony.

In Erfurt, the school children of both sexes not only went in procession in and out of the church, but after the afternoon service, the preachers in the various schools also gave short speeches to the children, whereupon each child was presented with a copy of the "Erfurtisches Denkmal" (a children's script) and a Gothic Jubelgroschen (a commemorative coin struck for the festival).

In Halle an der Saale, on the occasion of the festivities, basins were displayed at the church doors to collect donations for the poor. The following is reported from Halle in Swabia: "After the noon sermon, the

entire school youth of the five classes of the Gymnasium, likewise the Catechetical School and the six other German schools were led to the churchyard of the main church, elevated 50 steps above the ground, and from there the songs: Allein Gott in der Hob 2c. Now let us praise God the Lord 2c. Ach, bleib mit deiner Gnade 2c. sung under the sound of tines and trombones. With heartfelt movement and submerged tears of joy, the words of b. Scripture were remembered in so many hundreds of tender treble voices: Out of the mouth of babes Thou, O God, hast prepared praise for Thee. In the countryside, the school children were also taken to the churchyards and sang those songs in the open air. Finally, in the evening church, after the sermon, the hymn of praise was sung: HErr Gott, dich loben wir 2c. was sung by the alumni kneeling in front of the altar and by the congregation standing, with the firing of the coarse ordnance, and the high festival in the city and country was rung out with all the bells." Here, in the city of the old Brenz, also on the feast day on the tower of the main church early, at noon and in the evening "such a music with trumpets and timpani was performed.

In Meiningen, the German and latei
The city council followed them in solemn procession with the quartermasters and the entire citizenry. "The girls and boys of the lower classes, who were placed in the middle of the choir, performed the solemn prayer on their knees,

In Nuremberg, among other things, the students of the grammar school held a large speech in German, in which a whole group of students came out at the same time and presented the circumstances and significance of the religious peace in the form of a discussion, after the then headmaster Jungendres had given an introductory speech on the subject of whether it was detrimental to a country to tolerate more than one religion in it; which the speaker denied, stating his reasons.

In Erlangen, even the Reformed took part in the jubilee celebration. The then Margravian Court Preacher Ganzenbach preached on Is. 26, 1-3 (which text the famous Reform. Ereget Vitringa) and presented "the precious jewel of religious peace or the bliss of freedom of religion and conscience". In the sermon it says, among other things: "We have, m. G., enjoyed this precious jewel of religious freedom and freedom of conscience in our small congregation until this very hour, and by virtue of the privileges based on this religious peace, we have an unrestricted free practice of our reformed Protestant religion in this country, and each one, if he only wanted to, could lead a quiet and peaceful life under his vine and fig tree in all godliness and respectability. Therefore, it behooves us to take part in this evangelical jubilee and to sing along: We have a strong city" 2c. Another reformed preacher, named Hollard, who was part of a congregation of French emigrants or rather refugees in Erlangen, wrote in his jubilee sermon: "The Lord has provided us with a safe free city here, where we have been able to serve God undisturbed for 70 years. This requires us to praise His grace and faithfulness and to take the marks of the liberated true church upon us."

In Essen, arches of joy and honor were erected throughout the city, and in the evening a general illumination was set up, with special attention being paid to a house called the "Lutheran Wieme". This house was nothing but an old dilapidated hut. However, a weaver had lived in it, who, having come to the knowledge of the pure Protestant doctrine, began in 1561 to teach Luther's songs to the small children in this house, thus giving the first reason for the Reformation in Essen. To commemorate this event, which was so important for the whole city, the house was decorated with a banner (with a translucent painting illuminated by lights), which depicted the old schoolmaster with his children learning Luther's songs and under which the following rhymes were written in illuminated letters:

A master climbed down from the loom and held school in this house: He taught, among other things, the children to sing Luther's songs;

One heard here and there the sweet sound of the songs: this gave opportunity for reformation.

In the Jewish Reuss-Plau lands of the older line (Gera and Greiz), it was decreed that every preacher send in the sermons he had preached for the jubilee "cleanly in folio and in extenso (complete) and not in concepts to the consistories" five weeks after the feast. In the Hohenlohe region, the pastors had to send not only the sermon but also a description of the entire celebration to the consistory.

In Wittenberg, on the occasion of the jubilee celebration, five doctoral graduations took place the day before. The castle church, in which this act was performed, was partly decorated in red and otherwise splendidly decorated with paintings and the like. A collection was levied for poor Lutherans and those whose church was built in Gates and Moscow. Before daybreak, the Te Deum *laudamus*, Ein' feste Burg and Nun danket alle Gott, with trumpets and timpani, were sung by two choirs from the two towers of the parish church, brightly illuminated by lanterns, while the people gathered on the churchyard, the market and in the next streets sang along. At 5 o'clock the early sermon began. At 6 o'clock, the Rector of the University, accompanied by all the professors, by the doctors of theology who were creired on the day before, and by the Ministry, went to Luther's former study, where those present sang "Ein feste Burg 2c. in honor of God, who gave religious freedom"; the students, who had followed in such a procession, joined in the singing to the sound of trumpets and timpani in front of the building. At 7 o'clock, the latter (the former in the lead) marched with song and sound and the ringing of all bells to the academic church for the main academic service; after the service, the same procession moved to the parish church, where the youth from the German and Latin schools of the city, led by their teachers, had already solemnly entered. Here the service lasted until 1 o'clock in the afternoon. At 2 o'clock, the vesper service began again with a festive sermon in several churches, after which the "virgin school" held a procession around the church and the city school a procession through the city, singing "spiritual songs in praise of God and for the preservation of the pure teachings of his word. In the meantime, all students of all faculties, led by decorated marshals, had gathered and moved to the market with two music choirs. Here they formed a circle, sang the Lord God we praise you with bared heads, and at the end fell on their knees in the middle of the market, one of them making a fervent prayer to God. The less the spectators, of whom there was a large crowd, had expected this, the deeper was the impression that this act made on them.

Present ones made. Everything fell on its knees without any invitation. They cried tears of joy. After a threefold thunderous viva to the King's Majesty, the students finally dispersed and went to their homes. The end of the day's festivities was marked in the evening at 7 o'clock by the singing of several more songs by the student choirs from the illuminated church towers of the city, to which the inhabitants in the streets and at the windows devoutly joined in. Finally, at 8 o'clock in the evening, the Wittenberg "citizens' constables" set off a brilliant fireworks display outside the city.

Finally, we note that during this Lutheran jubilee celebration, the Catholics also stirred here and there. . They not only published several writings opposing the jubilee, but also made counter-demonstrations in some places. Since n. A. At that time in Augsburg, a Lutheran candidate who had been devoted to drink and had been unable to obtain an office in the Lutheran church because of his dissolute ways and had therefore become a Roman, died, so his funeral was solemnly performed by the Romans. A large number of the most respected inhabitants of Augsburg of Roman Catholic faith, n. A. 64 clergymen and 59 manorial servants, escorted the body of the deceased to the grave with great pomp, and at the same time had it announced in the newspapers that just on the peace festival of the Lutherans the body of a great saint, who "had been a Lutheran preacher for 24 years, but, enlightened by the Holy Spirit, with the abandonment of his own, had turned bitterly to the holy Roman Catholic Church, was buried in it. He was buried in a highly solemn manner. He was a Lutheran preacher for 24 years before, enlightened by the Holy Spirit, but with the abandonment of his own, he turned bitterly to the Holy Roman Catholic Church, remained in it under many difficulties and ended his life blessedly. - A Jesuit from Augsburg wrote a paper with the title: "Whether there is a productive means to unite the three religions of the Holy Roman Empire? He begins with the words: "The Lutherans are already preparing for a jubilee celebration in

memory of the religious peace which was concluded here in 1555 for the benefit of Lutheranism, to which the free exercise of the Augsburg Confession was granted. Confession." Nevertheless, he adds, hearts are still at odds, and he finally concludes with the words: "Ah, my dearest Augsburg, do not resist the Holy Spirit any longer. Make the Roman Empire, the Church of Christ, and Heaven happy that you are the first imperial city to convert completely and at once after the apostasy. Let us celebrate this feast of peace with a thousand Te Deum and glorify it with a joyful love feast in the golden hall of the excellent town hall. I take the liberty of inviting myself. Merrily in the Lord, we will drink to the sound of trumpets and timpani to confirm the external and internal religious peace: Long live the whole of Catholic Augsburg! Once one! never again
two! always faithful! faithful to the kingdom! faithful to the church! faithful to God! Amen! Let this be true! Amen."

In the next issue we intend to give excerpts from the speeches and sermons, proclamation forms, prayers, etc., and display the selected texts and songs.

(To be continued.)

(Sent in by Pastor Hoyer.)

Builds churches and schools.

We have been earnestly exhorted to the work mentioned in the superscription in considering the political liberty and constitution of this country. We ourselves will not in the long run be able to enjoy the liberties of the United States, nor will our children be able to enjoy them, if we do not see to it that true morality, Christian education, Christian upbringing are promoted, maintained and preserved among us through Christian churches and schools. This should be our first and foremost concern; for not only does every individual act truly sensibly when he first seeks the kingdom of God and His righteousness (Matthew 5:83), but we too, as immigrants, who want to establish a home for ourselves here in a foreign land, only truly seek our best when we first prepare a firm place for the word and kingdom of God among us.

The building of Christian churches and schools also means the building of houses for these institutions; and we should build worthy houses of the kind whose outer and inner appearance testifies to their noble purpose. But the main thing is that we and our children are built in those earthly houses to be God's dwelling place in the spirit, to be Christian congregations founded on God's Word and Sacrament through living faith and united among themselves through righteous love (Eph. 2:20 ff. and 4:15 and 16). For this we need right preachers and school teachers.

Right preachers and schoolteachers are always capable members of the congregation in faith and life, role models for the congregation. However, as seriously as we must seek this quality in them, if they want to be true ministers of the Word of God, we must not think that we already have true preachers and school teachers in virtuous church members. Another necessary quality that makes one capable of this ministry is doctrinal ability (1 Timothy 3:2; Titus 1:9), without which one can be an excellent church member, but never a useful preacher and teacher. Theological knowledge, as distinct from the knowledge of faith on which it is based, is called theological science. Secondly, the ability to preach Christian doctrine in a simple and clear manner and to administer the means of grace for the edification of the Christian congregation. Whoever wants to attain both, must on the one hand have the gifts

of the Holy Spirit, the gift of wisdom and knowledge, and the gift of speaking of wisdom and knowledge (1 Cor. 12:8); on the other hand, he must awaken these gifts, practice them, train them, that is, study them (2 Tim. 1:6). No one can say that these gifts, even without training, are sufficient for the ministry of preaching; there is no need for study, since the apostles, at least for the most part, were not studied people and yet through the Holy Spirit became the most capable of all preachers (Acts 4:13). The equipping of the apostles and evangelists for the ministry of preaching is one of those miraculous works of God that belong to the revelation of God in Christ and cannot be expected from us now, since this revelation is completed for the time until the Last Day. In times of absolute need and complete lack of trained preachers, God still does His work of grace in the Christian congregation through church members who have not particularly developed their preaching skills; If, however, a Christian gifted for this purpose, who has the time and means to acquire his gift, did not want to study, but expected to be miraculously equipped like the apostles, Christian congregations, such as those here, would not eagerly see to it that Christian preachers and teachers were raised up and trained, but lazily and stingily leave the execution of this work to a miracle of God, they would starve spiritually on all sides, just as he would starve physically who wanted to be lazy, because the Lord Christ miraculously fed the four thousand and the five thousand (1 Thessal. 4, 11; 2 Thessal. 3, 10. ff.). One of the most numerous and powerful fanatical sects in England and the United States, the Methodists, long considered the Christian instruction of children, and especially the education of studied preachers and teachers, useless, even pernicious, because knowledge inflates (1 Cor. 8, 1. Cf. v. 2.); but as clever and energetic people, as they really are, they too have had to give up this wrong opinion more and more and have established colleges and seminaries for the training of preachers, even in many cases parochial schools.

You yourselves realize that in order to build churches and schools among yourselves, you cannot provide enough for the maintenance and growth of the higher educational institutions in Fort Wayne and St. Louis, in which preachers and teachers are educated for you and your children. Other German synods of the Lutheran confession have long and often in vain striven for such colleges and seminaries, the oldest Lutheran synod of this country even more than a century, our synod has received these institutions as bridal treasure and dowry, Immediately when they met - woe to us if we do not acknowledge these good things of God, so that He has pardoned us so highly before others, do not let ourselves be led to repentance by them, do not care for and demand these schools, which are rightly called "high", with loving, active hands! If we neglect them, we may, after all, in

We must build the most beautiful churches and schoolhouses in our own midst; God will punish us before others with preachers and teachers, with false prophets, as they have not yet been heard among others. Therefore, if you pray for your own churches and schools, pray also for the high schools at Fort-Wayne and St. Louis, and do so diligently and fervently, considering yourselves all co-workers in these noble workshops. Do not grumble, do not consider it begging, when you are asked to contribute generously to the building of the necessary houses, to the maintenance of the teachers, and to defray the necessary costs in general: you thereby secure for yourselves and for your children and your children's children the intellectual and spiritual treasures of Christian education, which are priceless, a more imperishable capital and richer interest than you can acquire and bequeath by piling up dollar upon dollar. Rather, praise the grace of God who desires your goods for so great a work!

The professors and teachers at your high schools and seminaries in Fort-Wayne and St. Louis should teach our young people what and how they must study. Therefore, it is absolutely necessary that these professors study themselves, because he who does not grow in science and knowledge himself cannot guide others to growth in science and knowledge. Time is necessary for study. Therefore, it is your duty to see to it that the teaching at your high schools and seminaries is distributed among a not insignificant number of professors and that they are thus given sufficient time to study. Why then did you want to keep the number of your professors so limited that they would have no time left for study because of incessant work? Perhaps in order to pay only a few professors and thus to spare your purse? - To study you need strength, also strength of the body. Do not think that because a farmer or craftsman can work 10 hours a day, a teacher can also give 10 lessons a day and then prepare himself for the lessons by his own

studies. After all, someone may have endured such an effort for some time, but you must not put it on anyone's neck, because you yourselves do not want to be made incapable of work by excessive labor. Here in the country, teaching is still considered work to a certain extent, studying usually is not; one believes that a pastor or professor is lazy, if he perhaps paces up and down in his study room, or even takes a walk to strengthen himself for renewed mental effort; and yet, before one judges the poor students so harshly, one should rather try to think up a lecture for school and spend days, even nights, thinking and doing other mental work. What would the farmer, who is just preparing the seed with shovel and sieve, say if I wanted to call out to him: Stop, friend, you are lazy! As little as he lazes about with such pretentiousness, so little he lazes.

The teacher or preacher who, reading and thinking, prepares the seed, the teaching, which he wants to communicate to his students or listeners. - To study belongs a fresh and cheerful spirit. You can imagine that when a person is under oppressive temptations, e.g. food worries, spiritual work will be very difficult for him, much more difficult than physical work. However, the challenge, together with prayer and your studies, forms the theologian, but you, you must not cause any challenge to any person, thus also not to any theologian, professor or preacher, you must not even allow anyone, who works on or for you or is close to you everywhere, to be challenged, e.g. by food worries. It is God's prerogative to interpret and allow temptation, of which He has never left a jar to any human being, and whoever tolerates or even causes his teacher or pastor to fall into temptation, thereby places himself on God's throne. Would you like that? One is surprised, or rather annoyed, that a student cannot get by on an income that may be sufficient for him, even more than sufficient. But the student's own preparation for schools and universities requires by far greater costs than the preparation for any other profession, e.g. that of a craftsman; the student's leather and work bring with them a lot of needs that do not impose themselves so strongly on others; his education places him quite naturally among the higher educated classes and therefore also demands a way of life corresponding to this position. Your professors, preachers and teachers have come to this country with the resolution, for the sake of the work on your and your children's souls, if it is God's will, to endure hardship and lack, also the lack of the adornment of life corresponding to their own position and education, but only God, God alone may demand such from them, not you: you are obligated to at least provide them with such a life as other righteous people of their education lead here, so that you in your part do not prevent them from studying with fresh and cheerful courage. If you do not do this, there will soon be no more proper preachers and teachers among you.

Our dear readers hear constantly and from all sides the complaint about the great lack of proper preachers and teachers. By God's grace, however, a number of German congregations are annually supplied with preachers and teachers, who have either been sent over by dear fellow believers in Germany or have been trained at our seminaries in Fort Wayne and St. Louis, but unfortunately many congregations' wishes and requests for the sending of pastors cannot be fulfilled, and many a heavily populated place near our congregations must remain unvisited. The lack that these fellow believers suffer is also an affliction for the congregations that are provided with good preachers and teachers (1 Cor. 12:26) and awakens in them no less a desire to put an end to it.

and to prevent it: isn't it? The first remedy for this is prayer, fervent prayer that the Lord will send laborers into His harvest and thus direct the hearts of many young Christians to enter our preparatory schools, and also move many parents to train their children for preaching and school ministry.

The other means of more abundant supply of preachers and teachers to the churches and Christians here is labor: what? That of sending your own children to Fort - Wayne or St. Louis to high school. "Alas," cry many fathers and mothers, "who can desire to see his children in preaching or teaching in this country! The occupations in these offices are too arduous and connected with too much sorrow and trouble!" I hasten to add that the same sad experience also holds back many a candidate for the preaching and school ministry in Germany, who, by the way, would like to work here for the love of Christ. "What," cries this or that Christian indignantly, "the unbelief, the rotten flesh, the flight from the cross hinders those parents and those candidates; we could not use such people of little faith, even if they came at the end. - Be careful, friends, I reply, in order for someone to take on a thorny and cross-filled office, he must be very, indeed completely sure of his profession; otherwise he would tempt God. But even supposing that many are held back from preaching and teaching by unbelief and pusillanimity, you at least are not appointed to judge them; rather, you should work so that, as much as is in you, you do not make preaching and teaching an office of toil and heartache. "Ah ha," they call out to me, "you are returning to the admonition you gave earlier with regard to the professors, namely, that we should give the preachers and teachers fine salaries; it is a matter of money. I confidently answer that this admonition also belongs here. You know that the physical poverty, which is connected with the local preaching and teaching profession, frightens many away from it; also many parents, in anticipation of this physical poverty, do not dare to give their children to this profession. This, however, should not drive our churches to dwell on those pusillanimous ones, but to act on their preachers and teachers in obedience to the word of God 1 Tim. 5, 18; Gal. 6, 6 and 7; 1 Cor. 9, 14. However, physical poverty is not the only hardship of these offices, nor is it the most difficult. A large salary, paid with displeasure and visible coercion, causes just as much grief as if, with every payment, the preacher or teacher is made to think that he is really being maintained only out of grace and mercy, which is truly not the case. Even the fact that in our synodal community both the preaching and the teaching offices are often assigned to one and the same person, does not by any means account for the greatest trouble that is connected with these offices. Admittedly, only real

The preacher should not be burdened with the actual school work, reading, writing, arithmetic, etc., because of need, lack of teachers or poverty of the congregation, but because of stinginess and ill-will of the congregation members. The congregations should also never demand it of him as a right, but only as a kindness, and should therefore judge his work in the school carefully, without making high demands on it; but where real need demands it of him, he will be willing to do so even without a special request from the congregation, and will only expect that the congregation will try to make the actual school work easier for him and relieve him of it as soon as possible. The ministry of preaching and schooling becomes laborious and sorrowful when the members of the congregation refuse to be obedient to the whole word of God in the individual things mentioned as well as in general and in every respect. Instead of the members of the congregation using their precious privilege of testing all doctrine against the holy Scriptures, and thus really testing the preaching of their pastors and teachers against the holy Scriptures, and, because they agree with them, inevitably doing so, they test it only too readily against the opinions and thoughts of their own hearts. Because the truthful preaching of God's word is not at all correct, they argue against it, tempt weak fellow Christians to take sides with them, heap fear, grief, distress of conscience on the poor preacher, who in such cases is seldom supported strongly enough by the faithful members of the congregation - what heartache everywhere from ! The heartache that results everywhere from disobedience to God's Word cannot be enumerated or said. Your preachers and teachers are prepared for such sorrowful experiences, certainly - but to bring sorrow upon them, so that they might not become lethargic and horny, no one, no church member, no church would dare to do that, because that would be to interfere with the Lord God. Every Christian, every congregation should choose the good part, to hear and do the speech of Jesus, which the Lord preaches through His servants, that is the one and

only thing that is necessary, so that the present lack of preachers and teachers will be lifted; with the general obedience to God's word will then also come the special obedience that Ebr. 13, 17; 1 Thess. 5, 12 and 13; 1 Tim. 5, 18; Gal. 6, 6 and 7 demand. Hard work, poverty, temptation enough will still remain for the pastors in church and school, but they will bear this tribulation together with the congregations and the congregations with them; then there will be a hearty fellowship, a cheerful work, a sweet endurance, by which Christian parents and young Christians in general will at least not be deterred, but rather, I think, enticed to fill our high schools and seminaries. If only the congregations do what they can to take away the deterrent appearance of the preaching and school ministry among them, which could then still deter from these ministries, God will, upon your prayer, give this to all of you. He has gifted them for these sacred offices. Offices.

A preacher hereby exhorts you to prepare a friendly place for the preaching and teaching ministry in your midst; he does this because such an exhortation, which punishes some, is also the duty of the preaching ministry Tit. 1:9. He addresses this exhortation to Christians, i.e. people who desire to be obedient to the whole word of God; Christians will test it against the word of God and, since it agrees with it, follow it. Unbelievers, muzzlers, scoffers, when they read this, will of course point fingers at me, think or shout: "There, there, see what these preachers and teachers, who boast of their unselfishness and love for you, seek from you, how they desire your hard-earned property, in order to live well and have good days themselves ..."! From unbelievers I expect nothing but such mockery and scorn; for them I did not write that admonition, to them I can only address the admonition to repent and convert; as long as they do not do that, all other admonitions of the Word of God remain foolishness to them.

Once again, let me return to those priceless gifts of God, our synod's bridal treasure and jewel, the higher schools in Fort Wayne and St. Louis. If God has given your children the gift of higher education in the first place, and given you the means - not much means, since the school fees at those institutions are exceedingly cheap - send your children there, even if they should follow other occupations than the preaching and school ministry. What is noble, chaste, lovely, pleasing in the education of a period, such as our time, in science, art, etc., is always appropriated by Christianity and used for God's honor and human welfare; the Christian congregation must not expel and keep all this away from itself, but rather cultivate it, promote it, and seek to share it with its members, insofar as they possess the gift for it. Luther wanted to preserve some Latin choral songs in the church service, so that the choir students, boys who were by no means destined for the preaching ministry, would be preserved in the practice of the Latin language. As far as the education of our time is good, each one should acquire it according to his gift and profession and have his children educated according to their gift. Christians and Christian communities have never despised and scorned good and proper education and the means for it without punishment. To speak further about this for now is not within the purpose of this whole exhortation, but, if God gives grace, it should not be omitted. God grant that we all, preachers, teachers, congregations, may build houses, earthly and spiritual, churches and schools, in unconditional obedience to God's Word, in unity of faith, in fervent love for one another and for everyone, in joyful patience and devotion for the name of our God; may He promote the work of our hands among us, indeed may He promote the work of our hands.

(For the Lutheran.) **Encouragement to thanksgiving, humility, and new zeal.**

In the April issue of the Pittsburgh Missionary, an article entitled "The Old Lutherans in the United States" gives praise to our synod, the synod of Missouri, Ohio and others. It says among other things: "The growth of this synod has no equal in the history of our church. Not many years ago, several hundred Germans with six or seven pastors landed in two ships at New Orleans, and went to St. Louis, where they settled and founded several small colonies in the neighborhood. Little more than eight years ago a synod was formed of those and some other preachers in Ohio and Indiana, and already this young community numbers 122 synodal members, has two theological seminaries-one at Fort-Wayne, the other at St. Louis-a college at the latter place, some eighty parochial schools, a successful mission among the Michigan Indians, and two periodicals, both of which are well edited, and have a considerable circle of readers. - The *Lutheran Standard* contains a notice of the last synodal report of the Missouri Synod, etc. An important circumstance in their organization is that the General President devotes all his time and energy to the welfare of the Synod, and is constantly engaged in visiting the churches, inspecting the schools, and attending the annual meetings of the District Synods. An excellent institution, which deserves to be introduced elsewhere, and promises very pleasing results." From this, the reader will see how our Synod stands, not only in our own eyes, but also in those of others, like a great fruit tree, already stretching its branches across the United States, blessed and nurtured by God. And as often as we remember or are reminded of it, it cannot but be that our hearts become full of thanksgiving to the Lord God, who has showered His blessings upon us, of humility toward the All-merciful, who has not rejected us in our unworthiness, and the Almighty, who has been mighty in the weak, and of a renewed resolution to consecrate our whole lives to Him: To live to Him, to die to Him.

Secret societies.

Ans. An extract published in the "Luth. Herald" from the proceedings of the Lutheran, Western District Synod of Ohio and adjoining states, which met at Germantown, Montgomery Co, Ohio, June 1-5, 1855, we lift up the following:

"A copy of the improved Concordia book published by the Henkel brothers in New Market. In accordance with the instructions of the committee appointed to review this book, it was decided: that the brothers Henkel have again obliged us to heartfelt thanks by publishing this new improved edition of the Concordienbuch, we also urgently recommend it to our members.

The Immanuel Lutheran congregation in Germantown submitted a memorial concerning secret societies and, trusting in the righteousness of the Synod, asked for reconsideration and withdrawal of the resolution passed by the General Synod in Thompson Township on June 13, 1854: "to admit no one to our association in the future who belongs to secret societies." The Committee appointed to report on this Memorial, consisting of Pastors J. Leist, J. Hursch, J. Wcimer, and Deputies J. Leist, J. Schnepp, P. Weber, spoke in favor of the petitioners and, based on the assertion that great harm would result to the Lutheran Church from the execution of that resolution, as had already been proven by experience, requested that it be repealed, as well as the enforcement of the resolution passed by this body in Dayton, according to which the brethren are admonished not to join societies whose principles are contrary to the spirit of the Evangelical Lutheran Church. In connection with this demand, the Committee also demanded that the procedure of the "Lutheran Herald" be disapproved of, in that it **only** included **such** articles as put secret societies in a bad light, while rejecting others and thus causing disunity and division, and therefore moved the following resolution: that as long as the "Herald" continues in the above manner, we can no longer recommend it to our congregations.

This subject gave rise to a serious and warm debate, but conducted with Christian charity, which occupied almost a whole day and ended with the following substitute being proposed in place of the

resolutions proposed by the Committee: Since, with regard to the resolution to which the above Memorial refers, serious doubts exist among some brethren as to its constitutional moderation and internal correctness; it being, moreover, of the utmost importance that all members be given time for thorough consideration, especially in such cases; be it resolved: That the delegates to be appointed to the next session of the Alkgemeine Synod be hereby instructed to request the reconsideration of the resolution in question at that Synod, and especially to examine its constitutional moderation and internal correctness thoroughly.

This proposal was put to the vote, and after the members who were able to vote had been called out, it was found that 28 votes were cast in favor and 14 against.

Church News.

After Mr. Past. F. Besel, hitherto preacher of the Lutheran congregation at Staunton, Madison Co. Gemeinde zu Staunton, Madison Co, Ill, has been appointed by the Evangelical Lutheran congregation. After he had received and accepted a call to serve as the permanent pastor of the congregation at Ridgley, near Edwardsville, Madison Co., Ills. which he had already served as a branch congregation from Staunton, he was inaugurated on the second Sunday after Trinity by order of the Vice-President, Rev. I. F. Bünger, he was solemnly installed into his office by the undersigned. May the merciful God bestow upon the dear brother in this place rich blessings in the holy office. May the merciful God bestow on the dear brother in this place rich blessings in his holy office to the glory and praise of His name.

St. Louis, July 17, 1855.

G. Schaller.

On the 17th of June, of the v. p. Irin. the Rev. 57. Bauer, by order of the Presidency, was installed at his congregation at Dutchmanspoint, Cook Co, Ill, by the Rev. H. Wunder, assisted by the Rev. Brauer.

(Submitted.)

Church consecration.

On the third Sunday after Trinity (on the day of St. John the Baptist), the local German Lutheran congregation of the unchanged Augsburg Confession had the joy of being able to dedicate its newly built St. John's Church, which is 40 feet long and 26 feet wide. Present and active, besides the pastor of the congregation, Wagner, were Pastors Wyneken - general presiding officer of the Missouri Synod 2c. who also appeared as visitator - Lochner and Geyer. The latter spoke a few hearty words before the church doors, Mr. Praeses Wyneken preached the morning sermon on the Church Gospel and Mr. Pastor Lochner preached in the afternoon on the Gospel on the Day of St. John the Baptist. Both sermons were very instructive and edifying; God bless them permanently on the hearts of the listeners. The festivities and celebrations were on the whole similar to those which the dear reader has often and extensively found in this newspaper. In addition to the many fellow believers from out of town, we were also honored with a visit from the choir of singers from Pastor Geyer's congregation, who, under the guidance of school teacher Wetzel, delighted us with several pieces of singing.

We are very happy to have our own little church now, in which not only all listeners have room, but in which we can also hold our services without fear. Neither was the case with the former location, a small English school house, where the floor collapsed on the second Sunday after Easter during the early service. That we did not all collapse into the cellar at that time was due to God's miraculous hand, which alone held the whole thing in place, as we had to realize all too clearly after investigating the error.

Praise, glory and thanks be to Him to whom alone all honor is due! May He always keep the preaching of His Word in this little church unadulterated and bless it abundantly. Amen.

Watertown 1855.

A. Wagner.

Receipts and thanks.

With heartfelt thanks, I certify that I have received -5.00 from the Detroit community and -10.00 from the Young People's Association there through Mr. Roschke, the school teacher.

E. Schultz.

Concordia College, May 6, 1855.

With heartfelt thanks acknowledged, by Mr. Past. Heid from his congregation in Pomeroy -10,00.

I. P. Beyer.

Concordia College, June 18, 1855.

I hereby certify with heartfelt thanks from Mr. Jak. Adler at Staunton Mac. Co. -1.00.

Hugo Hanser.

Concordia College.

With heartfelt thanks against God and the bountiful givers, I certify to have received for my support in the seminary here -10.50 from the community of Altenburg Perry Co, Mo.

May the faithful and merciful God richly repay these generous givers, here already in time, but most of all there in eternity.

Joseph Lehne r.

Fort-Wayne, June 28, 1855.

With heartfelt thanks to God and the benevolent donors, I am pleased to have received -7.50 from Pastor Kühne and his congregation.

May the faithful, merciful God abundantly bless the lenient givers with temporal, but rather with heavenly goods.

E. Rolf.

Fort-Wayne, June 28, 1855.

With heartfelt thanks, I hereby certify to have received -3.00 from Mr. Griebel, from Pastor Husmann's congregation, and 27 Cts. from Pastor Daib's congregation through Professor Crämer.

May the merciful God richly repay the lenient givers.

I. K. Lud. Moll.

Fort-Wayne, June 28, 1855.

Undersigned hereby sincerely certifies with thanks to have received once -4.10 and then subsequently -1.00 through Prof. Crämer for support at the seminary here, which was collected at the wedding of Mr. Carl Westenfelds, a member of the Fort Wayne community.

I wish all of these benevolent givers God's rich se-
both physically and spiritually.

C a r l K i r s c h.

Fort-Wayne, June 29, 1855.

I hereby certify that I have received -12.00 from the congregation of Pastor Volkert in Schaumburg, Ills. May the faithful God richly repay the generous donors.

I. Hein rich Gils.

Fort-Wayne, June 30, 1855.

Received for church building in Cumberland by Hrn. Past. Nordmann from some members of his congregation - - - -6.50 namely:

from Mr. Cummer-	1.00
"" A. Hcitemüller	2.00
"" Stuß	2M
"" Umhan	50

which certifies with heartfelt thanks and blessings

I. Biltz?

Cumberland, June 26, 1855.

The following gifts were received for the Lutheran Immanuel congregation:

March 25. Bon of the Gem. of Mr. Pastor Selle	
to Crete Ills	-5.31
April 2. From the congregation of the Rev. Kühle	
to Rich, Ills	3.75
April 30. Bon Herr Pastor Schaller zu St.	
Louis, Mo.	1.00

May the Lord repay the lenient givers according to His grace!
Pastor Schick.

Chicago- Ill- July 9, 1855.

Obtain

Of the congregations of the Rev. Kolb in Allen and Adams Co, Ja. -25,30
Through Mr. Past. Röbbelen from Mr. Joh. List in

Frankenmuth, Mich. 4,00

"" Reel there	4.00
"" Jakob Schwarz the.	1,00

" Hoyer from Mr. Winnebcrger in Philadelphia, Pa.-- 3.00

" Summer, Kollekte in Louggreen, 2.54
"" Mr. Chr. Dieter that. 1,00

"" Collection in Harfvr---	1,00
"" by I. Grey	50

"Mr. Prof. Biewend from Dr. Häyuel
in Baltimore, Md. 30.00
Subsequently from the Gem. of Hrn. Past. Werfel-
man in Auglaizc Co., O. 3.85

d. to the Lynodal Coffee of the Western District:

From Mr. Past. Schlicpsiek-1 .00
" of the parish of St. Louis 3.05
" Mr. Teacher Ulrich in St. LvuiS- 2,00

E. Roschke.

Received

for the ver w. School teacher Heid:

From B. S. -1,00
" an unnamed person near St. Louis 1.00
" Mr. Past. Werfelmann 55

E. Roschke.

From Mr. Past. Link in Neubielefeld 50

C. F. W. Walther.

From Hm. Past. Fritze Hl,00
" Mr. G. Schmidt 50

O. Ernst.

Get

a. to the general synodal treasury: for synodal reports by Mr. Einwächter --31 for the general president:
from C. Rudolf, by Mr. Einwächter 50
" of the municipality in Hartford, Md. 90
" " " Jericho, Md. 2:30
" " " St. Louis 7,00
" a stranger in Hrn. Past GeyerS Gem.
to travel expenses 1,00

b. to the Synodal Missionary Fund:

by Mr. Carl Katz in Pomeroy, O. 3,00
" " Gerh. Rviker, by Hm. Past. Sauer - - - 1,00 ,, " " Scheppmann, by the same 1,00
by Mr. Past. Summer sent 62
from St. Louis parish 15.95
from the MissionSbüchse in the church of the congregation of the
Mr. Past. Miracle in Chicago, 1,50
From CvllinSville Township, Ills. 4,75
"Mrs. Cäcilie Scuel, by H. Past. Lindemann-. 2,00

0. for the maintenance of Concordia College:

from Mr. Joh. List in Frankenmuth, for the teacher - staff 1,00
" of the parish in St. Louis 22,00
" " " Collinsville, Ills. 8,60
Collecte at Mr. "Ernst Luge'S wedding there 1.40 " " Max Albrechts " " 1.25

e. for poor pupils and students in Concordia College and Seminary: Nothing.

F. W. Barthel, Cassirer.

For the Lutheran have paid:

The 10th year:

Messrs. Christ. Bvhn, Phil. Bolm, Dieter, N. Männling, Müller in Phiiad., Past. Nollau, I. Paulus, I.
i Tvussaint, election.

The 11th year:

I Messrs Jacob Aichele, Georg Bauer, Adam Bach, Ernst i Beck, G. Bonn, Carl Brüfer, E. H. Burmann, W. Böcker, Bccrwind. Casten
Dunker, G. H. Fischer, A. Gerj mukh, Aug. Hoffmann, I. L. Held, Jmwalde, H. Klinker
W. Knvst, TH.Lang, Chr. Leutner, Lebmkuhl, Lmgfelder, Fr. Louis, Past. Nollau, D. E. Radeckc, Joh. Nuppel, Carl Schwab, P.
Sander, Friedr. Stock, C. M. Sie* gel, C- Schnitz, Stöcke!, Schindel, Past. Sauer (3 Cr.), Conrad Tatgc, Joh. Thiemeyer, H. Treibe,
Wm. Tormöle, Christ. Tkgeler, Tramm, Joh. Weckeffer, Jacob Wald* schmidt, Ludw. Waldschmidt, Wolf, Winnebcrgcr, Past.
Wunder.

The second half of the 11th grade: Messrs. Daniel Ritz, Past. Sommer (4 Er.), Carl Scholz, Joh. Woliram.

The 12th year:

Messrs. Past. Reunicke, Carl Scholz (-50 Cts.).

Letters and funds received

since 19 Jnni.

Of the gentlemen pastors: C. Fricke with -80.00; I. Fritze with -5.00; A. Michaelis with -1.00; Pinkcpank with -3.78; W. Hattstädt with
-10.00; Volkert through Mr. E. Roschke -16.05; H. Wunder with -5.00 for own and -15.00 for Mr. P. Schick's account; Dr. Sihler;
Wunder; Frederking (2); M- Günther; Fr. Böhling (2); Brobst; L. Geyer; I. Wichmann; A. Franke; Schick;
and from the men: A. Andreä with -12.00; Ch. Stark with 75 Cts.; L. S. Nösell with -6.00;
Widmann and Co; Schäfer and Koradi; I. Wassermann (2); Ch. Lücke.

If the undersigned has recently fallen behind in his correspondence and with the dispatch of ordered books, this is due to the fact
that he has been prevented by illness from carrying out such business, for which reason he asks for your kind indulgence; however,
everything will be made up for shortly.

Otto Ernst.

St. Louis July 17, 1855.

Changed addresses.

R, ev. 0. FV. R. PrsäerkinZ HollovTÄ^ville l*. 0.

Lursnn Oo. IÜ8.

Rsv. J. R-snnielcs
Ltatintou Urreoupin Oo.,

Books and pamphlets, to be had at the undersigned at the buried prices.

Hirschberg Bibles, very beautiful and durable bound in leather, ----- -3,75
Kirchengesang b u ch for evang.-luth. congregations published by the local evang.-luth. congregation U. A.
Conf. in pressed leather binding, - - the piece 55 the dozen 5,80, the hundred 45,00 The same in larger print and formal, the
(piece 75 the dozen -8,00, the hundred 62,50) (Of both formats are also copies, elegantly bound, in gilt, for the price of -1,10 to -1,75
in stock).
Dr. Martin Luther's small catechism, unchanged imprint, the piece 10 Cts, the dozen 1,00 Svruchspruch zum kleinen Katechismus
Lutheri, the piece 15 Cts, the duzend 1,50 Johann Hubners biblische Historien, New-Iorker
Edition, - - the Stück 25 Cts, the dozen 2,60 New primers, or ABC and reading book for Christian schools, edited by the evang.
luth. synod of Missouri, Obiv and other states, the piece 10 the dozen 1,00 First, second, third, fourth, fifth, seventh and eighth
synodal report of the German evang. luth. synod of Missouri, Ohio u. a. St., each -----j (> 5
Sermon on Easter Day 1851 at St. Louis, Mo., delivered by Prof. C. F. W a l t h e r, - - 5
Whose sermon on 1 John 2:19. Why can and should lins not be tempted by the belief that the true church is actually invisible and
scattered over the whole world to leave the orthodox visible church, 5
His sermon on "I. Thess. 4. 1-7: The exhortation of the apostle. Apostle to become more and more complete, 5
Conversations between two Lutherans about me- thodism, - - - - - -5

Otto Ernst.

Address:

to Illinst, oai e ob Prof., 0. b'. W. WTitüer 8t. Doms, 51o.

-He

St. Louis, Mo,

Printing office of the Lutheran Synod of Missouri, Ohio a. St.

Volume 11, St. Louis, Mon. 31 July 1855, No. 25.

Some news

from the

The way in which in 1655 and 1755 the commemoration of the contract concluded in 1555, September 25.

Augsburg Religious Peace
has been celebrated festively and solemnly.

Continued.

II. How the feast was announced?

In 1655, two Sundays before the celebration in Saxony, the Jubilee was proclaimed from the pulpits as follows:

Beloved and chosen in the Lord! What is attributed to the man after the heart of the Lord, King David, that he remembered the Holy One, the Most High, for every work, with a beautiful song, that he sang with all his heart and loved the One who had made him: this is exactly what the most illustrious Highborn Prince and Lord, Lord John George, our most gracious Lord, as a nurse and wet nurse of the Christian church, has always observed in a highly enlightened manner. For after, out of Christian love for God and His sole-sanctifying Word, the Most Reverend Serene Highness remembers what a great unspeakable grace the inexhaustible goodness and mercy of God has bestowed upon His Christian Church on the future 25th of September, one hundred years ago. September, a hundred years ago, God bestowed upon His Christian Church, since through war and the unchristian interim everything in the spiritual and temporal realms had been destroyed, and He not only awakened the heroic spirit of the most noble Prince and Lord, Lord Moritz, Duke of Saxony, that

In 1552, he made the Passau Treaty with Imperial Majesty between the so-called Catholic and Augsburg Confessions as a beginning to a salutary religious peace, in such a way that no part should be burdensome to the other for the sake of religion; But God the Lord, under the reign of Prince Augustus in 1555, allowed His fatherly, heavenly kindness to be felt so abundantly and seen so powerfully that in the general Diet of the Empire, at the very place where 25 years ago our confession of faith, the Augsburg Confession, had been publicly handed over and read out, the highly condemned religious peace was established and decided upon in the strongest and most binding manner by both religions, by virtue of which peace, which was also reaffirmed in the Osnabrück Peace Treatises of 1648, the Roman Empire found itself in peace and the true, solely beatifying doctrine of the Augsburg Confession spread gloriously far and wide: Therefore, you have considered it your duty to thank your holy God especially for this great benefit with all your heart and to sing Him a beautiful praise for it, for which you have taken the princely thoughts to announce a jubilee, that is, a public thanksgiving festival, in the whole of your principality in honor of God the Lord and in gratitude to Him. Sept. and to hold it in such a way ... *) Will therefore your

*) We omit those words in which the ceremonies to be held are indicated, since they have already been described in the previous number.

Christian love is hereby earnestly admonished and reminded by God to prepare their hearts for all things by righteous repentance, so that they may offer to God the most due sacrifice of thanksgiving and praise, and pray earnestly; and when they hear the bells ringing for the feast at 1 o'clock in the morning, that they may then go to vespers, and those who are spiritually hungry to confession and most gracious absolution, and the following day to the hearing of the divine word, as they do in the afternoon, as in the high feast days, with diligence, with penitent, contrite and contrite hearts, with a penitent, contrite and bruised heart, offer the farts of their lips to Him with heartfelt devotion, pray for further grace and preservation of the Word of God, as well as general profane and religious peace to the highly praised Trinity at home and in the churches, and let nothing worldly keep them from devoutly and solemnly celebrating this feast... So there is no doubt that if we show ourselves Christian and godly, this will please God in heaven, He will hear our prayer, remain our God and Father for the sake of the bloody merit of Jesus Christ, keep the holy gospel with us, and finally give us a new life. He will keep the holy gospel with us and finally receive us into the eternal dwellings. May God the Father, God the Son, God the Holy Spirit help us to do this, blessed forever and ever. Amen."

III. on which texts have been preached.

A. In 1655.

In 1655 in Chursachsen for the preparatory vespers the 147th psalm was the pre

Instead of the epistle, the 138th Psalm was to be read and the 125th Psalm was to be preached on the morning of the feast day itself instead of the Gospel. The text prescribed for the afternoon festival service was Is. 49, 7-13.

In Saxe-Coburg, the jubilant texts were 1 Kings 8:56-58 and the 46th Psalm. - In Hamburg, the main text was the 95th Psalm. - In the principality of Gotha Ps. 147, 12-15. 19.20. and Phil. 3, 5-11. - In the archdiocese of Magdeburg the 122nd Psalm. - In Arnstadt Is. 54, 6- 8. 26, 1 - 8. - In Lindau 5 Mos. 32, 7. - In the Reussian Ps. 66, 1- 6. and Syr. 50, 24-26.

B. In 1755.

One hundred years ago, the discontinuation formula prescribed for Saxe-Gotha was the following:

"Your Christian love is hereby informed that, when the Lord our God, through his servant Dr. M. Luthern had the doctrine of the beatifying Gospel, which had been very much obscured in the papacy, purified from the soul-destroying errors in 1517, and the confession of this pure doctrine was publicly read before the Roman Emperor's Majesty and all the estates of the empire in 1530 at the Imperial Diet in Augsburg, Thereupon the papal authorities used all cunning and power to suppress this holy doctrine again, even not refraining from accomplishing this by force of arms, and in 1546 they instigated a dangerous religious war. Although it seemed as if the true Protestant religion would be lost in and through this war, divine goodness guided the heart of the imperial majesty in such a way that it made a religious treaty with the Protestant estates at Passau in 1552 and then established a complete religious peace at the Imperial Diet in Augsburg on September 25, 1555, which was subsequently reconfirmed in the Peace of Westphalia in 1618. Now that the Lord our God, as a God of peace, has graciously preserved this precious jewel of religious peace for us up to the present 200 years, and one has just cause to recognize and praise it with a grateful mind, His Serene Highness. Prince and Lord, Duke of Saxony Frederick, our most gracious dear Prince and Lord, has decided and decreed that on Thursday next, g. G., as the 25th of Sept. of this 1755th year to commemorate the religious peace granted by God on that day 200 years ago, to have such a jubilee and thanksgiving festival celebrated in the principalities and lands. Your Christian love is therefore hereby notified and at the same time cordially admonished that the same diligently assemble in the morning and afternoon of that day for the devout hearing of the divine Word and celebrate this jubilee with praise, glory and thanksgiving to God for the noble religious peace granted and hitherto preserved and with fervent prayer.

We pray that our descendants will observe the same in a Christian manner and refrain from all mischief and indecent behavior on the streets and in the houses, for which the Lord our God may bestow His grace and blessing, for Christ's sake. Amen."

A hundred years ago, people almost everywhere preached on the same texts that they had preached on two hundred years ago. Apart from the ones just mentioned, the following were most often used as a basis for the sermons: Acts 9, 31. 1 Chron. 13, 18. Is. 52, 1-10. 45, 6. 7. 2 Pet. 1, 19. Col. 3, 15. 1, 19. 20. 2 Cor. 13, 11 Joh. 8, 31. 32. Revelation 12, 7- 12. Ezech. 37, 26. 27". Psalm 100, 2 -4. 2 Chron. 15, 2.

IV. Jubilee Sermons.

A. In 1655.

In Reuss, the Consistory prepared an essay and sent it to each preacher, in which they were given instructions on how to preach at the Jubilee and which points were to be pointed out to the audience. According to this, on the basis of Psalm 66, 1-6. 1. the following should be presented: "the strange great benefits and wonderful works of God, which He has done and shown in particular during the 138 years to His dear church," which should be "compared with the works, which David praises in the words of the Psalm, especially concerning the execution of the Israelites from the difficult house of service in Egypt to the promised land. Here the following should be remembered: a. the work of reformation in 1517; b. the work of confession in 1530, and 6. the work of peace in 1555 and how miraculously God, after many tribulations and when everything seemed to be lost, let it come to this. The religious peace is to be presented: "as a beautiful large tree, under which the Protestant Church has lived freely and securely until now and has known God to perform his service until this hour, as is due. Secondly, "the futile attempts and undertakings of the enemies of the religious peace" (by the Pope and the Jesuits - Thirty Years' War) are to be presented, and how, in spite of them, the Augsburg religious peace was confirmed and strengthened by the Peace Treaty of Westphalia in 1648. Thirdly, it was to be shown in what a "worthy celebration of this Protestant Jubilee" consisted, namely a. in enlightened contemplation of the works of

God, b. in joyful praise and glory of God with rejoicing and jubilating ("nodding only with mere words, but also with instruments and all kinds of strings," which David called "singing praises"), c. in holy worship of God with fervent supplication for the preservation of the precious religious peace. - In the afternoon, according to Syr. 50, 24-26. should be presented: Our jubilee feast - 1. A feast of thought and thanksgiving; a. who shall give thanks? All; b. when should all give thanks? - Well, now I ("It is high time that we once think and realize what we have had so far in the salutary religious peace" 2c.); c. why and For what shall we give thanks? Because the Lord does great things in all places, especially in us. 2. a feast of prayer, for praying: a. for a joyful heart; b. for outward, inward, and eternal peace; c. for the indwelling of divine grace; d. for deliverance from all evil. 3. a feast of repentance, because without repentance no jubilee, singing and praying can please God.

In Dresden, the deacon of the time, J. A. Lucius, who later became the high court preacher of the Electorate of Saxony, presented "Jubilee Devotions of the Lutheran Church" on the basis of Is. 49:7-13; their subject is threefold: "1. the suffering, misery and danger of the Lutheran Church; 2. the salvation that has come to her from God; and 3. her feast of jubilation, joy and thanksgiving.

B. In 1755.

J. F. Ernesti, Superintendent at Arnstadt, presented on the basis of Joh. 8,31. 32: The image of an evangelical Christian who is actively grateful for the true doctrine and the freedom of conscience and religion he has attained: 1. according to his renewed resolution to persevere in the truth; 2. according to his continued diligence to increase in the truth; 3. "according to his awakened zeal to walk ever more purely and holily according to the truth."

Gottfried Posselt, city pastor in Badendurlach, presented the following on the basis of the 46th Psalm: "Today is a year of jubilation and joy for all true and genuine Lutherans, because 200 years ago 1. a dangerous religious war ended and 2. a salutary and lasting religious peace was established and strengthened. The application was: 1. we should therefore heartily rejoice over this precious jewel; 2. give childlike thanks to God, who can very soon turn swords into plowshares; 3. trust God, even if the sea rages and waltzes in our days; 4. steadfastly persevere in our faith, like our ancient heroes of faith, to our end."

G. C. B. Mosche, preacher at Erfurt, presented according to Acts 9, 31: "God's blessing on the proper use of the days of church peace: 1. wherein this proper use consists, namely that one "builds" oneself according to the example of the first confessors of Jesus, i.e. That is, to become more and more firm and immovable in the faith that Jesus is the Savior of the world and the only begotten Son of God, and therefore the only ground of salvation, and to walk in the fear of the Lord; 2. How great the blessing of the Lord is that accompanies such proper application, in that both a spiritual and a bodily blessing follows it."

In Gotha, the General Superintendent there, Urban Löw, preached on Ps. 147, 12- 15. and introduced: "Praise and thanksgiving to the Lord of peace on His great jubilee, 1. the duty incumbent upon us here; it is a. a general one, b. a[^] special one for the faithful, c. a sacred and important duty, 2. the benefits that we here-

a., in the physical, external security, manifold blessings and peace, b. in the spiritual, religious freedom." Strange is the conclusion of the sermon, in which the celebratory preacher discovers to his listeners certain doubts that impose themselves upon him. It says: "The first doubt is: will the offspring also still have the pure Word of God and walk in the light of the Gospel? Or will darkness and the darkness of error drive the sun of truth out of these borders? - If you are frightened by this strange question of doubt, my friends, and are almost angry with the author of it, I must say in my just defense that I have sufficient reason for it, and that it is perhaps to be sought in your own conduct. You see for yourselves how little attention is now paid to religion and faith among the high and the low; indeed, how one almost wants to declare as folly what has cost the professors of the gospel good and blood. How many today are not those who are indifferent to any religion, be it God or Satan, Mahomed or the Pope! How little do most of them care that 200 years ago a religious peace was established to support the necessary freedom of conscience, after they had unhappily persuaded themselves that one could be blessed either without all religions or in all religions! Tell me, what is still missing for such a man to completely pass into the kingdom of Antichrist? Nothing, in truth nothing except a small hope of temporal advantages in honor, money and goods. Show him only these from afar, he will make no further effort to lay down religion and faith at the feet of Baal and to establish hasty eternal fellowship with the fiercest enemies of the gospel. If we add to this the fact that the contempt for the Word of God and the holy sacraments is being snatched away more and more every day, and that the public services are either missed or waited for without devotion, and that the care for salvation is otherwise put out of sight by most people, we can still ask: Will the offspring still have the Word of God pure and clear? Will he still walk in the light of the gospel? Whoever knows the threats of God against those cities and countries where his holy word and other benefits from him are no longer respected; whoever remembers that God's reproached long-suffering is to be followed by a stricter justice: he must be afraid for his descendants. For in them God must punish the iniquity of the fathers down to the third and fourth generation. The first Protestant pastor of Gotha, Friedrich Myconius, wrote in his short history of the Reformation the alarming words: "Alas! eternal God, how has it taken so much trouble, lifting, carrying, ripening, counciling, expense, property and innocent blood?

before your dear child can be taken out of

Egypt to our Promised Land, that is, Your pure Word, Sacrament and Service established in the Church! - and it will be forgotten and despised by our descendants so dissolutely!" What spirit of divination must have animated the pious divine scholar? What secret foreboding must have made the middle of the eighteenth century so clear to him even then, that his pen could write down with so much audacity to our shame the lamentation reported now: And your descendants will forget and despise it so dissolutely? Every time I read these words, tears fell into my eyes. But now I humble myself before the God of peace in the name of Jesus Christ and implore him to make all the inhabitants of this city and the whole country true evangelical Christians, who confess the heavenly teachings of Jesus with heart and mouth, and prove their faith by a godly walk in deed, so that his wrath does not have to justly conclude not to push the lampstand of his word from its place. The other doubt is: will it be possible to celebrate such religious peace festivals again after 100 years? The number of evangelical confessors is seen to decrease from time to time. The high ones of the earth, the heads of the countries leave our church one after the other, and soon it might seem as if God would no longer be exalted among the shields on earth. But if this is done to the green wood, what will become of the dry? This doubt is brought forward with the good intention to lead you, who fear the Lord and create your salvation with fear and trembling, to heartfelt trust in God for the necessary preservation of religion. Your Savior prayed that earth and heaven would pass away, but not his word. His apostles add that not many wise men after the flesh, not many mighty, not many noble would follow the call of God and the light of the gospel. Therefore, among the high ones of the earth, one demas after the other will become fond of the world and leave Jesus Christ; the visible kingdom of grace of the Savior will still be so small before human eyes; the whole world will revolt against Jesus and his confessors: nevertheless, the city of God will remain fine with its fountains, where the holy dwellings of the Most High are; for God is with it, therefore it will remain well; God will help it early. Nevertheless God shall have a seed to minister unto him until the moon be no more. Nevertheless there

will remain a Jerusalem and Zion, which will praise and glorify its God, as the Lord of truth and peace, with heart and mouth." - So far the dear Löw. May his word as a noble seed, which is now thrown bodice upon our heartland, sprout therein and bring forth fruit! - —

In Regensburg, the pastor

A. W. Grimm, on the basis of Jer. 33, 9: "the great religious peace as a most praiseworthy good deed of God, 1. what a great and manifold good deed has been done to us through the religious peace, and 2. how we should recognize and praise this good deed not as a work of men, but as of God.

In Frankfurt am May, the famous senior minister of God, Dr. J. Philipp Fresenius, gave the following lecture on Psalm 147:12-15: "The sacrifice of praise which the faithful offer to their God for religious peace; 1. who praises God for it? 2. whom do they praise? 3. how do they praise? and 4. why do they praise?" In the introduction Fresenius says: "The religious peace, which was established 200 years ago and whose commemoration we solemnly celebrate on this day, is of very great importance. This peace is 1. important, if we remember the preceding things. There went before the reformation of the church . Before that there was a very dangerous war, which from the beginning threatened the downfall of the Protestants. Before that, there were many persecutions for the sake of the Gospel. . The peace is 2. very important if we look at it ourselves. It came into being with the greatest alacrity, if we consider its first foundation, which was laid in the Passau treaty. As the rod of Aaron grew green, blossomed and bore fruit in one night, so did this peace. It came into being contrary to all people's assumptions. No one could have imagined that the bitter tempers would be soothed so soon. However, before you knew it, peace was there, a clear sign that it was given by the hand of the Almighty. It came into being with the mutual consent of the contending parties. The heart-guiding power of God directed that finally one part sought peace as strongly and promoted it as willingly as the other. This peace, however, is especially remarkable because it has been made a permanent fundamental law of the empire, by virtue of which our religion is not only tolerated, but has equal rights and liberties. It is lawful not only with regard to the divine commandments, according to which the true religion remains lawful even in the greatest persecutions, but also with regard to the imperial laws. Finally, this peace is 3. very important in view of its glorious consequences. It was followed by an external peace. . Freedom of conscience followed. We are now allowed to serve God freely, publicly and to confess our faith, both orally and in writing. Whereas before the confessors of the gospel had to serve God mostly in secret, now their

*) We cannot be surprised enough that Rev. Dr. Petri, in his newspaper of March 31st of this year, gives this as one of the reasons why he is against the celebration of the religious peace festival: "The church is in danger of jubilating over deeds which it has not done. We think that the danger is only when the church rejoices over deeds that it thinks it has done. Are not all feasts of the church feasts of rejoicing over God's deeds?"

The light was now publicly placed on a high lampstand so that it could be seen throughout the world. This was followed by an undisturbed proclamation of the Gospel. There followed the great advantage that we are no longer subject to the spiritual jurisdiction of the Roman bishops. . How many millions of people have enjoyed these benefits in 200 years! Who, then, can pronounce the benefits which God has bestowed only through this peace! Therefore, it is fair that we should hold public thanksgiving festivals." - In the transition from the text to the theme, Fresenius says: "If we look at the whole 147th Psalm, we find that King David praises God partly for his benefits in the realm of nature, partly for the benefits in the realm of grace. Concerning the latter, he gives thanks especially for the peace that God gives to his people. That he is primarily referring to religious peace can be seen in verses 15, 19, 20, where he speaks of the preaching of the divine word and the removal of the obstacles that had previously hindered it. In the first part, the festive sermon shows, among other things, that all, even the ungodly, have to give thanks for the religious peace, because, he says, concerning the latter: "how easily could they, under persecution, be led away from the external world?"

The third part also says: "As well as charity, praise must also be given to those who have not experienced the power of the true religion in their hearts, and thus lose the use of the means of grace, by which they can still be converted, for themselves and their descendants. In the 3rd part it is further said: "As the benefit is, so must also be the praise. The religious peace is a public, a general benefit for whole peoples and countries: therefore our praise must be a public one." In the 4th part it says: "The first cause why God is to be praised lies in the words v. 13: ""For he maketh firm the bars of thy gates."" Here he looks at the foundation of peace. Envisions the state of God's people as a city in which houses are built at first, walls afterward, and at last the gates are set in place, erected, and fastened with bars. This is how God gradually promotes the welfare of his people. This was especially evident in the religious peace. Before, almost in 40 years, the city of God, the evangelical church, was worked on piecemeal, but now, in the peace itself, the gates were fortified. The other cause David expresses thus, ""And seguest thy children within."" These words go to the enjoyment of peace in the descendants. . . The third cause David states thus, ""He maketh peace within thy borders."" These words refer to the spreading of peace. It spreads out to the uttermost bounds ... The fourth cause v. 14. reads thus, ""And satisfy thyself with the best wheat."" These words go to the outward prosperity of the church of God at peace. The husbandman can sow and reap; the tradesman can go about his trade; artists, craftsmen, laborers, and so on.

ter down to the lowest day laborer can keep their

Do business undisturbed, feed and provide for yourself and yours, and everyone can enjoy the blessings of God in peace and quiet . . . The fifth cause is found in v. 14: ""He sends his speech on earth."" These words go to the purpose of religious peace. For just as* the enemy of the human race stirs up religious wars and persecutions for his own sake, so that the pure teaching of the divine word may be hindered, suppressed, even, where possible, completely eradicated: so God gives religious peace for his own sake, so that his word may be proclaimed undisturbed. The word of God is presented here as a messenger of God. When the Lord gave his people a public peace, his word was sent with a new prestige, as it were; his messenger rights were also publicly acknowledged and confirmed by an eternal law of neich, as had never happened before. The sixth cause David thus expresses, ""His word runneth fast."" Here David looks at the spreading of the word, which the Lord sent

has . . . Now God gave his word a paved way through the religious conflict, so that it could run as a recognized messenger of God. Just as since that time the evangelical confessors of the faith have taken the Word of God to other parts of the world, so that the pure Gospel is preached in the East and West Indies, (Asia, South and North America)."

(Conclusion follows.)

(Sent in by Past. Selle.) **Mormonism.**

Among the signs of the times, to which we as Christians must diligently pay attention, is without doubt also Mormonism, which has already found such an extraordinary spread in the course of a few years that it counts more than 300,000 adherents in the various countries of the old and new world, and in which, obvious to every enlightened Christian eye, the satanic forces are stirring most powerfully, by means of

which the hereditary enemy is cunning to hold in his ropes and bands those who have been bought dearly with the blood of Christ, or to catch them in them anew. In the "Grenzboten" of March and April of this year, published in Leipzig, you will find quite detailed news about him, which I gratefully use to give the members of our dear church as true a picture as possible of this strange phenomenon of modern times, so that they will be all the more joyful in thanking him, with only Gct.

They also pray for the poor deceived souls and for the soon appearance of His great day, so that the cunning and fury of the liar and murderer from the beginning may finally be completely controlled.

In 1830, the neighboring town of Joseph Smith, the son of a farmer in Manchester, had, guided by an angel, found in a hill a book consisting of gold plates and containing the prehistory of America, and was preaching a new religion on the basis of it. Smith had not enjoyed a particularly good reputation so far. Shy of work and ignorant, he had until then sought to feed on fraud, but especially by listening to the superstitious as a treasure hunter. At first, therefore, he could not win many followers when that document, supposedly translated by him "by God's command from New Egyptian into English", appeared in print as "the golden Bible", which in the second edition called itself "the Book of Mormon". According to this book God has given the children of Jared

In the confusion of languages at Babel, as pious people, they left their language and were led in nine ships to America, where they became a great people, but finally degenerated, and because of their sins and vices are said to have been completely exterminated by war, diseases and earthquakes. Later, at the time of Zedekiah, the Book of Mormon tells my other part, the pious Lehi of the tribe of Joseph with his wife Saraih and his three sons were led from Jerusalem into the desert at the Red Sea and from there also to America, where they likewise multiplied rapidly, but then split into two hostile tribes, Nephites and Lamanites, and gradually populated both North and South America. The Nephites attained high culture, and God blessed them with prosperity and prosperity because of their piety, which was regulated by a copy of the books of Moses and the prophets except Jeremiah. The Lamanites, on the other hand, were wild and nefarious, and therefore received a dirty red skin as punishment for their originally white skin. But also the Nephites became overconfident by 300 years of prosperity and deviated from justice. East warned by prophets, they sank nevertheless deeper and deeper, until by terrible plagues afflicted the largest part of the nation perished. The remaining ones, however, were pardoned with a personal appearance of Christ. After his crucifixion, resurrection and ascension, namely

He descended to earth again in America before the eyes of the Nephites gathered around their temple in the land of Bountiful, in order to preach the gospel here as well. He performed miracles, prophesied and sent out apostles who, after his second ascension, went through the country, as a result of which the Nephites were again a very godly people for almost 300 years. But then unbelief and unrighteousness broke in anew, grace had to turn into wrath, and the Nephites, now living only in North America, were completely exterminated by the Lamanites coming up against them from the south in a three-day battle on the hill Cumorah. Only the Prophet Mormon and his son Moroni remained. The former had made an excerpt from the traditions of his forefathers, which the son continued and shortly before his death at God's behest in that

The first time he was found in 1827 by Jos. Smith after a heavenly council decision.

So much for the web of lies about the origin of the Book of Mormon, which was soon convincingly enough exposed as such by the irrefutable discovery that an accomplice of Smith, Sidney Rigdon, who worked in a printing house at that time, had appropriated the manuscript of a novel by Solomon Spalding in Ohio, in which the latter had spun out the opinion, widespread in America, that the Indians were descendants of the lost ten tribes of Israel; and that Rigdon, in association with Smith, reworked the same into a religious book, which was then immediately followed by the blasting out of the fable from the plates found. In spite of this exposure, the impostors succeeded in gaining a small following for the time being, in that Rigdon went to Ohio, gathered a congregation around him here in the little town of Mentor as a self-baked preacher, to whom he first proclaimed the appearance of the millennial kingdom on earth (Chiliasm), and prepared them to receive Smith and his new doctrine in such a way that the latter, when he now also moved his residence here, found several hundreds who were willing to be baptized into his abominations. The center of the "church" became at first the little town of Kirtland, O., which now received the name Schinear. Of course, there was no lack of signs and more distant revelations - of the devil. Men and women prophesied, preached and moaned about it. Smith used the enthusiasm: most of the men were immediately sent out as priests and elders. Their effectiveness was not without success: the followers of the false prophet of Kirtland grew from hundreds to thousands. A second settlement was established at Independence, Mo., which soon prospered even better than the first, and which Smith prophesied would one day bloom like a rose in the desert. However, the Mormons, or as they prefer to call themselves "*Latterday* Saints," had been joined by all sorts of horse thieves, counterfeiters, and so on. Moreover, Smith now taught that the day was not far off when all the land in the West would belong to them and the Indians, because at their hands the heathens, i.e. non-Mormons, would have to be wiped out. Both, of course, displeased their neighbors and the Mormons were forced to turn to another district. In the fall of 1839 a formal little war arose against them, to which the militia of the state was mustered, in consequence of which they withdrew across the Mississippi to Illinois. The atrocities committed against them in Missouri, as well as their efficient manpower, gave them a friendly reception here, and as large masses of new followers now flowed to them from all parts of the world, especially from England, the beautiful and large city of Nauvoo arose under their hands on a previously desolate spot.

Smith both, as several other leaders developed from now on a significant order

The result was that the swampy region was soon drained and transformed into rich corn and wheat fields, a multitude of capable craftsmen and merchants were brought in, a university was founded, a vigilant police force and a small but capable army were established to defend against the still threatening Missourians, a town hall, a masonic hall and a large inn were built, the host of which was appointed by a solemn revelation to Mr. Smith, Jr. Above all, the magnificent temple Smith had built from the tithes of his people aroused universal astonishment. It was a building 140 feet long, 90 feet wide and 70 feet high, topped by a 170-foot tower. The construction was a mixture of Greek, Egyptian and Florentine art, with its own ideas, which, however, were dressed in the form of divine orders. Built of white, marble-like limestone, this structure cost almost half a million dollars.

Thus, within 14 years, Mormonism had grown into a significant power. In spite of, or perhaps as a result of, much carnal struggle against it, by 1844 the new "church" had about 100,000 adherents scattered throughout the world, and among them, to our particular sorrow, many former Lutherans from Holstein, Denmark, Norway, and especially Sweden; it had also founded its own city, which within three years already had 20,000 inhabitants. Smith claimed among them an almost unlimited reputation, acquired riches, became mayor of Nauvoo, general of the 2000-man strong legion of the city, armed from the armories of the state, and finally even had the audacity to appear next to Clay and Calhoun as a candidate for the presidential chair of the United States^But then the Lord called out to this wicked villain His: "So far and no further! The prosperity of the sect and its arrogance against the "heathens" annoyed the neighbors. Moreover, already at that time there were rumors that Smith and his apostles, under the pretext of a divine command, were working on the introduction of polygamy, that women were being seduced and that other shameful debaucheries were taking place among them. A party within confirmed

these rumors, and a newspaper, the Nauvoo Expositor, provided evidence. Smith had the press of this paper destroyed, was sued, and severely threatened with the use of force by the militia of the neighboring counties when he refused to appear in court. To prevent bloodshed, the then governor of Illinois rushed to the spot. On his promise to protect them from acts of violence, Smith, his brother Hiram, and Apostles Richards and Taylor surrendered to him. The legion, however, laid down its arms. However, all this did not achieve the intended purpose: the hatred of the opponents was not steamed. On the way to the county jail in Carthage, a mob of hooded men entered the house in the absence of the governor, where the prisoners would be kept, overpowered the guard and murderously shot Smith and his brother.

The founder of the new American Muhamedanism was therefore no more. But as little as Muhammed's empire fell with his death, so little had Mormonism found its end, or even the turning point of its power, with Smith's death. To take revenge for Smith's murder would have meant to cut the fathom on which the sword hung over the Mormons' own heads. This was well recognized by their leaders, who therefore urgently exhorted them to moderation and calm. In Smith's place, Brigham Young was chosen from among the twelve apostles to be the head, and so the building of the temple was continued under this leader, who surpassed his predecessor in cunning and perseverance. But the bitterness on both sides was so great that in the fall of 1845 it broke out again in open hostility. The leaders of the sect now came to the conclusion that there was no longer any place for them and their own to stay in Illinois, and after a general consultation they gave their oppressors the promise that they would emigrate over the western border of the Union in the course of the next year. In February 1846, a scouting party really set out as a vanguard, and after it had reached the upper Missouri on the lonely prairies of Iowa with great discomfort and had set up a temporary tent city there, it followed a few months later in incalculable trains of wagons, carts, riders and pedestrians, Carts / horsemen and pedestrians, who carried the best part of their movable property with them, most of the remaining inhabitants of Nauvoo after they had previously completed their temple, and held their farewell service in it with great splendor, under the sound of the park and trumpets. Only a few thousands, who had not yet succeeded in selling their property, remained for the time being, in order to follow as soon as possible. The opponents, however, saw the dedication of the temple as proof that those who remained intended to assert the city, and for this reason they mounted a storming of Nauvoo in September. The Mormons, under their General Wells, defended themselves intrepidly against the cannon-armed attackers, but finally had to agree to a treaty that forced them to withdraw immediately, whereupon the city was taken possession of by the victors. Since then Nauvoo has been semi-deserted. The French Communists under Cabet, who settled here in 1849, have not been able to restore the old splendor. The temple in particular is now a heap of ruins, since it was wantonly set on fire in 1848, burned down to the walls, and these were completely destroyed soon after by a raging storm. The golden angel, however, who decorated the spire of the temple with a trombone in his hand, is currently in Barnum's Museum in New York.

Meanwhile, the emigrant Mormons moved farther and farther west. At some places on their itinerary they pitched their tent camps

They used to come here to rest for a longer or shorter period of time, and later, under their industrious hands, they built small towns of wooden houses. Their craftsmen and farmers always resumed their occupations. Nevertheless, they had to suffer a lot during this process, especially in the summer of 1846. Many succumbed to the lack of food and sunburn on the bare steppe. Unhealthy areas also produced fever and scurvy. Even now, hundreds of graves mark the path they took. Nevertheless, they did not lose heart. They knew how to steel themselves in various ways. Every day they spent several hours on general "erbanung. As soon as the evening sank, all ordinary conversations fell silent, spiritual (?) songs resounded, and then one heard the thousand-voiced murmur of their prayers. At least as much consolation seemed to be granted them by the small balls, in which the apostles and elders of the church also took part, and a full musical choir, won in England by one of their most eloquent preachers. The latter, having arrived in time for the consecration of the temple, now had to take the place of the bells on Sundays, and call the crowd together with violins, flutes, trombones, horns and hoboos. - The winter of '46 to '47 was still a very holder for this migration. Before spring, however, 143 select people, with 70 wagons, led by Brigham Young himself and by several members of the "high council," set out for the last time to march toward their destination. They took with them farm implements and grain, but little other baggage, and relied exclusively on their rifles for food, with which they repulsed several attacks of roaming Indians. At the time when the usual emigration to California now reaches the Missouri, they had already passed the South Pass, one of the three great gates in the Rocky Mountains, and although they now still had to make an immensely arduous journey through the mountains, they nevertheless arrived in time without having lost a man. Without having lost a man, they arrived in time in the area of the Utah Indians, where they settled down on the exceptionally fertile shores of the great salt lake, in order to cultivate their land in time for the harvest of the next fall, for which the soil was formally blessed beforehand. During the summer they were followed by the main troop of about 4000 with 566 wagons. In the fall they were joined by a troop of soldiers belonging to them who had helped in the conquest of California. Soon after came comrades of spirit from the natives of the Sandwich Islands.

Finally, in the spring and summer of '48, almost all the Mormons who still remained on the Missouri moved in numerous troops, so that in the next year they could organize themselves into a territory according to the laws of the United States. Since then, immigration from the states, where there are now only a few Mormons, and from other parts of the world, especially from the United States, has increased. In 1850, they had about 40,000 members in England, and their history since this settlement has been an almost unbroken chain of externally fortunate events. Even the California money fever, which broke out among them and strongly threatened the young colony, had to benefit the whole under the leadership of the "Prophet", in that those on leave for some time had to give away most of their gold for the purpose of enabling the poor in England and Wales to travel to the "New Jerusalem".

With the neighboring Indians, the "Latter-day Saints" now get along better than in the beginning. Their first settlement took place on the "war grounds" of various tribes, that is, on neutral ground belonging to no one in particular. As they spread further north and south, however, the Indians felt that their property rights were being infringed upon, and the Utahs in particular sought to protect them by force. In 1850 the war against them was decided, which turned out in favor of the Mormons. A number of prisoners taken by the latter were massacred when they refused to lay down their arms. The next year another campaign against the Utah's was deemed necessary, which again turned out in favor of the Mormons. The prisoners now taken, mostly women and children, were at first pleased with the good reception; but when an attempt was made to formally civilize them, they fled back into the mountains.

According to the Book of Mormon, the Indians are descendants of the Lamanites, and, though apostate from the true God, are a degenerate people, but by no means entirely removed from mercy. Once converted by the "Latter-day Saints," they will be restored to their inheritance, indeed transformed into a nation of beautiful appearance and white complexion. So far, all preaching among the Indians seems to have brought only one brother of a chief, a notorious horse thief, to Mormon baptism.

The present capital of the Mormons, the New Jerusalem, situated at the Salt Lake and the "Lake Tiberius," as well as near the "Jordan of the West," counted last spring about 12,000 inhabitants, occupies an area of 4 square miles, and is provided with similar buildings as they possessed in Nauvoo.

German is also taught at the university, which is particularly active in the study of languages, since it is no doubt hoped that the time will come to an end when the authorities in Germany, as has happened up to now, forbid their saints to preach. In the center of the city, an enormous square has been left free, on which they intend to build a temple out of the red sandstone of the Red Butte mountains, "larger and more beautiful than the world has seen one, and only second in splendor and extent to the one that the church will erect one day when God leads his people home to Missouri, where, according to Joseph the Seer's prophecy, at In

dependence, Jackson Co., the true Zion of the millennial empire shall rise."-Four others have branched off from this mother colony in recent years, and towns, rapidly increasing, have risen on a line 200 miles in extent from Box Elder Creek on the north to the Little Salt Lake on the south, and thence to San Diego. Where the Sinora Nevada turns, a rancho has been purchased, and converted into a station, soon to be followed by several, until a chain of posts is established to the shore of the still sea, thus facilitating intercourse with the "communities" in the Sandwich Islands.

(To be continued.)

Invitation to subscribe to the
"Luther Book,"
which is a faithful description
from

Dr. Martin Luther, the Man of God's Life and Deeds.

For the benefit of Concordia College at St. Louis Mo. For the cheap price of 25 cents.

The printing of this booklet will now begin. It was supposed to be published already in this month, but several circumstances prevented and hindered it. However, the publication of this booklet is now being pursued with all diligence, and if the Lord continues to give his blessing, it will be in everyone's hands by September 25, the anniversary of the Augsburg Religious Peace. Accordingly, this little work might well be suitable as a festive gift. For on that feast day the Lutheran Church will thank the Lord for having delivered it so gloriously and wonderfully from the tyranny of the Pope and all its oppressors, and for having given it the precious jewel of complete religious freedom. What could be more natural than to remember the man of God through whom the blessed light of the Gospel has dawned again on the nations and on us? It goes without saying that we then praise and glorify God also for salvation, the pure doctrine, the glorious freedom, the so blessed consolation of grace and for all the unspeakable benefits which God has bestowed upon us through the glorious work of the Reformation.

We can never forget the man whom God has chosen as his instrument to secure us out of the Babylonian prison of the papacy and to put us again in possession of the goods of salvation which Christ has acquired for us. Oh, how terrible would be our fate if we had to groan under the yoke of the Roman Antichrist! No one can find peace in the papist doctrine. For even if one does everything that the Roman priests recommend for the atonement of his sins, even if one worships all the saints, even if one tries everything with masses, auricular confessions, pilgrimages, fasting, indulgences, and

And even if he labors and toils day and night with his own good works, none of this gives him rest or comfort. This we attain only through faith in Christ, our dear Savior, who has borne and atoned for all our sins and forgives them out of grace for the sake of his perfect and precious merit. This blessed consolation and the whole fullness of heavenly grace has now been proclaimed to our fathers and also to us by Luther again purely and loudly, and countless souls have thereby been brought to right faith, true peace, blessed life and blessed death. Therefore, we cannot but remember Luther with love and thanksgiving to God, which God Himself calls us to do with the words, Heb. 7: "Remember your teachers who have told you the word of God, whose end look upon, and follow their faith."

Therefore, it is certainly right and proper that every Lutheran also seeks to learn about Luther's life story. It would be very strange if someone boasts of the pure Lutheran doctrine and at the same time does not know the slightest thing about Luther's life circumstances. All nations, even the pagans, keep their great men in faithful memory, through whom good things have happened to them. And we Lutherans in America should forget our Luther, who also enjoy the fruits of his struggle here? Far be it from us! How, then, my reader, is it with you? Do you know what toil and labor, how much struggle and danger, how many tears and prayers it cost our Luther until, by God's grace, he accomplished the work of the Reformation and restored the Word of God to our German people? Do you know under what unspeakable heavy trials he fought against the papacy? But you certainly know that he translated the Bible so unsurpassably into our German mother tongue, that he wrote the Little Catechism, so many delicious hymns of faith and comforting writings. This alone is reason enough for us to remember him gratefully. And now consider the other benefits of the Reformation. The papacy subjugated, darkened and stultified the people in every respect, and sought to keep them in ignorance and superstition in every way, in order to be able to rule over them all the better. To Luther, on the other hand, mankind owes a new springtime of life; to him the whole of Protestantism owes its existence. The Reformation was the cause of a new upswing in the arts and sciences, of the spread of education and knowledge, and of the emergence of better and more liberal state constitutions.

All this calls upon us to preserve and renew the memory of the great reformer among us. That is why you, my reader, should read the biography of Dr. Luther again from time to time. If you lack such a book and wish to obtain it, you will also be given the opportunity to do so. Admittedly, the little work is undertaken in great weakness.

But the wise and gracious God can make even the smallest things prosper. May He, who takes care of the poor and miserable, place His blessing on them.

Finally, in order to give some more details about the organization of the work, it consists of the following. It is mainly intended to give a faithful account of the circumstances of Dr. Luther's life from the best sources. The number of pages will be approximately one hundred in octavo. In order to make it more convenient for use in families and schools as a reading book, the story will be divided into chapters with short headings. A tasteful external decoration will be provided to the best of our ability. The publication of the book is to be accelerated as much as possible, and with God's help will take place by September 25 of this year at the latest. All Lutheran preachers, school teachers and friends of the enterprise are authorized to collect subscribers, and are asked to send in the number of their subscribers as soon as possible, so that the number of copies can be determined accordingly. Those who collect eight subscribers will receive a complimentary copy. As soon as the book is published, it will be sent to the respective subscribers, who will then send in the money for it. All letters, orders, and money transfers concerning this matter should be addressed to Pastor F. Bünger in St. Louis, Mo. who has taken over the expedition of the Luther book.

Herrmann Fick.

Obituary.

We have just received the shocking news that the Lord, according to His unfathomable wisdom, has once again called a young, zealous worker from our midst into His heavenly kingdom. This is Mr. Esajas Andreas Häckel, former pastor of the German Lutheran Zionsgemeinde at Sandy Creek, Jefferson

County, Missouri. A student of Fort Wayner Seminary, he began his ministry here three years ago, on Sunday Cantate, May 9, 1852, first in the congregation at Bigriver and then at Sulphurspring in the same county, until he finally took up his residence in the middle of the first named congregation in the late fall of last year. The last year in particular was a year of suffering for the blessed man. Not only he himself had to suffer a lot from a persistent rheumatism associated with recurring attacks of fever, but he also had to fight many times with serious illnesses, which tied his family to the bed of death. According to the testimony of the doctor who treated him, his death was finally caused by the outbreak of black pox, after short but severe suffering. He died on the 24th of this month and his body was buried the following day by his mourning community in the
Silently buried. May the Lord comfort the bereaved widow with His living, eternal God's consolation and may He soon give the orphaned dear congregation a faithful shepherd for sheep and lambs again.

Church consecration.

To the friends of the Kingdom of God, we, the Lutheran congregation of Collinsville, Ills. on the fourth Sunday after Trinity and the day following, had the joy of celebrating the dedication of our new church. It is a frame building, 46 feet long and 30 feet wide, with a proper steeple. Several ministers were active in the celebration, and many guests from near and far had come to share in our festive joy. In the evening of this day there was a Lutheran service in English, for the sake of the local English residents, who had participated in the building of our church of their own accord, and were now also gathered in large numbers. The following day we also celebrated our annual Bible Festival.

The faithful God, who has made our congregation grow so much in number of members, for the sake of which this new building had become necessary, let us now also grow more and more in the inner man, to the glory of His name. Amen.

C. Sträsen, Pastor.

Ecclesiastical message.

To all the participating brethren for the news that the Hon. C. W. R. Frederking, hitherto pastor of the Lutheran congregations at and near Stringtown, Mo., has left that place with the consent of his congregation and accepted the call of the Lutheran congregation at Trcnton, Bureau Co, Ill, where he took office on the fourth Sunday, after Trin. His installation, which was to be done by Mr. Pastor Schick on the third Sonnt, "ach Trin. was unfortunately thwarted by the fact that Mr. Pastor Frederking, delayed on his journey by unfavorable circumstances, did not arrive there until Monday after the fourth p. Trin, after Mr. Pastor Schick had already departed again.

The Lord Jesus Christ wants to build and increase his kingdom through this brother also in this place.

A. Slater.

Receipts and thanks.

I hereby certify that I have received from the Detroit congregation through Rev. Fick there ^2,00 for my support.

Emil Schultz.

Concordia College, July 20, 1855.

Secretly thanking the kind giver and wishing him temporal and eternal blessings, I acknowledge having received -5.00 from Mr. Sebastian Lange.

Hugo Hanser.

Concordia College, July 21, 1855.

200

With heartfelt thanks, I confess to having received \$37.00 from the collection bag of the congregation of Mr. Past. Brewer to Addison for my support.
August Reincke.
Concordia College, July 24, 1855.

Received for the school teachers Heid:

s. since July 17:

From the pastors A. Saupert 50 Cts. A. Weyl 50 Cts. and from Mr. Siegm. Koch 41.00.

6. from earlier (late):

From the Herm pastors Lemcke \$1.00. Habei 80 Cts. Lindemann 41.00. Thickness 50 Cts. Sievers \$1.00; and of Herrm Adam Gunder and Gerb. Dierke in Saginaw City, together \$1.12].

Otto Ernst.

From P. Dr. Sihler in Fort Wayne, Ja-.... \$2.00 "" Carl Westenseld there1 .00
"" Past. Starches- 1,00

E. Roschke.

Get

to the Synodal - Casse of the "Northern" District r

\$14,85 3,00 8,30 3,00

- 5,00

. 10,00

Bon to the community of Frankenmuth

" Herm Past. Röbbelen

congregation in Monroe Co

and zwai(\$2.00 as the proceeds of a collecte "nd \$8.00 from the centcasse.

! the congregation in and around Monroe " Pastor Hattstädt " the h. Geist
" the congregation in Adrian
"Pastor Tr^utmann " of Trinity Parish in Milwaukee " Pastor Lochner
" Teacher Kundinger

""PastorFick

"" Gräbner

" "" of the community of

---- Detroit

"" Kirchhain

"" Freistadt

" Mr. Diez, teacher in Milwaukee

- - "" Pastor Fleischmann

"" Dutitz

"" Steinbach

"" Beier

"" Teacher gap

"" Wetzet

"" Pastor Geyer of whose congregational

"" Ortner

"" Past. Günther-

"" Wagner

"" Also

"" Geyer

"" Stephan

"" Wonder

"" Sievers

"" Bringer

"" TeacherPreter

"" Lemke

"" Missionary Mießler

"" PastorJor

"" Lemke

2,50 - 19,00 - 1,75 - 1,00 - 1,75 - 4,00 . 4,52 - 7,17 . 4,32

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1,75

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\$119,60

W. Hattstädt.

Get

to the Concordia College building:

From Mr. Past. Sievers in Frankenlust, Mich. - - \$10,00 Collection on Ascension Dayc in Frankenlust, M. 4,55 From the Sewing Club in Frankenlust, Mich. 5M From Mr. Mich. Ziegler ibid. 1.00

" " Mrs. Schultheiss "

1,00

"" B. Kirchhof-	1,00	
"" A. Goetz	-	1,00
" Maria Kratz in Rochester, N. I.	3.00	
" Raisin Huber in		2,00
" Hrn. A. G. Estel sm. in Altenburg, Perry.		
Co. mo.,	-	1y,00
" of the congregation of the Rev. Dr. Sihler to		
Fort Wayne, In., first shipment.		170.00
From Mr. Edelmann, through Herm Past. Röbbelen in Frankenmuth, Mich.	2,00	
of the Rev. Wagner's congregation in Watertown, Wis.	13.50	
"Members and guests of the congregation of Herm Past. Fricke in Indianapolis, Ja.	46.50	

E. Roschke.

Get

a. to the general Synodal - Casse: Collection in Frauenlust on Pentecost	\$4,20 by Mr. Past. Sievers	5,80
;/ "" Foehlinger in Fort Wayne	5.00	
" of the congregation of H. Past. Brohm in New York		
pr. May, June and July d. Y.	18.22	

for the general president:

from Mr. Daib and his community	- -	3,25
from the Cent - Casse of the municipality at Fort Wayne	- -	25,00
" " H-Past. Ernst in Eden, N. I.--	8.00	" Mr. A. Götz in Frankenlust to cover the
Travel expenses		IM
" of the congregation of Mr. Past. Günther, for the same purpose	4.00	

b. to the Synodal - Misssons - Casse:

from Frankenluster sewing club	6,00
by some thereigm community members in potatoes	
and money	4,00
NR. This 10,00 find intended for a.barrel of flour to distribute among poor Indian widows	
from the municipality to Fort Wayne	51.50
" some members of the congregation of Herm Pastor.	
Brewer in Addison, Ills.	1,83
Collection at Kindtaufes, by Mr. Past. North	
man sent	1,00

e. for the maintenance of Concordia College:

by Hm. A. Melcher in Cleveland, O.,	1.00
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e. for poor pupils and students in Concordia College and Seminary:

of Hm. Frederick Mustard in St. Louis	1,00
from the Young Men's Association in the parish of Hm. Past.	
Useful for student Grüber	5,00

by Hm. Prof. Crämer for the student I. List	6,00 * F.W. Barthel, Cassirer.
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For the Lutheran have paid:

45 Cts. Mr. Past. Wagner, for older vintages.

The 10th year:

Messrs. Past. Hattstädt (7 Er.), Aug. Lücke, Phil. Willharm.

The 11th year:

Herrn Albert Andreä, Wilh. Breuer, I. Vöglein sen., Ernst Homeyer, Chr. Hamm, Past. Heid, Sebast. Luft, B. Lochhaas, Aug. Lücke, Louis Mohle, Ab. Mces, Past. Sievers (23 Er.), Phil. Schäfer, Wendel Scharf, Past. Wagner (50 Cts.), Ph. Willharm.

The 12th year:

Messrs. Albert Andreä, Joh. Gögler jun. Kalb, Georg Rasp, Past. Schürmann, Past. Wagner.

Eastern District.

the

German evang. - Lutheran synod

Of Missouri, Ohio et al. St.

Holds its meetings this year at the Lutheran Church of the Rev. E. W. G. Keyl congregation in Baltimore, Maryland, from September 12 to 19.

K. Diehlmann, Secr.

Buffalo, N. Y., July 26, 18L5.

A new shipment of Bibles ' arrived and the finer editions to have changed prices as follows:

Complete Bibles, large format, good printing paper ia. black pressed leather geb. ä Lt.Gs "" gr. form., good printing paper fine geb.

in gilt, gilt covers and case\$2 .00-

"" gr. form., V elin-P ap ier, seiy

b. without covers - gilding with -case\$2 .25

"" large size, V elin paper,

Splendor - binding\$3 .00

""small format, otherwise as above \$0.60

"" " Vellum paper, magnificence

Binding\$2 ,00

"Pocket edition, vellum paper,

Splendor - binding\$1 .50

Furthermore just received

- 1 Timothy, a gift for confirmed youth, ' second edition, just published, beautifully bound. \$0.30
- 2nd Prayer Book of Christian the First, Duke of Saxony, 312 pages, elegantly bound in English cloth with gold decorations \$0.60
3. Johann Matthesii Histories by Dr. Marti".
Luther's life, bound as above \$0.75
4. Dr. Fr. Ahlfeld, Anna Magdalena von Reihnitz, a contribution to the history of misery- dn mixed marriages, beautifully bound \$0.40.
5. Bruno Lindner's sämmtliche Erzählungen in einem Band, binding as all 2 \$1.25
6. singing and string playing church in missis- sippithale by Hermann Fick, elegantly furnished, broch. \$0.10
7. Dr. Martin Luther's sämmtliche geistliche Lieder M Noten, ed. by G. Ch. Stip, Leipzig 1854 \$0.15
8. Dr. Harleß, Kirche und Amt, schön geb. \$0.35
- 9 Response of the German Lutheran Synod of Missouri, Ohio and other states to the exhortations of the Lutheran Pastoral Conferences of Leipzig and Fühth, Leipzig, Printed and published by B. G. Teubner, broch. \$0.10

Letters and funds received

Don the Messrs. Pastors Schwan in Summa \$79.00;" Lemke \$1.00; Fr. zur Muehlen \$2.00; A. Wagner m Summa \$22.00; F. Körnig \$1.05; Th. Brohm; H. Fick; Frederking; Heid.
And from the gentlemen I. G. Wolf (2) \$6.00; I. Konrad 35 Cts.; S. Riedel \$15.00; C. Ott's bookstore; Henry Beyer.

Otto Ernst.

St. Louis, July 31, 1855.

Books and pamphlets, to be had at the undersigned at the buried prices.

Kirchengesangbuch für evang.-luth. Gemeinden published by the local evang.-luth. congregation N. A.
Conf. in pressed leather binding, - - the piece 55 the dozen 5.80, the hundred 45.00
The same in larger print and format, the piece 75 the dozen \$8.00, the hundred 62.50 (Of both formats are also copies, elegantly " bound, in gilt, for the price of \$1.10 to \$1.75 in stock).
Dr. Martin Luther's small catechism - un- s " changed impression, the piece 10 Cts., the dozen 1M Spruchspruch zum kleinen Katechismus Lutheri, the >piece 15 Cts, the dozen 1.50
Johann Hübner's Biblical Histories, New-Yorker Edition - - - the piece 25 cts, the dozen 2.60 New primers, or ABC and reading book for Christian schools, edited by the Lutheran Synod of Missouri, Ohio and other states, the piece 10 the dozen 1.00

Otto Ernst.

Address:

o Lrnst, curs ok Itcv. krok. 0. D. ^V. W^ttin " 8t. Douis, ülo.

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St. Louis, Mo,

Printing office of the Lutheran Synod of Missouri, Ohio a. St.

Volume 11, St. Louis, Mon. August 14, 1855, **No. 26.**

(Sent in by Past. Brewer.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg. A historical contribution to this year's **celebration of the anniversary of peace** on September 25.

Continued.

Introduction of the interim in Saxony.

Saxony, and especially Wittenberg with its university, had until then been the real stronghold of the Lutheran spirit; from there the empire of the Roman Antichrist had first been attacked, then defeated and broken. Thither the eyes of all faithful confessors now turned with great expectation. How often had even the most cunning attempts of the evil enemy on Luther's faith and confession come to shame. How often had Luther's word from Wittenberg given light and certainty, courage and determination to the fighters. And what position did this Wittenberg now take in the face of the enemy who was advancing so dangerously? This had to be a significant event not only for Saxony, but for the entire Protestant world.

Luther was dead, the old Elector John Frederick imprisoned. In the hands of the new Elector Moritz and Luther's old friend Melanchthon, who after Luther had contributed the most to the Reformation, lay first of all the preservation and safeguarding of the purity and freedom of the Church of God, which had been purchased at great cost.

- The imperial decree of union, the Interim, was very inconvenient for Moritz, and it embarrassed him, for when he took possession of his country, he had given the estates the solemn assurance that he would not change the religious constitution, an assurance that the emperor had also confirmed for the sake of the dangers of the war at that time. Now that the danger was over, the emperor did not regard his assurance as anything and, at the same time, urged King Ferdinand at Augsburg several times seriously and vehemently to accept the interim and to introduce it in his country. Moritz felt obligated to the emperor by the conferral of the churality, but at the same time, because of secret plans against the emperor, he was afraid to arouse the emperor's suspicion by resolute opposition, and the opinion of his advisors, especially the ambiguous Karlowitz, his favorite, was also to show favor to the emperor. Thus Moritz gave a politically clever, but for himself soul-dangerous answer, because he denied Christ: He for his part had nothing against the Interim, but without the consent of his estates and theologians he could not decide anything in matters of religion, but would do his utmost and possible diligence to persuade them to accept it. However, the estates, assembled in Meissen for the acceptance of the interim, were very difficult and gave a decidedly negative answer. The emperor now advised Moritz to apply the same procedure in Saxony that he had used with good fortune with the estates of the upper country, namely, tyrannical coercion to the

Imperial Union. Above all, he was no longer to tolerate Melanchthon, who had initially published an opinion against the interim, but was to depose him from his office and drive him out of the country. In these complicated circumstances, Moritz had the unfortunate, highly dangerous idea of bringing about an even finer mixture of truth and lies, a new middle course, a new union between the Lutheran Church and the Augsburg Interim. By not completely introducing the Interim, the estates were to be satisfied, and by approaching it as closely as possible, the Emperor. And the Saxon theologians were to lend a helping hand to this difficult, lazy work.

Now it all depended on whether Melanchthon and his colleagues could be brought to such a refined union, to indifference to the leaven, to becoming lukewarm, to limping.

Melanchthon (see Ranke V, 75-89.) was called back to Wittenberg after the university, which had been scattered by the war, had been rebuilt, and he had accepted the call all the more gladly, since his dearest friends and approved colleagues lived there, and it was his ambition, as he said, to save the wreckage from the great shipwreck and to restore the reputation of the university. The new government under Moritz sought to be accommodating to him in all respects; he was consulted on business, his recommendations were taken into consideration, and he occasionally defended himself before the

emperor,

On one trip, he was even concealed for a while, as if the greatest danger existed. So it seemed to the so learned, but less worldly-wise man, as if his whole well-being depended on the government's favor and intercession. To this feeling of gratitude was added another. In the last years, Melanchthon had felt restricted towards Luther and also towards the old electoral court; he did not dare to express his thoughts about the doctrine of the Lord's Supper and to develop them freely. In the overthrow of the old government, Melanchthon therefore saw a relief and liberation of his scientific standpoint, and so he joined the new master with unexpected devotion. He entered into a closer relationship with the revengers of the country, whose mere name had already been repugnant to Luther. He visited Dr. Kommstardt on his estate and corresponded with Karlowitz. By observing this turn of his inclination and dependence, one is already frightened by the danger into which his personal attitude must have fallen. In an unguarded moment, in which he thanked Karlowitz by letter for the granting of the return of his old friend, Dr. Jonas to Halle, he completely lost sight of the greatest relationship of his earlier time, which had made him the man in the world that he was, his friendship with Luther. The feeling of satisfaction under the now prevailing circumstances brought back to his memory everywhere the past disgruntlement under the earlier ones. He let lamentations about Luther's obstinacy and quarrelsomeness flow out, he allowed himself sidelong glances at the former masters. Now, with the failure of his former, so loyal prince, now languishing in captivity, now, after the death of his friend Luther, to penetrate complaints to a Karlowitz, who had so often been an adversary to the reformer, and who had contributed the most to the downfall of the prince - one sees where even such a noble man as Melanchthon, taken over by momentary relationships, can end up! - Now a time had just come - when he could have refuted the doubts about his moral strength that were already stirring, could have eliminated the confidence in the general cause by a manly, unyielding attitude. But an unfortunate predilection for his Wittenberg led him into the realm of a statesmanlike, seductive force. - In that letter, Melanchthon was also very accommodating about the draft of the Interim that had already been communicated to him. He approved of the article on the church and the establishment of customs: he himself mentioned with what pleasure he had taken part in church ceremonies in his childhood; he made suggestions on how to win over the preachers: and he still thought that his moderation would not do enough for the powerful. It caused them the greatest astonishment. Karlowitz communicated the letter to everyone who wanted to see it: numerous copies passed from hand to hand in Augsburg; those present could not have been more surprised.

The letter expresses the satisfaction of the prelates and the unhappiness of the Protestants; the envoys sent the document to their courts. The letter was also read to the emperor: "You have him," he is said to have exclaimed, "see that you hold him." - And the Moritzian government, as sustained as it was adroit, understood this.

At first, preparatory meetings were held in Meissen, Pegau, Torgau, Eelle, Jüderbock, in which concessions were wrung from the theologians from level to level. Thus, at the beginning, they still used firm and strong language, e.g. against the eighth paragraph of the Augsburg Interim. Interim: "It is false and a terrible lie that one cannot be certain of the forgiveness of sins, but should doubt. The German translation is already milder, and instead of "false and a terrible lie" it says only: "und ist diese Rede nicht recht, dass man zweifeln soll. Finally, in the Peganic translation, the contradiction against this Roman lie is completely missing. In the doctrine of justification one takes up even the "infused righteousness". It has nothing against the restoration of the episcopal jurisdiction, declares the greater part of the already completed ceremonies acceptable again! - It is true that the theologians were greatly intimidated; the government's ideas that the monastery estates, from which churches and schools are now preserved, could be snatched away from them again, or even that foreign warriors could come over them and take up residence in Saxony as in Würtemberg, worried or frightened the poor scholars, who did not doubt for a moment the truthfulness and superior knowledge of the world of the councilors. They did not dare to contradict, - they kept silent, - they gave in! - —

In order to bring the matter to a conclusion, the result of all previous deliberations was finally summarized at a Diet in Leipzig, presented to the Estates for approval, and then was to be made public as a state law. At first, the estates again raised reservations, but you theologians, less zealous than their

subjects, tried to lift them. They assured that the mass should never take place without communicants, that the Feast of Corpus Christi should not be connected with any procession, and that no superstitious meaning should be attached to the oil. Their consolation was that everything they admitted could be united with the truth, that they had only taken the yoke upon themselves in order not to abandon the church to desolation. - A consolation that, unfortunately, was completely devoid of inner truth, for some of the things they admitted were contrary to the word of God, and the yoke they had taken on was a greater devastation to their consciences than all external pressure and persecution.

This is how the so-called "Leipzig Interim" came about. A document containing everything that had been agreed upon in Meissen and Pegau concerning the doctrinal articles, and in Celle concerning the means.

and ceremonies was decided. The authors of these were Phil. Melanchthon, Dr. Eber, Dr. Pommer, Dr. Major, and Dr. Pfeffinger, Superintendent at Leipzig. Of all of them, Melanchthon had the greatest share in it. The very beginning of this writing shows that one had allowed oneself to be pushed away by worldly cunning and threats from the only right standpoint from which decisions in relation to the Kingdom of God can and may be made. "Our concern," it says, "is that obedience be paid to the Roman Imperial Majesty, our most gracious Lord, (as theologians, they should have begun by listening to God, for God's will and God's honor must also give way to listening to the Emperor) and to behave in such a way that Her Majesty and all of us may be inclined to peace, tranquility and unity. (It would have been better if they had issued an injunction to behave in such a way that Her Majesty and all men note that they never want peace with the Roman Pontiff, but fight to the end). - —

This Leipzig Interim caused the greatest disorders and disruptions in and outside Saxony. The Saxon preachers who refused to accept it were deposed and chased out of the country: Lande chased. The Superintendent of Annaberg, Wolfgang Pfentner, was in Leipzig at the time when the Interim came to light. When he heard that in the future he should consecrate salt for the children at baptism, consecrate water and salt, and have flags and candles carried around the church every Sunday, he said to some of the authors of the Interim: "Where do you come from with this fool's work, do you want to become like Kuid.ru? But you may do what you want, I cannot agree to it for my person. Dr. Ziegler then tried hard to convert him to the interim; Pfentner repeated his previous answer, and also assured his parishioners: "If he were to let himself be driven away, they would not accept it. They had sent him a letter by a messenger on horseback, asking him not to agree to any ungodly article or not to come to them again. He would therefore rather have his head cut off in Leipzig, and suffer this with a clear conscience, than anger his church.

Other men and whole congregations thought the same way. The Wittenberg theologians, the founders of the Leipzig Interim, are said to have complained: "that the rift in the church through their system of unification had become so great that not only was no congregation united with the other, but also in one church no deacon, no schoolmaster, no custodian with his pastor, no neighbor with another, no housemate with another".

Outside Saxony, the disruption was almost greater. For from this Leipzig Interim sprang, as from a bitter, poisonous spring, those adiaphoristic, majoristic, synergistic

and other disputes that continued to embitter people long after the Augsburg Interim had already come to an end. Such are the beautiful fruits of the Peace Union! - —

How sore Melanchthon's heart must have been can be imagined when Calvin, for example, writes to him admonishingly: "You alone have aroused more complaints and sighs by your even slight yielding than 100 mediocrities by open apostasy. And when he answers Flacius, distant fiercest opponent, "You started to contradict, I gave way and did not argue. At Homere Ajar is satisfied, since Hector confesses that he has overcome. But you will not cease to chide. Where is an enemy who continues to strike when the other part retreats and throws away its weapons? You may always win, I give in. I do not ask to argue for those ceremonies and customs, and wish with all my heart that everything be quiet and peaceful in the church. I also confess that I have erred and transgressed in the cache, and ask God's forgiveness that I have not fled far from troublesome and treacherous attacks." - —

(To be continued.

(Submitted.)

The position of the Iowa Synod to the

symbolic books of the Lutheran Church. *)

In No. 20 d. Jahrg. the Lutheran presents to its readers a statement taken from the ecclesiastical communications of Pastor Löhe from and about North America, in which the position is stated which the Iowa Synod has taken on the Lutheran symbols. By examining the same conscientiously, we have to decide the questions: Does the Iowa Synod stand in the relation to the symbols which the Lutheran Church recognizes as the only correct one?

*) We cannot but recommend this excellent essay of our honored friend, Pastor Fick, most urgently to the diligent study of our dear readers, also from the laity. Obviously, a time has come in which the more dangerous opponents of our ecclesiastical confessions have risen up within our church, the greater merits they have otherwise earned for our church. Here it is true, to refrain from people and to say to one's father and mother: I do not see him; and to one's brother: I do not know him and to one's son: I do not know: I do not know. Woe to our synod and all its members if they are not faithful now that the apple of our church's eye is being attacked loudly and ever more loudly by those who first led many of us to it and who now, having gained prestige in the church through their former faithfulness, want to use this prestige to lead us away from it again! Here we mean men like Löhe. To be pliable here is a more atrocious sin than the most miserable union, as it is being driven here by the paste of a new catechism stitched together overnight. With such a union, no one who wants to be an orthodox Christian is deceived, and the Lutheran church remains unharmed as a refuge for all those who finally become frightened in their union babel. If we allow a departure from any point of the confession in the midst of the Lutheran church, we tear down the Lutheran church itself and prove ourselves to be the traitors who have taken a seat within its walls in order to grind down its fortifications under the appearance of improvement and to open wide the entrance for the enemies on its ruins.

The editors of "The Lutheran."

Does it give us sufficient assurance that it has and wants to maintain the pure Lutheran doctrine? Can we therefore advise our parishioners to join it with a clear conscience?

Certainly, the symbolic books of our church have a high historical significance for every Protestant. They are a venerable testimony and monument of the faith, which the great heroes and witnesses of the Reformation joyfully confessed before the whole world under the greatest dangers. But they still have a special significance for the Lutheran Church. For the Lutheran Church is certain and firmly convinced by the testimony of the Holy Spirit that its confessions are in harmony with the Holy Scriptures and the teachings of the true church. For the Lutheran Church is certain and firmly convinced by the testimony of the Holy Spirit that its confessional writings are in complete agreement with Holy Scripture and with the teaching of the true church of all times. For this reason, it has declared the symbolic books to be the norm, i.e., the rule and guideline, according to which doctrine is to be conducted and any doctrinal disputes that arise are to be decided.

Our fathers explicitly gave the symbolic books the status of such a doctrinal standard. Thus they say in the preface to the Concordia Book (New York edition), p. 12: That they do not want to have "other more useful writings 2c., if they agree with the **norms of the** Concordia, rejected or condemned." And immediately thereafter they speak of the "contents of the Concordia book and the **norm** conceived

therein." Further, they state as the purpose of this doctrinal norm to prevent the intrusion of false teachers into the Lutheran Church, p. 15: "If then, and we are certain of our Christian confession and faith from divine, prophetic and apostolic Scripture, and are sufficiently assured of it by the grace of the Holy Spirit in our hearts and Christian consciences, and then the highest and utmost necessity requires that, in the face of so many torn errors, excited arousal, disputes and protracted divisions, a Christian explanation and settlement of all fallen disputations take place, which is well founded in God's Word, according to which the pure doctrine is recognized and distinguished from the falsified one, and the **restless, quarrelsome people, who do** not want to be bound to a certain form of the pure doctrine, are not left everything free and open to awaken disputations of their own liking, and to introduce and defend unwise errors, from which nothing else can result, except that at last the right doctrine is even obscured.

and that nothing but uncertain opinions and doubtful, disputable delusions and opinions will be brought to the world to come. Finally, our fathers testify in the preface, p. 16, that they "do not deviate at all from our confessional writings, neither in *rebus* (things), nor *phrasibus* (idioms).

but rather by the grace of the Lord.

holy spirit to remain unanimous in this

and to remain, also to **regulate** all religious disputes and their declarations according to it."

However, the fact that the Lutheran Church establishes its symbols as the doctrinal norm valid in it does not deprive the Holy Scriptures of the respect due to them. It neither places the symbolic books above nor beside the holy scriptures. Rather, it recognizes with holy seriousness the holy Scriptures as the highest and only rule and doctrine. Rather, it recognizes with holy earnestness the Holy Scripture as the highest and only rule and guideline in matters of faith, and testifies that all teachings must be examined and judged according to it, whether they are true or false. It also confidently invites everyone to compare its symbols with the Holy Scriptures and to judge by them. It also confidently invites everyone to compare its symbols with Scripture and to judge according to them. For she knows that whoever examines them sincerely and earnestly with prayer and supplication cannot but confess that they contain the truth. Through the Holy Spirit she is divinely certain. Through the Holy Spirit, she is divinely certain that her confession is irrefutably founded in the Scriptures, is taken from them, and thus can be accepted. It is divinely certain through the Holy Spirit that its confession is irrefutably founded in the Holy Scriptures, is taken from them and agrees with them. For this very reason, it has great joy and also the good right to present its symbols as the rule established according to the Holy Scriptures. For this reason, it has great joy and a good right to present its symbols as the rule established according to Scripture and to demand that it be taught and preached according to them.

Let us hear a clear report about this from the blessed John Benedict Carpzow, whom no one can praise for being a faithful and

The same one says in his excellent work *Isagoge in lihros ecclesiarum Lutheranarum Symbolicos* (Introduction to the Symbolic Uses of the Lutheran Church). In his excellent work *Isagoge in lihros ecclesiarum Lutheranarum Symbolicos* (Introduction to the Symbolic Usages of the Lutheran Church), p. 1143, he says the following about it: "In order for the meaning and opinion of ours to be understood correctly, the following must be noted. If one asks for the guiding principle of faith in an *absolute sense*, where the basic rule and the guiding principle (*principium et norma*) coincide (mean the same thing), then there is only one guiding principle, namely, the holy Scriptures. Scripture, which "remains to all things the only judge, rule, and guide, according to which, as the only test, all doctrines should and must be recognized and judged, whether they be good or evil, right or wrong;" p. 47. In this respect, all writings, including those contained in the Concordia Book, are first regulated according to the rule and judged according to the standard (*normata et principiata*), as they fully explain the Augsburg Confession, p. 515: ""Thus we also profess the same first unchanged Augsburg Confession, not because it is not accepted by our theo-

They have not put it in the hands of the philosophers, but because it is taken from God's Word and is solidly and well founded in it. And in the present paragraph they confess, p. 517, that these writings are ""a unanimous, well-founded

The general form of doctrine to which our evangelical churches all and in general profess, from and according to which, because it is taken from God's Word, all other writings, in so far as they are to be tried and accepted, are to be judged and regulated.

den."" But if 2. the symbolic books are called a norm (rule), and a form of doctrine, from and according to which all other writings are to be judged, this is understood only in a certain respect because of a certain analogy (similarity), namely an external one, which consists in the fact that also according to that (rule) something is judged and judged, although it is not the basic rule of what is judged and judged. And this is 3. when an investigation is made, not only about the truth of a doctrine, but also about its acceptance, validity and approval in a certain church: whether, for example, the Flacian assertion of original sin was ever accepted and approved in the Lutheran church? Whether Flacius' doctrine agrees with the doctrine handed down and approved in the Lutheran church from the beginning of the Reformation? That the symbolic books are a standard, not of the faith itself, but of the creed, not in general, but only in relation to certain disputed main doctrines, and that the latter should continue in certain churches. That this is the opinion of ours is evident from their own clear words: ""Thus, they say, p. 517, no one can blame us for taking from the same (the symbols) explanation and decision of the disputed articles; and as we lay God's word, as the eternal truth, as the foundation, so also we introduce and attract these writings for the testimony of truth and for the unanimous right understanding of our forefathers, who held fast to the pure doctrine."" And so ours do not take anything away from the holy scripture, which is called the norm of our doctrine, nor do they make the symbols equal to it, but they only ascribe to their symbols what the nature and character of a symbolic book demands and do not go to any extreme here" (Abweg).

Carpzow then briefly summarizes what our fathers intended when they wrote the symbolic books, and describes the purpose of them thus: "They wanted to 1. not only testify to their doctrine and faith, and how they publicly taught the same drawn from God's Word, but also 2. to set limits and boundaries to arbitrariness in speaking and teaching, within which especially the teachers had to keep themselves; and 3. they also wanted to give a rule and establish according to which the writings of others could be judged, not whether they were true or false? 3. they also wanted to give a rule and determine how the writings of others could be judged, not whether they were true or false? They wanted to give a rule according to which the writings of others could be judged, not whether they were true or false, for this is to be judged from the holy Scriptures alone, but whether they agreed with the doctrine accepted and handed down from the beginning in the Lutheran Church; so that 4. the simple-minded would be protected from unthinking writings that would disturb the purity of the once accepted doctrine, and so that 5. in this way the holy teaching of the Lutheran Church would be preserved.

lage of Luther's pure doctrine would be brought to the late descendants."

From the very beginning, therefore, our church has recognized its symbols as the guiding principles of the doctrine it holds. Therefore, it cannot possibly leave it up to its preachers how far they want to bind themselves to the symbols. For what would become of it if the preachers were allowed, for example, to accept the symbols only to the extent that they agree with the holy scriptures in their opinion? Scripture? This could only lead to the downfall of pure Lutheranism. Very soon, preachers would declare that this or that Lutheran doctrine contradicted the Scriptures in their opinion, and new, foreign doctrines would be introduced instead. Instead, they would present new, foreign, false doctrines, and in the end, they would snatch away this precious gem of pure Lutheran teaching from their congregations. Only ruin can result if our church were to leave it to the discretion of its preachers how far they want to follow the symbols. This would leave the congregations entirely to their own devices, would give the preachers the freedom to introduce new, false teachings, and would even cause the church to declare that it no longer considers its own symbols to be true and in accordance with Scripture.

Our church must therefore have a guarantee that its preachers also teach according to the example of their symbols. She has always recognized this. Therefore, it has imposed on its preachers, through the ordination oath, the sacred obligation to preach and interpret the Word of God according to the symbols, because they agree with the Scriptures. Scripture. Of course, no one is forced to take such an oath. It is entirely voluntary. But those who recognize our symbols as the pure, unadulterated explanation and exposition of the divine word and will, and see in them only their own confession, take such an oath with pleasure.

How seriously our church took this commitment to the symbolic books, which was also done by signature, is proven by the example of the authors of the Formula of Concord. They testify at the end of the first part, p. 511: "That this is the doctrine, faith, and confession of all of us, as we will answer for it at

the last day before the righteous judge, our Lord Christ, and that we do not wish to speak or write against it secretly or publicly, but intend to keep to it by the grace of God, we have carefully signed with our own hands in true fear and invocation of God. And the dear Brentius declares of the Schmalkaldic Articles, p. 333: "According to myself, I judge that all of this is in harmony with the Holy Scriptures and with the opinion of the true and faithful Christians. Scripture and with the opinion of the true and genuine Catholic Church.... I testify with this signature of mine that I will think, confess, and teach in this way continually through Jesus Christ our Lord.

About the benefit of such a commitment to the symbolic books, the blessed Carpzow, p. 1736, says the following: "A special benefit extends to the servants of the church and its listeners, namely, that by signing this book, the commitment to a certain doctrinal standard makes both the superiors and the listeners themselves all the more certain because of the faithfulness and conformity of the teachers, prevents divisions, and saves the church from wolves. Because the symbolic books are an epitome and public display of what is to be believed, and thus a rule, if not of the faith itself, yet (a rule) in relation to the explanation, repetition, confession, and public teaching of the faith for the confessors who have signed the symbolic books."

What, on the other hand, our fathers judged of those who accept the symbolic books with a reservation, we see from the following account by Carpzow, p. 6: "No one is forced by the church to believe, nor is the necessity to believe imposed on anyone by the symbolic books, but all that the church seeks with these books among its members and from its members, refers to the external confession of faith and of the doctrine once drawn and accepted from Scripture and its preservation and inviolable preservation. Whoever, therefore, commits himself to the confession and defense of the symbolic books cannot, if he wishes to act sincerely, commit or sign himself with a tacit reservation or on condition that they agree with Scripture and the ancient church. For it is not a question about the truth or falsity of the doctrines contained in the symbolic books, for these (the truth) are presupposed by him who signs and commits himself to them, but it is a question of the confession and preservation of these doctrines in the church to which someone pledges his service. The one who sincerely signs the symbolic books commits himself to this confession. But whoever doubts the doctrine contained in the symbolic books, and either does not want to be taught better about it, or fights it, and deviates from it in expression and manner of speaking, exceeds the limits set for him by the church in which he teaches, and fraudulently boasts of being a member of the church whose symbols he has signed.

In the same way Dr. J. G. Walch testifies in his writing: *Historische und theologische Einleitung in die Religions-Streitigkeiten, welche sonderlich außer der ev.-luth. Kirche entstanden*, p. 46: "Es erhellet auch daher, dass mit gutem Recht und Gewissen der Eid auf diesel

(symbols) can be demanded and taken, and if this is to be done, no conditional formula is to be used. He explains this further, p. 50: "The third question: how the oath is to be taken, concerning whether this should be done by *quia* or *quatenus*, i.e. because or insofar as they are in agreement with the holy Scriptures, some have wanted to prefer the latter kind to the former on the grounds that one could better calm one's conscience, but this opinion is by no means to be approved. For this is in conflict with nature, as the final purpose of an oath, that in this way the swearing person does not know how far he approves or disapproves of the doctrines presented there, and the one to whom the oath is sworn does not in fact receive any assurance. In the same way one could also sign strange symbolic books, as the papists in their Tridentine Concilio have different things that agree with the Scriptures".

From this we can see how the Lutheran Church has always stood by its confessional writings. It declares them to be its symbols, and thus the rule and guideline of its doctrine. It therefore obligates its preachers by the ordination oath to unconditionally accept them, in order to thereby receive the guarantee, assurance and assurance that they really do recite and proclaim their creed and doctrine.

(Conclusion follows.)

Mormonism.

(Conclusion.)

The doctrine of the Mormons, which we now be-

The pagan atrocities that we are to consider in particular surpass everything that has tried to adorn itself with the Christian name since then. Besides the Book of Mormon and the "Book of Doctrine and Covenants", our precious Bible, which has been abused all too often in the most nefarious way, is supposed to be the source of the same. But since a continuing revelation of the will and wisdom of God through the means of the seer and head of the church is assumed, dogmatics is only a provisional one, to be further developed later. According to Orson Pratt, the most respected dogmatist of the sect, it believes no eternal deity. Their primeval God, by whom the world at large is governed according to the latest revelations, and who is enthroned in the center of the universe on a tremendously large planet Kolob, is a The first thing that he did was to create a new world from the intelligence and matter that existed by itself. The first thing he did was,

that he established a basic law, to whose regulations belonged that there was a difference of the sexes. According to this provision, other gods, partly sons, partly daughters, emerged from him to produce again other gods of male and female gender.

gen. Each god is assigned a certain star or planet, which he has to populate and to rule. If a world body is then so filled with the children of the god that he can no longer save and nourish them, he creates a new star, to which the spirits of the young gods are sent as inhabitants. These then, losing the consciousness of their divinity, as soon as they get a body, honor their father as god, just as the latter with his brothers in the universe honors his father as god, and immediately up to the primeval god on Kolob, with whom, because of the size of his star, one day makes 1000 of our years. The spirits generated by the God who rules the earth have the choice to remain where they are or to take on a material body in order to work their way up through a life of testing on earth to greater glory than they enjoy with their father as spirits. As soon as such a son of God takes possession of his earthly body, which happens at the onset of life, man becomes a living soul. Man therefore consists of body and spirit, the latter of which is not subject to change and transitoriness. Death separates both; but then the spirit guards every part of his body until the resurrection. Death came into the world through Adam, or as he is also called, Michael the Old. He fell, so that there would be so many more people; with full awareness of the consequences he ate from the apple, and sinned, so that mortal bodies could arise, suitable for the dwelling of spirits, as soon as these liked to enter their testing time. If a spirit sins in his life as a human being, after his death he will be assigned to a lower body.

If he is disobedient again, a still lower one, until he comes to submission, and now he is allowed to start again his way from step to step according to the old glory of a child of God. Here, then, the old Egyptian pagan lie of the transmigration of souls is repeated in a little different way. - The introduction of sin into the world and the first appearance of Satan is more closely described as follows:

after the earth had been prepared and spiritually created by the gods, and Michael or Adam had fallen (also spiritually), a great council of the gods was held in heaven, presided over by the father of the celestials and attended by the firstborn of God, preferably called the Son, and Lucifer, his brother, the beautiful morning star, the leader of heavenly armies. The question of how the redemption of the Lucifer answered that he wanted to save man in his sins, whereas Christ wanted to save him from his sins. The latter way was approved by the Father, which Lucifer resented. He rebelled with his legions, and the war thus caused ended with the rebels, a third of God's children, being thrown out of heaven. Lucifer became Satan, as well as his companions demons, but in spite of this, he had many retained good qualities and is a "consummate gentleman"! Only with great things he gives himself; small things, which subordinate officials of his realm operate, to him attribute, is unchristian. One has to wonder how the devil, where one does not deny his existence completely, knows how to make it appear as white as possible. But what Christian can resist a shudder when he hears that the God of the Mormons not only has a human body, by virtue of which he eats, drinks, and carries on a trade or other business at will, but that he also married himself to the Virgin Mary in the Jewish land quite like a human bridegroom. Jesus Christ, who previously led only a spiritual life, is said to have thereby attained his bodily stamp. The holy spirit, on the other hand, is without a body, and therefore less perfect than the two other persons whose will he is. - We have already heard how Christ is said to have appeared in America. However, the true church of God founded by him became extinct in the old and new world after a few centuries. False doctrines arose (e.g. that the Christian may have only one wife, the priest none at all), the priesthood was lost, and with it all the extraordinary gifts of the spirit, which God bestowed on the faithful, were lost, and which only returned through Jos. Smith, the restorer of the state of grace. The Mormons now have a true priesthood. To them also, in communion with the converted Indian tribes, as descendants of the children of Israel, and with the Jews, shall belong the whole earth at the coming of the millennial kingdom. The recurring gifts of grace of the early Christian era, miraculous healings, prophecies, etc., are mostly limited to the priesthood, but exceptionally also occur among the laity. This is especially the case with "speaking in tongues". How the unwisdom of the so-called newer theology, especially among the unlearned, did not let the apostles preach in the different languages of their audience on the first Christian day of Pentecost, but rather in the original language that was spoken all over the world before the Babylonian tower was built, which then should have sounded in the ears of every listener like his own language, so with the Mormons the gift of tongues consists in the fact that one or the other begins to slur incoherent words or syllables, which are then called "New Egyptian", but are understood by no one, until someone again receives the gift of "interpreting". - Mormon baptism is by immersion, for children in their eighth year, for the forgiveness of sins. This is immediately followed by confirmation with the laying on of hands for the impartation of the Holy Spirit. There is also often a substitutionary baptism of the living for their dead friends and relatives who had no opportunity to receive Mormon baptism or who despised it in their lives. Through this baptism

they are freed from the purgatory, similar to the Catholic one, in which they came to the New and to the desire for the blessings of baptism. Their communion is similar to that of the Reformed, except that they use water instead of wine, since a revelation forbids them the use of wine, which comes from the "pagans", and they themselves have not yet been able to grow vines. It is administered to all on Sundays by the bishops.

The priesthood is divided into two classes: the Aaronic order and the higher order of Melchizedek. The first class should actually consist of real descendants of Levi; however, since the Jews have not yet converted, the business of this order is temporarily taken care of by members of the higher order. The priesthood receives the tenth part of all property which a person entering the "church" possesses and of all income of the church members, who, moreover, must devote every tenth day of their time to the promotion of the temple building and other public works. Your "seer" Brigham Young is assisted in the government of the "Church" by two other presidents, "of equal power, but not of equal gift of revelation." After them, the college of apostles, to whom is committed the supervision and extension of the outward congregations, has the most prestige. Then come chief priests, priests, elders, bishops, teachers, deacons, and the missionaries of the three "septuagenarian colleges." Each of these degrees forms a court for its circle, from which in difficult cases an appeal can be made to a higher one. The supreme decision is supposed to be in the hands of the universal church, which in fact is controlled only by the seer, who also uses the priests subordinate to him as spies to bring him news of every innovation, doubt, rebuke or plan against his will, so that he can immediately take his measures against it.

That the Mormons, like so many other orthodox believers, are chiliasts, we have already heard. Indeed, the ultimate purpose of all their institutions and requirements is the preparation for a millennial kingdom of Christ on earth. The first and most sacred duty of all "Latter-day Saints" in this respect is to emigrate to Utah. When this is accomplished, and the Mormon gospel preached to all nations and tongues, a time of great miracles begins. The unlearned ten tribes of Israel, who now dwell on a still undiscovered island, or, as others would have it, in a mysterious land beyond the Arctic Circle, will return to Jerusalem like the dispersed of Judah, and there rebuild the temple. Then the whole world, as far as it does not belong to the "faithful", will rise up against them and besiege the holy city with a great army. But the spirit of grace and prayer will be poured out on its inhabitants, and Christ, who was crucified by them earlier, will place himself at their head. Led by him, will

they defeat all the "Gentiles" in a mighty battle. This triumph of the Jews is followed by a general overthrow of things in Europe as well as in Asia. Christ becomes King of the children of Israel, Jerusalem, his capital, the center of the old world. The courts of Paris, London, Petersburg, Rome and Vienna must submit to the Messiah as overlords, or their thrones will be overthrown, their empires destroyed. - While the millennial kingdom is thus being set up in the East, the West Country is witnessing no lesser upheavals and new formations. Here, after previously exterminating the "unbelievers," Jehovah will gather around the city of Zion, or New Jerusalem, built by the "Latter-day Saints" in Missouri, the Lamanites, the native inhabitants of America, "this remnant of the seed of Joseph," and convert them in One Day. In this capital city will stand his second great sanctuary, and in it the throne from which he will rule the western half of the earth. There the Messiah will gladden them from time to time with personal visits, and with him will come all the resurrected saints of antiquity. The city of Zion with its temple and its priesthood will be like a standard whose erection will put an end to all divisions and sects of a religious and political nature, and will compass all the republics, kingdoms, provinces, peoples, tribes and languages of North and South America into one great confederation. A unification of the hitherto separated parts of the earth will then also take place. The sea will disappear and all islands and mainlands will be "married" so that from the eastern to the western Jerusalem the great highway can be built, which "the lion has not trodden and the eagle's eye has not seen. - At the end of the millennial kingdom, the evil spirits will be allowed to show their rebellious spirit for a short time under the leadership of Satan, but finally they will be defeated in a great battle and thrown out of the kingdom of the "righteous".

With such an abomination of the whole doctrine of Mormonism, the life of the confessors of the same cannot be lacking in the most abominable fruits. Among these belongs above all the polygamy introduced among them, which they have long been accused of, and to which they have openly professed for more

than two years, even preaching it in newspapers and other printed matter as the fulfillment of a divine commandment, whereby they are even so bold as to claim that Christ was also married, and that with three women. They teach that marriage was instituted to create a special holy people and to fill the earth with spiritual creatures. The more a man has contributed to the filling of the world with spiritual beings, the greater will be his reward, his bliss and glory. To facilitate this, they say, polygamy is permitted. Once every Mormon shall marry. The woman cannot enter the kingdom of heaven without a man who introduces her as belonging to himself. Every

Marriage must be performed by a priest. Whoever takes a second or third wife to the first is "sealed" with her. Such sealing, which can be performed only by the "seer," who also has the power to divorce, gives the same rights and duties as marriage. Every unmarried willow has the right to choose a husband at the presidency, and the same may not be denied to her, since her former blessedness depends on it. The president has the authority to order the first best man, who seems suitable to him, to take the lonely one, or he can also "seal" her himself. In the first case, if the person has no inclination to comply, he must give an acceptable reason, or he runs the risk of being punished for insubordination. Sometimes, however, it happens that the "seer" objects to sealings that are to be performed for "unworthy motives. In individual cases, several women occupy the same house, even the same room. More usually, however, the sealed ones are housed outside the house, where they often support themselves through female labor. - When the "battles of the Lord" begin, the women of the "heathen" will be spared in great numbers as far purer beings for the "saints," while the men will be carried off by pestilence and sword. Many will then see themselves compelled to choose the same man, in order to secure for themselves here a domestic herd and salvation from ruin, but on the other side bliss and royal honor. The deceased "saints" will be divine kings, their wives queens; but which of the many will be the first? is still undecided, as also by which man the widow of several Mormons will be introduced into heaven. It goes without saying that the women, who so often have to share their rights with dozens of sealed ones, do not feel too comfortable. Even the wife of the "prophet" Joseph rebelled against this innovation, but she was told "that a prophet must obey the Lord. In general, the Mormons know how to decorate their whoring system by the most shameful misuse of many biblical passages, and by pretending that only through this institution the moral corruption prevailing in the world can be resisted.

The reports of all travelers also complain about the frequent swearing and cursing of the Mormons, of which even the governor, president, seer and revelator Brigham Young is not ashamed in the pulpit. They excuse themselves by saying that they never use the name of God in doing so, which is strictly forbidden, except when exercising the ban, which has also been practiced on the former head Sidney Rigdon, among others, and otherwise on particularly solemn occasions. At social gatherings and evening entertainments to the wildest waltzes, gallopades 2c., in which even the highest dignitaries take the most active part, to invoke the blessing of the Almighty, is

them, of course, no abuse of the divine name.

May the Mormons at last feign the greatest attachment to the Constitution of the United States; may they, out of prudence, not only have their "seer" confirmed from Washington as governor of their territory; may they, for the same motives, strive by admission to the Constitution of the United States. States; may they, out of prudence, not only have their "seer" from Washington confirmed as governor of their territory; may they, out of the same motives, strive to become citizens of the Union, at least for the time being, by admission into the confederation of states, which, especially because of their polygamy, has already caused heated fights in the Congress at Washington: it is certain that they live in the most obvious disobedience to their ordinary authority, the government of the United States. Brigham Young has indeed been a secular governor to them, because he is "the Lord's seer. If they do not care about Washington, they write taxes themselves, arm troops and strike their own coins, like an independent power. They unabashedly declare it their intention to receive the new governor assigned to them by President Pierce with "all the respect due to him as a representative of the central power", but to pay no obedience to his orders in regard to elections, legislative assemblies, etc. He is to have no further trouble with the government. He shall have no other trouble than to draw his salary from Washington.

Whether the United States will feel compelled to put an end to this evil by force of arms, as a capable soldier has been appointed as the new governor in view of the possibility of such a procedure occurring; whether this disgraceful sect will disintegrate into itself as a result of the discord already secretly prevailing in it: surely the great long-suffering of our God will reach its end sooner or later, and then the guilty will receive the full reward of their unrighteousness.

World Trade.

For a long time, Lutheran did not tell anything about world affairs, because he had to wait for really significant events: it was always said, for example, that the siege works in front of Sebastopol were progressing; but that was all. Finally, a decision has been reached, but not in the Crimea. As I have already instructed readers to look over to Germany and recognize the powers there that will decide the course of the war between the East and West of Europe, so I must now point out that the most powerful event of the last few months has occurred in Germany. Austria and several smaller German states are releasing their troops; the observation battery which Austria had on the Russian border towards Poland has been reduced by 147,000 men to the number of the crew usually lying there - a sure sign that Austria "will not strike against Russia despite the treaty of December 2. That great power, on the other hand, again sought a closer agreement with Prussia, and even allowed the latter power to rebuke it, especially because of the behavior of the Austrian soldiers in the Vltava and Vala.

chei, where they would have aroused the hatred of the population against the German name: yes, we may hope that Germany, at the head of which are Austria and Prussia, though well armed, will nevertheless remain completely outside the battle and perhaps even learn a little unity in this peculiar position. Thanks be to God, who from the beginning of the war has fulfilled our eagerly cherished and expressed wishes! - —

The return of Austria to a neutral position is worse than all the losses in the fight against the Russians, so it bites in England, and the general complaint there is about the appalling indifference of Germany in general, where one virtually acts as if there were no war at all everywhere. Some voices in England accused Austria of reneging; however, it replied that at the peace convention in Vienna, England and France had recklessly and arrogantly rejected the best peace terms, were therefore themselves to blame for the continuation of the war, and could not now demand that Austria fight for peace on their behalf. Since then, England and France have been trying to keep the Germans in as good a mood as possible with friendly words - quite different from last fall, when they tried to seduce Germany into fighting Russia, sometimes by scolding, sometimes by threatening.

In early June, the British and French gained significant advantages in the Crimea. The fleet under Edward Lyons sailed into the Azov Sea, which is formed by the spit of land leading to the Crimea and the Crimea itself and the solid land opposite. Several fortified towns, notably Kerch, were destroyed there, private dwellings plundered, and a number of grain-laden ships sunk; it was hoped to get as far as cutting off the Russian army's food supplies in the Crimea. In the vicinity of Sebastopol, too, the English and French sought to penetrate further into the country, perhaps to occupy the roads leading to Sebastopol

and thus starve out the fortress; they did indeed advance without finding much resistance, but not far enough. Finally, in front of Sebastopol, the French, under their new chief general Pellessier, who had taken Canrobert's place, took the Russian outworks, called the Mamelon and the White Works, while the English fortified themselves in some quarries, from where the Russians had hitherto done them much damage. In those days, especially on June 7, blood was flowing on both sides, but the English and the French were already talking about the peace conditions that would be dictated to the Russians. Indeed, after 10 months of unspeakable hardship, Pellessier and Lord Raglan believed that the time had finally come for them to storm the fortress; they now had 200,000 men at their disposal. On June 17, therefore, they launched a terrible cannonade on the fortress and especially on two forts in its wall, the Malakoff Tower and the Rhedan, which they had approached to within a few hundred cubits. The success was in accordance with their expectations: the Russian fortifications were shattered to no small extent. Thus, on June 18, at 8 o'clock in the morning, the English and French approached the above-mentioned towers from all sides; some French even entered the front works of the Malakoff Tower^ some English occupied the houses of a suburb. Alone they were received by countless Russians with the bayonet, from all settlers opened fire vents in front of them and over they poured with iron hail, a mine jumped under their feet and hurled hundreds at a time into the air, the leaders themselves, Pellessier and Raglan, who were directing the battle from a distance, completely lost sight of the situation and could barely withdraw the few remnants of the attacking regiments from the fight. By 8 o'clock that morning, about 5000 English and almost as many French were lying on the battlefield, some dead and some wounded, among them several generals and a number of officers; the allies were barely holding their ground in the outworks captured on June 6. It was not until the afternoon of June 19 that a truce was reached, so that the poor wounded, who had to lie for 36 hours on the battlefield in the blazing sun and damp night, could be carried away and the dead buried. Only hesitantly did the English government publish the news of this bloodiest of all battles before Sebastopol, the French government kept silent about it, but a cry of anger arose in both countries, where the whole war is already endured only with displeasure. France is now lending a few million again, as usual; in England, everything is groaning under the high tariffs that are necessary for the conduct of the war, and yet the end of the war is not in sight. Lord Raglan, the English chief general, has died since the last unfortunate battle. Dysentery and cholera in general are beginning to wreak more and more havoc among the troops of the allies, as among the Russians. Russia also suffers terribly from the scourge of war. However, the English fleet in the Baltic Sea does not do much this time either, bombards a small Finnish town once in a while, recognizes the fortress of Kronstadt outside Petersburg and fishes for the infernal machines that have been sunk into the sea there for their destruction, but Russian trade is also destroyed brilliantly, the young people have to leave the plow and the trade and follow the drum, those who stay behind are forced to pay almost prohibitive tariffs, and war and epidemics destroy the armies en masse. Three great powers on both sides of Germany are rubbing each other up, the Turk has his last army in the field, Spain is a game of ball of Polish parties, and even under the so-called liberal government of Espartero finds no remedy against complete state banquerot, The Pope's secular government is only maintained by France and Austria - it is futile to speculate what the goal of this vacillation of the old world will be, but one thing is certain, God will direct it for the good of His people, the holy Christian church, and those will stand firm who enter the immovable kingdom of the Lord Christ and persevere in it.

(Submitted.)

Statutes the

Lutheran Colonization Society in Detroit, Mich.

Since we are planning to found an Evangelical Lutheran colony, in which every member can participate, we find it necessary to establish the following points. Since we intend to establish a Lutheran colony, in which every member can participate, we find it necessary to determine the following points:

1. no member of the colony can buy more than 80 acres, so that more families can settle within the colony and they do not have so far to the church and school.

2. it is intended to immediately lay out a town in which each participant receives a lot the size of half an acre at the purchase price.

3. it is intended to purchase some more land collectively into town lots, which will later be sold by the whole colony.

4. the whole society determines how much land should be purchased for church and school.

5. if log houses are built on the city lots first and land and lots are raffled off, and everyone has to put up with which lot hits him.

6. log houses shall be built at common expense and four fields shall be cleared on each eighty-acre plot, which one may either do himself, or he shall provide a man capable of work, or he shall pay for his share.

7. sawmill, flour mill and other necessary facilities are built jointly. However, this does not deprive individuals of the freedom to build such facilities for themselves.

8. if the first time Lebensmittel are purchased jointly and are returned to each at cost.

d. Each member must help to bear the costs that may arise from selecting suitable land.

10. all roads in the colony are made and maintained collectively.

(11) Anyone who wants to sell something of his own property may sell only to fellow believers.

12. no one can become a member of our colony who is not or does not wish to become a member of our synod.

13) We ask all brothers who know of good cheap land in a healthy area, where the field costs 50 to 75 cents, to inform us immediately.

Also, all brothers who can send some money for common purposes in the colony are asked to let us know immediately.

15 Every member of the colony who buys in now must move there himself in the spring of 1857 at the latest.

16. the colony shall be established north of latitude 42.

We ask all brothers who have the desire to participate in this to inform us of this by the first of September. Also, those brothers who can give us better advice and principles about these matters are asked to do so as soon as possible.

The Committee: Dittmar, President. Sus, Treasurer. Jasmund, Secretary.

Steinecke j Finance - Schroeder j Committee. Detroit, Mich, July 26, 1855.

The Eastern District of the German Evangelical Lutheran Synod of Missouri, Ohio, &c.
St. will hold its meetings this year at the Lutheran Church of the Rev. E. W. G. Keyl's

congregation in Baltimore, Maryland, September 12-19.

K. Diehlmann, Secr. Buffalo, N. Y., July 26, 1855.

The Cantica Sacra.

After a long and very unpleasant delay with the printing of the chorale book under the above title, I now have the pleasure of being able to announce to those concerned that it will leave the press in a short time, and that the printers promise to have it ready for dispatch by the month of next September. The numerous orders will be promptly filled as soon as the book leaves the hands of the bookbinder. Those who have subscribed and since then changed their place of residence or address are requested to inform me by letter of their present address. Whoever wishes to receive a copy and sends me in a breeze 75 Cnts in postage stamps together with his address, I will send one postage paid through the mail.

J. J. Fast.

Canton, Ohio, August 7, 1855.

For your kind attention.

In order to satisfy the wish of the local community to be able to give our children a lasting souvenir of the upcoming 300th anniversary of the Augsburg Religious Peace, the undersigned are having pewter commemorative coins made for this purpose, and hereby offer them for sale to all readers of the "Lutheran", the piece at 10 cts. and the dozen for \$1.

M. Estel and W. Metz.

sjW" orders are to be made at the address: MiMäm MUr, MiE/acOtrr 0/8t . Doiim, M>.

or:

HZ. care 0/ /tdtnecc H ZI^tct. 8t. Doui",

Display.

Notice is hereby given to those concerned that the "New Constitution of the German Lutheran Synod of Missouri and St. Louis" is printed in pamphlet form in St. Louis and can be obtained from Mr. O. Ernst for five cents each.

Receipts and thanks

Cordially thanking we certify herewith on the Hochreit of the Mr. Leonb. Reime! to " Franknumrb 82,03. T it Sei-chen of the municipality there, otherwise received 97 Cts. to have emofangen to our support.

May the faithful God repay them abundantly according to His promise.

I. George sobriety!. Gkorg Bern that.
Fort-Wayne, July 20, 1855.

With heartfelt thanks against God and the benevolent givers, I hereby certify to have received 820.00 from
parishioners of the Rev. Kevl in Baltimore.

The barmberstige and rich God want cS to the mild givers temporally and eternally repay.

G. EiSfeUer.

Fort-Waune, July 27, 1855.

With heartfelt thanks to God and the benevolent givers, the undersigned hereby certifies to have received 85.00 from
the Cleveland Young Men's Association, which gifts of song the barmberzigc God wishes to bless the benevolent
givers here temporally, but one day eternally.

Ernst Rolf.

ForbWavnc, July 27, 1855.

Get
u. to the Concordia - College - Building:
by Mr. Conrad Eckart 82,00
"of the congregation of Mr. Pastor Mol in Balti
more, Md. 373,00
by Mr. Past. Stubnatzy in Tbvrnton Ills., second
Consignment namely: from D. W. 85,00; F.
B. 81.00 and H. R. 81.00 7.00
Of some members in Grundv Co, Ills. viz:
from Oi. Kopplinger 82.00; 6Z. Simandel 81,01)
and H. Habn 81, 00 L, 00
of the following members of the Lord Pastor Wunder in
Cbicago: by M. Berubardt 83.00; I. Hübncr
82,<X) and st. Bartels 81,00- 6,00
From Messrs. Jost and Mcver in Benton Co, Mo. 1.00 From some members of the Rev. Ernst in Eden
at Buffalo, and by the following gentlemen: F. Egel,
G. "chweickhardt, L. Bauer and D. Schulz
L 82,0«) 8,00
Collection at the wedding of Mr. Pastor Metz in N. Orleans, 7.00
d. to the synodal treasury of the messt. D issrikts: from the congregation of Mr. Pastor Link in Neu Bie
lefeld 5,00
v N Mr. Conrad Eckert 2,00
" some members of the congregation of the Mr. Pastor
Arts in Monee, Zlls. 2,00
" Mr. Pastor Fredcrkmg 1,00
" Mr. teacher Crnft 2,00

Cd. Rvschke.

In,q a n g e
for the verw. schoolteacher Heid: of the Mrs. Past. Wyuckcu dlstiO

Cd. Noschke.

Receipt e n
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derg, O. 87.00
" Mr. r>vttlich Rinster in Costiusvystc, Flls. - - -00
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lerg, Zlls.

for the general president:
by Mr. Eckard at Lt. Louis !,C)
" the congregation of the Lord Past. Na.st in Balnuere 46,73 " """""" tstever in Water
town, Wisc. - 5,00

to the travel expenses of the same: *
of the Trinity^ - Parish of the Lord Pastor
Beyer in Hermann, Wisc 4.00
" Tk. E. 50
" of the congregation ofMr. Pastor Weint ach in
Sbeboygan, Wisc 4M
" Chr. L. IM

d. to the Synodal - Missions - Casse: from the congregation of Mr. Pastor Link near Bremen,
Mo. 3M
,, Mr. Gottlieb Richter in Collin-äville, Ills.'--- 1,50 " of the congregation of Mr. Pastor Iüngel in Liver
pool, O. 10M

namely,-

Pst,6t yield of a collekte,
1.7st collected at baptisms,

1.66 collected at a wedding,
2.07 from the fraiicuvrcin there.

e. for the maintenance of Concordia College: nothing.

e. for poor pupils and students in Concordia- Collegc and Seminary:

Nothing.

F. W. Barthel, Cassirer.

For the **Lutheran** have bczabl:

The 11 year g a n g :

The gentlemen: H. Braase, H. Brinkmann, Billner, Hermann Decker, Daniel Göglein, Jacob Goglein, Ebr. Hibbing, Mich. Hcmmrich, Past. Hüscmann, Past. Knapp, g. H. Kubleybeck, Andreas Mēges, Past. Nauschert (5 er.), Past. Stubnatzy, CD Wmandel, cN. Werselmau, H. Wolf, Phil. Zabel.

The 12th year:

Messrs. Friedr. Fink, Past. Popp.

Get

of Mr. Past. Eppiing in Lause d. M. at all?41M.

F. W. Barthel. .

The perception that of the' payments for the now ending year 11. about \$1000 are still outstanding (not counting the not quite insignificant arrears for earlier volumes,) prompts me to request the or interested m to send in their arrears as soon as possible.

! F. W. Barthel.

Modified Addrefse.

Hov. bss. IVssneñon,

Cure ok Itov, Ivevl,
Lumet X<^ 20.
Lultimoi's,

St. Louis, Mo,
Printing office of the cv. luth. synod of Missouri, Ohio u. a. St"